

THE
FREE CHURCH MAGAZINE.

1845.

THE
FREE CHURCH MAGAZINE.

JANUARY TO DECEMBER, 1845.

“Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.” —GAL. v. 1.

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ADDRESS.

ANOTHER year has run its round since we took the liberty of addressing some remarks of a general nature to our readers. So far as we may judge from the steady support which has been given to the FREE CHURCH MAGAZINE, and its increasing circulation, we have every reason to be grateful for the amount of public approbation with which our labours have been received. We cannot better prove our gratitude than by increased exertions to merit the support of the public. With this view, arrangements have been made to secure the steady and systematic assistance of a number of the most distinguished members of the Free Church as regular contributors, each on that department to which he has devoted most attention. By this means it will be in our power to present to our readers views and opinions on every subject of leading importance, not hastily acquired to meet an emergency, but the result of extensive information and matured thought. It is not, of course, our intention or desire to exclude the occasional contributions of any of our friends on topics of interest to which circumstances may have directed their attention; such contributions we shall always regard as peculiarly valuable, and shall be glad to receive them. By this combination of regular and occasional contributors, we hope to secure for our pages two important qualities—substantial value and sufficient variety.

There is one advantage which will result from this arrangement, so important that it deserves to be mentioned, yet so obvious, that merely to mention it is enough. This division of labour will enable us to direct so much attention to every department, as to be able to keep our readers fully abreast of every movement in the religious world, and to present to them always the earliest and most perfect intelligence of all that can interest and instruct. A rapid survey of the state of the world will show that this is a matter both of great necessity and of difficult accomplishment. Britain seems to be rapidly sinking under the baleful ascendancy of Romanism. Ireland trembles on the verge of internal convulsion, in consequence of the mustering strength of the two antagonist powers of Popery and Orangeism. In France, the cause of Evangelism is rapidly advancing, though begirt with formidable obstacles. Germany is heaving through all its extent with a reforming movement, of which it is doubtful whether politics or religion form the master-principle. Jesuitism is again putting forth its almost supernatural energies—its partial suppression in one country only stimulating it to increased activity in another. The beautiful South Sea Islands have become the scenes of aggressive oppression, equally unchristian and unmanly. Throughout all the British colonies, events both religious and political of the greatest moment are daily taking place. Switzerland has been the scene of a disruption almost identical with our own,

and perhaps of still greater importance, from its position, and the impulse which it may communicate to surrounding countries. In every land literature has felt the influence of these mighty and energetic movements ; and works of every kind are pouring forth from the press, increasing both the restlessness and the power of that feverish mental excitement at present agitating the world. Yet the cloudy and dark day in which it is our lot to live is spanned by one mildly-bright bow of promise—the hopeful desire and aim of all enlightened Christians to frame the beautifully blended arch of **EVANGELICAL ALLIANCE**.

Our earnest desire is, to watch all these movements with a vigilant and steady eye—to record the various events that may occur in any and in every part of the world, calculated to awaken the hopes, to draw forth the sympathies, and to stimulate the exertions, of all intelligent and enlightened Christians. In this we dare not anticipate success equal to our own desires ; but our readers may depend on our utmost exertions, and we trust that the arrangements to which we have alluded will enable us to make at least a fair approximation towards the execution of our design. To the Divine Head and King of the Church we raise our supplicating look and cry for His almighty aid, without which all our endeavours are in vain ; and from Him we implore needed grace to our coadjutors, our readers, and the Church general which He hath redeemed out of all kindreds, and tongues, and peoples, and nations.

W. M. H.

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ESSAYS ON CHRISTIAN UNION.*

MANY are the dark and threatening signs of the times. On every side we may descry the muster of hostile powers, preparing for some tremendous conflict. Popery is rapidly recovering from the prostrate helplessness into which it had been smitten by the French Revolution; the Puseyism, or thinly disguised Popery of the Church of England, threatens, ere long, to reduce the British Empire again to the abjured supremacy of Rome; and since the rejection of the Church of Scotland's Claim of Rights by the British Parliament, and the events to which that rejection gave rise, it may be too truly said, that religious liberty is little more than a name, existing by sufferance rather than by right, and exposed to the great or the petty hostility of every civil court or lordly land-holder, to tolerate or overbear at will. If we direct our attention to the vast masses compacted together in our large manufacturing towns, worn out with incessant and wasting toil to earn a scanty subsistence, utterly uninstructed in the first principles of religion and morality, and perishing by thousands in the dire grasp of poverty and crime, we are compelled to shudder with horror and alarm, to contemplate the fearful condition of what ought to constitute the firm basis of the social fabric, and is, in reality, a yawning gulf, or a quaking volcano. The only thing which could give hope to the breast of a Christian patriot in such a time, would be the well-directed and sustained efforts of all evangelical Christians, striving, with united efforts, to mitigate present evils, and to provide an adequate remedy for those that threaten. Hitherto, however, instead of united efforts among true Christians, we have seen jealousy, strife, and contention, as if the social fabric were not crumbling fast enough, and the very cement were becoming wedge-like or explosive. Such have been the melancholy views that met our eyes on all sides, around and underneath, till we could only look upward, and ask help from God, feeling that

there was no help in man—no power to avert the coming dangers.

But God sends help in man's extremity, and often when least expected. Yet he uses human instrumentality for effecting his divine intentions; and it has been repeatedly remarked, by far-perceiving and deep-thinking men, that when God has a purpose to be accomplished, he not only prepares the man whom he means to employ in effecting it, but, by some inscrutable process, infuses into the general mind an indefinite anticipation of what is about to take place. It was the perception of such an indefinite, yet all-pervading sentiment in Holland, that led Sir Philip Sidney to advise Queen Elizabeth to aid that country in its hour of weakness and peril, convincing him that God meant to work out its deliverance from the Popish and Spanish yoke. In like manner we have been conscious, for some time past, of the existence of a widely-prevalent and growing desire among evangelical Christians to quit their baneful rivalries and strifes, and seek at least a closer approximation, a greater harmony, a more cordial co-operation than they had formerly enjoyed. And when we understood that it had been proposed that the leading ministers of various denominations should write a series of Essays on Christian Union, with the view of bringing the subject fairly, and in all its varied aspects, before the Christian public, we hailed it with inexpressible delight, as a token for good—an indication that such a union might, ere long, be realized, the very desire of it being the grey dawn of the approaching day.

Eagerly, therefore, did we long for the appearance of the promised work; and since its appearance we have perused it all, and re-perused much of it, with very great, but not with unmingled delight. We feel perfectly certain that the volume will obtain a very extensive circulation, both on account of its own intrinsic merit, and from the universal importance of the subject; still, as its price will prevent it from being purchased by some who may peruse our pages, we think it expedient to lay some account of it before our readers.

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The idea of procuring the composition of such a work, was, it appears, suggested by some remarks made by the late Dr Balmer, at the bicentenary commemoration of the Westminster Assembly in July 1843. One liberal and large-hearted Christian gentleman, a member of the United Secession Church, we believe, resolved to do his utmost to promote the cause of Christian union. Instead of proposing a prize essay on the subject, he applied to eminent Christian ministers of different denominations, to induce them to contribute a series of Essays on the leading topics of so wide a theme, which, being published in one volume, would both advocate and exemplify the union so much to be desired. The result is the volume before us. The writers of the various Essays, in the order in which they occur, are Dr Chalmers, Dr Balmer, Dr Candlish, Rev. J. A. James, Dr King, Dr Wardlaw, Dr Struthers, and Dr A. Symington. The Essay furnished by Dr Chalmers is chiefly of an introductory character. Its object is to point out how such a union as is longed for may begin, and to what it may eventually lead. In this Essay the eminently practical character of the Doctor's mind is strongly displayed; although, from the limited range within which he had restricted himself, he appears to have felt it necessary to restrain his unrivalled powers of varied and brilliant illustration. The object of Dr Balmer's Essay is to state "The Scripture Principles of Unity." This Essay will well sustain the reputation of the distinguished man whose name it bears; and it will form to many a peculiarly affecting and gracious memorial of a beloved and lamented friend. With its general scope and bearing we entirely agree; while, with all delicate respect to the memory of the departed, we feel constrained to say, that there are one or two remarks, reflecting on the framers of the Solemn League and Covenant, and their defenders in recent times, which it pained us to peruse. Dr Candlish's Essay is on "Christian Unity in Connection with the Propagation of the Gospel." Its distinguishing characteristic is, the beautiful exposition and application which it gives of the Divine Redeemer's prayer, John xvii. Some may, perhaps, feel disappointed that the application is not more practical; others will at once perceive, that if they imbibe the principles and catch the spirit of the Essay, it will be impossible to remain inactive, and the object and course of action will present no difficulty. The topic assigned to the Rev. J. Angell James is, "Union among Christians viewed in relation to the Present State of Religious Parties in England." It is impossible, we should think, to peruse this Essay, without loving its generous, and amiable, and deeply pious author; and it gives a very interesting account of the state of religious feeling among our evangelica

friends in England. Dr King's Essay treats of "Union among Christians viewed in relation to the Present State of Religious Parties in Scotland." This we regard as a remarkably calm, candid, and judicious Essay, which we should think it difficult for any man to peruse without equal gratification and advantage. The subject of Dr Wardlaw's Essay is, "A Catholic Spirit; its Consistency with Conscientiousness." In this Essay we delight to find the graceful style, and the mingling of philosophic thought with Christian principle, by which its author has been long distinguished, without any of the questionable positions or inferences of which we disapproved in some of his other works. The Essay by Dr Struthers treats of "A Sectarian Spirit; its Prevalence and Insidiousness." It was no easy matter to write on such a topic; and we cannot say that the author of this Essay has surmounted the obvious difficulties which he had to encounter. The last Essay is by Dr A. Symington, and its high argument is, "The Unity of the Heavenly Church, and the Influence which the Prospect of it should Exercise." The subject of this Essay necessarily caused its author to dwell chiefly in the regions of the abstract and the indefinite; on which account some may find it difficult to obtain a clear conception of the real bearing of its principles and reasonings. There can, however, be no difficulty in obtaining some conception of the main idea—that since the Church in heaven is one, it must be the duty of the Church on earth to be one also, both in future hope and in present aim, as far as our present imperfect state will permit; and the more we have of the heavenly character, the greater will be our unity. Having thus briefly stated the subjects of these Essays, with one or two remarks concerning what appears to us to be their respective merits, we think it expedient to direct our attention a little more closely to those two of them that chiefly relate to Scotland. The two to which we refer are those of Dr King and Dr Struthers.

Dr King's Essay, as already stated, is on the subject of "Union among Christians, viewed in relation to the Present State of Religious Parties in Scotland." We have expressed our opinion, that Dr King's Essay is remarkably calm, candid, and judicious. Its author makes no attempt to evade the difficulties of his task; but neither does he take an exaggerated view of them. He states them clearly, enumerates the various parties, then proceeds to inquire into the purport of their denominational distinctions, to ascertain whether these really imply the existence of mutually repellent principles. The following is the result of his inquiry:—"On examining the designations of the various sects, all contentious as they appear at first view, they will be found, in most instances, to present a distinction without

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a difference. The 'Free Church' is not more free than other unendowed Presbyterian bodies ; nor can it protest more resolutely than they do against the Erastianism of the Establishment. The 'United Secession' Church is no more in a state of secession than other Presbyterian Dissenters ; and after the discussions which have taken place in its judicatories, there is room for questioning whether the attribute of superior union belong to it above others. The 'Relief' Church relieves, no doubt, from the yoke of patronage ; but so do the Churches already named, and many more who have not founded on this circumstance a distinctive appellation. We must not, then, be frightened by a schismatic nomenclature, or imagine that dissensions and designations are of commensurate prevalence. Passing from mere names, and looking into principles, we find a marvellous accordance very general in Scotland, as to doctrine, discipline, and government." Taking this view of the subject—which, in reality, is the true one—it would appear that there ought to be very little difficulty in the above-named Churches becoming, ere long, the One Free and United Presbyterian Church of the Scottish people.

But the Voluntary principle, it may be said, interposes an insurmountable barrier. Perhaps it does ; perhaps not. The Voluntary controversy is, we trust, at an end, so far as regards the unendowed Presbyterian Churches in Scotland ; consequently, the angry spirit evoked by that controversy need no longer disturb, embitter, and even confuse our discussions. We ought to be able now to investigate the subject with as much calmness as we would any abstract question in theology or philosophy—to write or reason on it as deliberately as if we were inquiring into the freedom of the will. If this were done, it might be found, that, in the heat of controversy, both parties had overstated their own arguments, and misunderstood those of their opponents. What, then, do we really mean by the Voluntary principle ? One who thinks himself a Voluntary may answer, "I mean, that professing Christians ought voluntarily, and as a Christian duty, to contribute to the support and propagation of the gospel." A member of the Free Church would answer, "In that I perfectly agree with you, both in principle and in practice ; but I regard that as the Voluntary *system*—not the Voluntary *principle*." "What, then, do you understand by the Voluntary *principle* ?" "By the Voluntary principle, I understand its advocates to mean, that the civil magistrate has nothing whatever to do with religion, that he owes no allegiance to Christ, and that he ought to show equal, not impartiality, but indifference, to all religions ; and this I regard as a principle involving national infidelity, if not national athe-

ism." Almost every Voluntary would at once disclaim all intention of holding any such conclusion ; and the question might become a purely logical inquiry, whether the position, that the civil magistrate has nothing to do with religion, does indeed necessarily involve a conclusion which both disputants agreed in rejecting : or, it may be, that the Voluntary would endeavour to retaliate, and would charge his opponent with holding a principle which necessarily subjected the Church to the power of the State even in spiritual matters, and, at the sametime, infused into it the spirit of a corrupting secularity. This the member of the Free Church would instantly repudiate, and would triumphantly appeal to recent events, as proving, unanswerably, that, in his view at least, the principle of an Establishment did not involve any such subjection, but the very reverse, as had proved, and was still ready to prove at all hazards.

Some such course of thought appears to have been engaging Dr King's attention, as the following extract will testify :—"Perhaps it might be found, in a friendly conference, that the difference was not so formidable as has been sometimes alleged ; that the Free Churchman has no wish to secularize religion, by connecting it with the State ; and the Voluntary Churchman just as little design, through a dissolution of this connection, to make governments infidel. On both hands, it might be allowed that Christ is Head over the nations ; and that, if there be any question, it does not respect the fact, but only the mode of his rule." We hail this statement with sincere delight. We regard it as a token for good. And we feel persuaded, that if the leading men among our brethren of the United Secession Church will enter upon and prosecute the line of thought indicated by Dr King, there will not long remain any insurmountable barrier between us. It is our thorough conviction, that a very considerable proportion of those who regarded themselves as Voluntaries, have never deeply studied the great idea of Christ's mediatorial sovereignty, not only over the Church, but also over nations ; and that when they come to do so, apart from the disturbing elements of controversy, they will then see why the Free Church still holds the principle of an Establishment, which we regard as involved in Christ's great title, "King of kings, and Lord of lords." We can no more surrender the principle of his crown-rights over nations, than we can that of his Headship over the Church ; and surely our conduct proclaims loudly and distinctly enough, that we have no wish to secularize religion by connecting it with the State." But we must quit this subject, though we cannot deny ourselves the gratification of again expressing our entire approval of Dr King's admirable Essay.

We turn, with regret and pain, to the Essay by Dr Struthers, "On Party Spirit; its Prevalence and Insidiousness." It would have required peculiar delicacy, temper, and judgment, to have treated of this perilous subject without giving offence. For how much soever any party may be imbued or possessed by a sectarian spirit, nothing is more offensive than to be directly assailed by such an accusation. We do not accuse Dr Struthers of being deficient in delicacy, temper, and judgment, so far as may regard his ordinary life and procedure, for of that we know nothing; but, looking only to the Essay before us, we are constrained to say, that we do not remember ever to have perused a more singularly infelicitous production. We have not the slightest doubt that Dr Struthers meant well—that he conceived the best method to put an end to sectarianism was to trace it out minutely, and to condemn unsparingly, every one of whom it had taken possession; and that he thought the most likely method to promote union was, to try to persuade all parties to lay aside their distinctive principles, and to melt into one, because they had no longer any thing peculiar by which to be distinguished. Such, at least, seems to be the plan according to which the Essay has been written; and we need not waste words in proving that such a plan could not possibly even tend to promote the object in view. A far more likely result, though one which we sincerely deprecate, would be, that each one of the parties so assailed would resent the assault, defend their distinctive peculiarities, and cling to them more tenaciously than ever. A more severe censor than we are inclined to be, might accuse Dr Struthers of advising all parties to regard what they have been accustomed to hold sacred as mere sectarian scruples, which ought to be cast at once away, without reverence or regret. Such a charge we do not bring against him; but we do ask him how he could possibly imagine that he would promote Christian union by bringing forward what we do not hesitate to term untrue and injurious accusations against the Covenant, the Covenanters, and the Confession of Faith? His statements on these points we will not characterize as wilful misrepresentations; but we cannot acquit him on any other plea than that of extreme ignorance, or extreme prejudice. It may seem strange to some, why he reverted to times and men of so remote a date, with which his prescribed subject had not very much to do. Having set himself to inquire into the origin of sectarianism in Scotland, he imagined he had detected it in the Covenant, the "scar of the collar" of which he thinks is still upon the neck of poor spiritually enslaved Scotland. He has made, also, the happy discovery, that the only thing which prevented the Confession of Faith from producing persecu-

tion was, that its intolerant principles were neutralized by the oath of allegiance! And as the Free Church still holds the Confession, and her ministers do not now take the oath of allegiance, she must be a persecuting, instead of being, as experience had led us to conclude, a persecuted Church. But we will not prosecute this line of remark. Christian union is far too important a matter to permit its great and sacred cause to be damaged by the unwise advocacy of one whom we believe to be sincerely its friend, notwithstanding his singularly unfortunate Essay; and we entreat all our friends of every denomination to do their utmost to forget that they ever perused its pages.

It is strange how long error and prejudice will survive. The character and conduct of the Covenanters ought to have been understood ere now by every candid and intelligent man. Think for a moment of their position. Assailed by the whole power of a treacherous monarch and a profligate nobility, as Charles and the Cavaliers unquestionably were; exposed to the intrigues and the force of Popery, which could employ against them almost the entire strength of the Continent; and often but feebly supported by those for whose sake they were encountering such toils and perils;—they nevertheless abstained from persecution when it was in their power; stated, explained, and enforced the principles of civil and religious liberty more clearly than had ever been done before; and, in the midst of all their personal anxieties, conceived the great and glorious idea of a Christian Union which should comprise the whole of Protestant Christendom. These great and good men were the founders of British liberty. They were far in advance of their age, in maintaining all that confers freedom and purity on man; and on that very account were they hated and opposed by the tyrants and the slaves of the period. And if, in some minute scrutiny, we may detect words or turns of expression which do not fully agree with what is now held to be the best method of stating and defending civil and religious liberty, shall we, therefore, accuse them of bigotry and intolerance? Let it be granted, even, that they were not quite so liberal and enlightened as some of us now are, still it is unjust to apply to them precisely the same test as that by which we try the sentiments and language of those who enjoy the advantages of modern liberality and enlightenment. We trust the day will come when no man who values his own reputation will dare to cast an unworthy aspersion on these much maligned but most noble-minded men.

A somewhat more enlarged and conciliating view might, we think, have been taken of the delicate question respecting party distinctions. Let it be remembered, that almost every party

now existing in Scotland arose out of some peculiar contest, in which some important truth was bitterly assailed, and had to be strenuously defended. It was thus regarded as "present truth," to use a well-known term. It was the truth peculiarly in danger, and therefore it required peculiar defence, and assumed peculiar importance. It was not strange that it continued to retain its prominent position for even ages after the conflict ceased, and its statement, in an abbreviated form, was made the distinctive appellation of the party by whom it had been defended. This was very naturally retained by their admiring followers and descendants. Nor is it to be expected that it should be at once thrown aside, whenever any one thinks proper to term it a sectarian principle. We may think that, relatively to other truths, its defenders attach undue value to it; but it is not a very easy matter to judge of the true relative value of sacred truths. Besides, in consequence of the narrow range of the human mind, it is not, perhaps, possible for all the important truths which the Church ought to teach and defend to be kept in sufficient clearness and prominence before the Church general, unless there be particular Churches, by each of whom some one of these truths is peculiarly venerated, and held as the inscription on its banner, and its watchword on the battle-field. But why may not all this continue without mutual strife or rivalry? Why may not all these banners continue to be displayed, distinctive of the various bands that compose the army of the faith, in a sacred confederacy, while high above all floats the banner under which all unite, over that centre of true union, the grand pavilion of the great Captain of our salvation.

But our limits are exhausted, and we earnestly recommend, not the volume only, but the subject which it illustrates and enforces—Christian Union—to all our readers, to all everywhere who love the Lord, and regard his people as brethren beloved, entreating them to make its attainment a ruling element in all their hopes, their prayers, and their endeavours. But, more particularly, we deem it our duty to give all possible prominence to the following proposal for a

GENERAL PROTESTANT CONVENTION OF
MEMBERS OF EVANGELICAL CHURCHES,

To be held in London in the middle of this year,

for the purpose of giving to Protestants, in all parts of the world, an opportunity of lifting up a standard in defence of the PRINCIPLES OF THE REFORMATION. The scheme has originated with Dr Patton of New York, whose letter to the Rev. James Angell James, as well as Mr James' accompanying remarks, we extract from the appendix to his Essay. We sincerely trust that

the matter will not be allowed to fall to the ground:—

Since the foregoing Essay was written, I have received a letter from my esteemed friend, Dr Patton, a Presbyterian minister of New York, from which I give the subjoined extracts, premising that my correspondent was not led to the subject on which he writes by any knowledge of the present scheme, but by the state of things in his own country. Popery, and its new ally, Anglo-Catholicism, are rapidly diffusing themselves over the United States. The American Protestant Episcopal Church is fast sinking under the spell of Tractarianism, notwithstanding the intelligent and zealous efforts of Dr McIlvaine, bishop of Ohio, and some others of the clergy; and clerical assumptions, ill suited, if not actually dangerous, to the simplicity of a republican form of civil government, and east of general society, are now put forth in that land of democracy. Romanism, aided by a tide of immigration, consisting of thousands of Irish Papists, is making prodigious efforts to seize the great Western Valley, watered by the Mississippi, and which, at no distant time, must be the very heart of the United States. It is matter of little surprise, therefore, that the Protestant ministers of that country should survey this state of things with anxiety, not unattended with alarm, and should desiderate, for the defence of the principles of the Reformation, a general, close, and hearty union among its friends:—

"The providence of God," says Dr Patton, "is most singularly moving in the religious world. The Romanists and the Prelatists are becoming quite sympathetic, and unite in denouncing all but themselves as not belonging to the Church, as being no ministers, and the like. This is producing stronger sympathy among the Non-prolatic Christians, and a greater disposition to make common cause. It appears to me, that the time cannot be distant when it will be most proper to call a Convention of delegates from all evangelical Churches, to meet in London, for the purpose of setting forth the great essential truths in which they are agreed. I know of no object which would awaken deeper interest than such a Convention. It would command the attendance of some of our strongest men from all evangelical denominations; and the result would be, a statement of views which would have the most blessed effect. Such an invitation should, with propriety, come from your side of the water. But if you think it desirable to have certain men here unite in such a case, I have no doubt I could procure a goodly list of names to any paper you and your brethren might send over. Will you consult your brethren, perhaps of the Congregational Union, as also such of other denominations as might unite in the matter? The Convention might be held in July of 1845, in London. Delegates could come from the evangelical Churches of the Continent, of America, of Scotland, Ireland, &c., &c., &c. The document, calling that meeting, should be well drawn up, clearly setting forth the object of the Convention, as lifting up a standard against Papal and Prelatical arrogance and assumption, and embodying the great essential doctrines which are held in common by all consistent Protestants. Peculiarities of Church order to be excluded. I am persuaded that such a Convention would meet with the hearty concurrence and co-operation of a vast multitude. It would exhibit to the world an amount of practical union among Christians of which they little dream. It would

greatly strengthen the hearts of God's people, and would promote a better state of feeling among the denominations. I trust, my dear brother, that you will act in this matter; and, before you are called home to your rest and your reward, strive to secure such a meeting. Open a correspondence with Dr Chalmers, Dr Wardlaw, and others of Scotland; with prominent men among the Baptist, Methodist, Moravian, and other denominations; Sir Culling Eardley Smith will go heart and soul with you. Now may our blessed Lord, who prayed that his disciples might be one, graciously guide you and others in this matter, and make you instruments of great good! Should a document be published on your side of the water, calling such a Convention, our ecclesiastical meetings would sanction it, and our religious papers would forward it. I name July as the time of meeting, as at that time our clergymen could more readily attend, and only be absent from home during the hot season, when they can be better spared. Also, our pious laymen could then more readily leave their business. The Convention need not be together more than some ten days at most, but the result would be blessed for all future time."

The subject of this letter is of momentous consequence; it presents a splendid conception of the human mind; and I have thought this the best and most appropriate medium through which to exhibit it, for the contemplation and examination of other minds. The letter shows the earnestness of Dr Patton's solicitude to accomplish the object. The subject is not quite new to some of us; we have looked at it, and conferred about it; and with some it was a matter of regret that it had not been tried, instead of the meeting last year at Exeter Hall. But, perhaps, it is an object that can be better approached, an end that can be more certainly arrived at, by slow and cautious steps, than by one mighty stride or bound of the public mind. It was in my own view, though but vaguely apprehended, when I sent forth the circular that led to the meeting in Exeter Hall. The publication of this volume, and Dr Patton's letter, furnish an admirable opportunity of putting out feelers to try the public sentiment. Here, then, is the scheme—

A General Protestant Convention," not for amalgamating all Protestant bodies, but uniting them for the defence of their common Protestantism. Is it practicable?—Is it desirable?—Will it be practically useful?—Will it pay for the cost of money, time, and labour, that it will require?—Will it check the efforts and the hopes of Popery? or, if not, Will it confound and abash Puseyism? or, if not even this, Will it give new life to Protestants, and new publicity, circulation, and power, to their principles? Who can doubt it? But, how should it be brought about?—whence shall the grand movement begin? "O Thou who art light, and with whom is no darkness at all—Thou who art love, and delightest in everything like thyself—show us Thy will in this matter!"

TIME.

TIME moveth not! our being 'tis that moves;
And we, swift-gliding down life's rapid stream,
Dream of swift ages, and revolving years,
Ordn'd to chronicle our passing days:—
So the young sailor, in the gallant bark,
Seending before the wind, beholds the coast
Receding from his eyes, and thinks the while,
Struck with amaze, that he is motionless,
And that the land is sailing.

WHITE.

BATTLES OF KILLIECRANKIE AND DUNKELD.*

No sooner was it known that the Convention of Estates was to meet in March 1689, than the Covenanters of the West resolved on repairing in a body to Edinburgh, to aid in protecting the meeting from the apprehended attack of the Jacobites. Their assistance was far from being unnecessary; but, for some time, to avoid suspicion, they were secretly lodged about the town. On the alarm being given, they issued from their lurking-places, "bearing," says a modern writer, "beneath their blue bonnets, faces either sullen with the recollection of wrongs, or beaming with expectation of revenge, and carrying under their grey plaids, for the work they were called upon, the swords and pistols which they had used against the house of Stewart at Pentland and Bothwell."[†] This description of the Covenanters is chargeable with the prejudices and exaggeration common to the Jacobitical school to which the writer belongs. That these much-injured and long-suffering men complained, and had reason to complain, of the ill-judged lenity of the Government at the Revolution to their murderers and oppressors is perfect true; but to insinuate that they were actuated by a spirit of personal revenge, is inconsistent not only with their avowed intentions, but with the whole of their character and history. Two individuals, it is true, were now sitting in that Convention, who had good reason to dread the vengeance of the Covenanters, had a spirit existed; and who, conscious of their misdeeds, were now trembling in their shoes. These were, the infamous Sir George Mackenzie, long known in Scotland by the name of "Bloody Mackenzie," and the no less notorious Claverhouse, now Viscount Dundee; who, the one by his judicial murders, and the other by his butcheries, committed on helpless old men and women, had certainly earned no title to the tender consideration of their countrymen. Neither of them was long in making his escape. Sir George fled to England, where he soon after died miserably. Dundee, whose hand was too deeply dipped in the blood of Scotland to expect much favour from the government of William, to whom he had offered his services without success, and, fretting under the disgrace of being superseded in his command, was now plotting the restoration of the infatuated James, under whose sanguinary and bigoted rule alone he felt that his wishes could be gratified or his merits appreciated. "The wicked fleeth," it is said, "when no man pursueth." Surrounded by a Cameronian guard, Claverhouse, no doubt, felt himself less at his ease than when boldly riding up, in the midst of his dragoons, to attack an unarmed conventicle. It is reported that he had one day a casual rencontre on the street with Colonel Cleland, the gallant leader of the Covenanters, who is supposed to have challenged him to fight with him in single combat.‡ However this may have been, he pretended that he was in daily danger of his life, and insisted on the Cameronians being dismissed. Meeting with no sympathy in the Convention, and expecting as little in the civilized parts of Scotland, Claver-

* The following formed part of a Course of Lectures on the Church of Scotland after the Revolution, delivered last winter, by the Rev. Thomas M'Crie, Edinburgh.

† Chambers' History of the Rebellions, Constable's Miscellany, vol. xlii., p. 33.

‡ Somers' Tracts, apud Life and Diary of Colonel Blackader, p. 17.

house betook himself to the Highlands, where, having been denounced as a rebel, he openly raised the standard of James VII.

The sudden rising of Dundee having led to measures for the defence of the country, those of the Covenanters known by the name of Cameronians, chiefly in the neighbourhood of Douglas, raised a regiment of 800 men, without beat of drum or expense of levy, under the command of the Earl of Angus, a nobleman of hardly twenty years of age, and only son of the Marquis of Douglas. Such was the origin of the Cameronian regiment; and never, perhaps, was a regiment so composed or so organized. Composed exclusively of those holding the extreme views of the Covenanters, who had disowned the tyrannical government of James, and who were almost like inimical to the Prelatical and the Indulgent party, every man in the ranks was a religious enthusiast, in the best sense of that term—fired with zeal, based on stern and uncompromising principle, and aiming not merely to free his country from civil thralldom, but to restore the reign of Presbytery and the Covenant, and put down all their opposers. The cause, however, which had succeeded so well in filling up the ranks of the regiment, was not found so favourable to its unity and subordination. The men insisted on their right to choose their own officers; elders were appointed to superintend the military religion of the corps, and rules were laid down more applicable, it must be owned, to a Church than a regiment. Dissensions ensued, of a kind similar to those which divided the councils of the Covenanters at Bothwell. It was only debated among them, whether it was not "sinful association" to enlist under the same banner with other regiments composed of those who had been Malignants and abettors of tyranny, or who had not cleared themselves from the guilt of unlawful engagements. Owing to their pertinacity in these unreasonable scruples, Colonel Cleland, on whom the command of the regiment was devolved, very nearly lost temper, and he refused to accede to their demands, as subversive of all military discipline. But the matter was finally compromised by their agreeing on a brief general declaration, drawn up by Sir Patrick Hume of Polwarth, and explained by Mr Alexander Shields, who backed it with some persuasives, going from company to company. It was to the effect that they "appeared in His Majesty's service in defence of the nation, recover and preservation of the Protestant religion, and, in particular, the work of reformation in Scotland, in opposition to Popery, Prelacy, and arbitrary power, in all its branches and steps, until the government of Church and State be brought back to their lustre and integrity, established in the best and purest times." These terms, it might be supposed, were sufficiently guarded; but though the majority were induced to comply with them, there were still some who stood out, including honest Howie of Lochgoon, and who continued long after to protest against "Angus' regiment" as an association with Malignants.†

The Cameronian regiment was particularly fortunate in the officers who first commanded it. Two of the most distinguished of these were, Lieutenant-

Colonel William Cleland, and Captain, afterwards Colonel Blackader. Colonel Cleland was the son of the factor of the Earl of Douglas,* and lived much in the castle with Lord Angus, who had a great attachment to him. He received a liberal education in the University of St Andrews, and distinguished himself very early in life by his poetical talents.† Brave, even to excess,‡ chivalrous and fond of enterprise, imbued with sound religious principle, and with what, in that age, was its inseparable adjunct, a sound hatred of civil and religious despotism, he was raised, before completing his seventeenth year, to the rank of an officer among the suffering Presbyterians. Thenceforth his career was a succession of hairbreadth escapes and adventures, of which the unhappy distractions of the times have prevented us from obtaining any definite accounts; and it is only occasionally, as he dashes on through the smoke and turmoil of battle, that we can catch a glimpse of him. The first sight we get of him is at a conventicle at Divan, in Fife, riding down the hill with another gentleman, to meet the military, who were advancing to disturb the meeting, and with difficulty prevented by Mr Blackader from "breaking after them," when the royal troops, frightened by the preparation made for their reception, "fled to Cupar, without looking over their shoulder, in a dismal fear."§ His next appearance is at Drumclog, ordering his men to fall flat on the ground, as soon as the enemy presented their pieces—a manœuvre to which the success of the Covenanters on that occasion was mainly ascribed. We next find him fighting with great desperation at Bothwell, after which he flies to Holland. Again he is in Scotland, along with the ill-fated expedition of Argyle, in 1685,|| and is recognised by a friendly Covenanter, sitting along with some brother officers, in an inn at Burntisland, waiting for a passage back to Holland, "singing and making as merry as they could, that they might not be discovered."¶ And now he is back again once more to old Scotland, in company with the heroes of the Revolution, to deliver her from the grasp of Popery and arbitrary power. Though Cleland's name appears among the officers who sided with Robert Hamilton at Bothwell, there is reason to think that he afterwards left that party; and, though still a zealous Presbyterian and Covenanter, his principles did not hinder him from joining with the Government in the Revolution. It must be allowed, that he seems to have entertained a grudge at, and some contempt for, the Highlanders—feelings common at that time in the Lowlands of Scotland, towards a race only known then for their savage appearance, and their predatory invasions on the property of their neighbours. And it is somewhat remarkable, that the last engagement in which he conquered and fell, was with those very "redshank squires," as he calls them in his poems, whose meanness and servility added to their cruelties and excesses, had left such a strong impression on

* Wodrow's History, vol. ii., p. 481, where Cleland's father is called "garner-keeper," which is misprinted "game-keeper," in Memoir of Veitch, p. 108.

† A collection of his Poems was published in 1697, containing "Hollow my Fancie," "A Mock Poem upon the Expedition of the Highland Host in 1678," &c. "These poems," says Dr M'Crie, "are chiefly in the Hudibrasick style, and discover considerable talent." (Memoir of Veitch, &c., p. 104.) This is admitted by Sir Walter Scott in his "Minstrelsy of the Scottish Border," vol. i.

‡ "Extremely brave," says the Earl of Balcarra, Memoir, p. 114.

§ Memoirs of Rev. John Blackader, p. 212.

|| Wodrow, vol. iv., p. 284, & 292.

¶ Life of James Nimmo, M.S., p. 127; Memoir of Veitch, p. 456.

* This regiment is now the 26th in the British infantry, and known still by the name of "The Cameronians."

† Shields's Memoirs, and Wodrow's Analecta, Ban. ed., vol. i., pp. 1891, 90.

his youthful imagination. How much is it to be regretted, that so little more than what we have now told is known concerning one who united in his character the gentleman, the poet, the patriot, the soldier, and the Christian.

The other officer in the Cameronian regiment whom we have noticed—Lieutenant-Colonel John Blackader—is better known from his published *Diary and Life*. He was the son of the famous John Blackader, one of the proscribed ministers, who, after a long persecution, died in the Bass; and he was, like his father, a staunch Presbyterian, though disposed to moderate measures; a lover of the gospel and of good men, and, at the sametime, a valiant and successful soldier, having served with distinguished honour, under the great Duke of Marlborough, in most of his engagements. He is one among the very few who deserve the inscription that has been put on his monument—that he was “a brave soldier and devout Christian.” As a specimen of this, the following is worthy of being recorded. At one period of his military life, Colonel Blackader received a challenge, which he refused to accept. His adversary threatened to post him as a coward, to which he is said to have coolly replied, “that he was not afraid of his reputation being impaired by that.” Knowing, that at that very time, an attempt was determined on against the enemy, of a kind so very desperate, that the Duke of Marlborough hesitated to what officer he should assign the command, and had resolved to decide it by throwing the dice, the Colonel went to him and volunteered to undertake the duty. His offer was accepted, and by the providence of God he came off, with great loss of men, but without any personal injury, and with the complete establishment of his character, not only as a brave man and an able officer, but also with general estimation as a consistent Christian.*

We now return to our history. And here it may be proper to premise, that the historians of this period, down to our own times, are, for the most part, either avowed Jacobites, or so tintured with Jacobite prejudices, as to give, unconsciously perhaps, a colouring to their narratives injurious to the cause of the Revolution, and the principal characters engaged in promoting it. This renders it necessary to devote more attention to this part of our subject than it would otherwise demand of us. Fired with ambition to emulate the dashing exploits of Montrose, to whose family he was related, Claverhouse had strained every nerve to collect an army, and at length found himself at the head of a large and motley band of Highlanders and Irish. Loudly have our Jacobite writers boasted of the romantic admiration entertained for Dundee by these roving mountaineers; and loftily have they talked of their devoted loyalty to James, and their chivalrous love of war. The sober truth of history, however, compels us to divest these descriptions of the air of captivating romance which has been thrown over them by the hand of poetry and political partiality. As for the Highland chiefs, “it was neither out of love to King James nor hatred for King William,” says General Mackay, “that made them rise—at least the wisest of them, as Lochiel of the Camerons, whose cunning engaged others that were not so much interested in his quarrel; but it was out of apprehension of the Earl of Argyle’s

apparent restoration and favour, because he had some of his forfeited estates, and several combined Highlanders held lands of the Earl’s.” The bravery and nobleness, natural to the Highland character, and which has been elicited in later times, through the influence of education and Christianity, were then undeveloped. And, to suppose that the poor serfs—the miserable inhabitants of a Highland barony—at the command of “a barbarous Highland chief, exercising a sway over his vassals as absolute as that of a Norman baron of the tenth century”—were animated with the refined and heroic sentiments which have been so largely ascribed to them, is rather too absurd for belief. Pelf and plunder, on a scale somewhat humbler, though not less harassing, than that of their masters, had more captivating charms for them than lofty ideas about hereditary right, or even the chivalrous sport of “glorious war.” All the efforts and eloquence of their leader failed to keep their thievish propensities within decent bounds. “They were marching off every night, by forties and fifties, with droves of cattle, and laden with spoils.”† In spite of all his influence, the army of Dundee, at first 6000 strong, had dwindled away, by repeated desertions, till it amounted only to 2000 Highlanders, and 500 Irish, the whole force with which, according to their own statements, he encountered the army of General Mackay, at the pass of Killicerankie.

This celebrated fight took place on the 17th of July, 1689. Mackay, the royalist-general, had, no doubt, a slight advantage in point of numbers, having at the most, about 3000 foot and a few companies of horse; but his army was composed of mostly raw recruits, and all of them were total strangers to the wild mode of warfare peculiar to their opponents.‡ The Highlanders rushed down the hill with their wonted impetuosity, barefooted and stript to the shirt, and uttering the most unearthly yells. Mackay’s troops, thus assailed by what appeared to them a ferocious band of savages, were struck with a sudden panic, and some of them having given way, the whole fell into confusion, and the brave Mackay, finding it impossible to rally them, was compelled to retreat. As he spurred his charger, single-handed, through the thickest of the enemy, they made way before him wherever he went; upon which he remarks in his Memoirs, “that if he had had but *fifty* resolute horse, such as Colchester’s, with him, he had certainly, to all human appearance, recovered the day.”§ The whole was the work of a few minutes. Marvellous are the stories told of the prowess displayed by the Highlanders in mowing down the fugitives. But night coming on, they soon fell upon the baggage, and gave up all further thoughts of pursuit. And thus terminated the battle of Killicerankie—if battle it can be called—in which there was no time for evolutions, no attempt at resistance, and hardly the appearance of conflict. The following sensible reflections of Mackay upon his defeat are worthy of the high name which he bore for unfeigned piety and unshaken courage, “Resolution and presence of mind in battle being certainly a singular mercy of God, he denieth and giveth it when and to whom he

* Chambers’ History of Rebellion, p. 190.

† M’Pherson, p. 337.

‡ Life of Lieutenant-General Mackay, by John Mackay, Esq. of Rockfield, p. 42, where the gross exaggerations of Jacobite writers, as to the numbers of Mackay’s troops, are fully exposed.

§ Mackay’s Memoirs, p. 56.

will; for there are seasons when the most firm and stout-hearted quake for fear. And though all sincere Christians be not resolute, it is because it is not their vocation; for I dare be bold to affirm that no sincere Christian, trusting in God for support, going about his lawful calling, shall be forsaken of him. Not that sure victory shall always attend good men, or that they shall always escape with their lives—for experience doth teach the contrary; but that God, upon whom they cast their burdens, shall so care for them, that they shall be preserved from shame and confusion; and that they have his promise (by whom are the issues against death, and innumerable means, inconceivable to us, to redress the disorder of our affairs) to support their hope in the greatest difficulties.”*

But the victory was dearly purchased by the rebels, in the death of their leader, Claverhouse, Viscount Dundee. He fell early in the action, pierced by a musket ball, which entered at an opening of his coat-of-mail, beneath the arm. The Jacobite writers, anxious to make the most of this, the first and the last victory achieved by their favourite hero, have persisted, down to the present day, in spite of the clearest evidence to the contrary, in giving the most fabulous accounts of his dying moments. According to them, after receiving his fatal wound in the field, he was carried to a house in the neighbourhood, where, says Mr Robert Chambers, “amidst the bustle consequent upon his victory, and the painful sensations arising from his personal condition, he commanded his mind sufficiently to write a dignified account of the battle to his royal master.” And then follows the letter in which this “dignified account” is given. Alas for the honour of Claverhouse and the comfort of his admirers!—there is not a word of truth in the story. It has been proved, beyond all dispute, that Dundee fell at the commencement of the action, and died on the field; so that the letter describing the engagement, and announcing the victory, can only be regarded as a clumsy forgery.† What is still more humiliating, it has been proved, not only that Claverhouse expired on the spot where he fell, but that he was soon after stripped and plundered by his own party—by those very Highlanders who are said to have almost worshipped him! When his friends went to search for his body, says an eye-witness of the scene, “it was at first with much difficulty distinguished from the rest of the bodies that fell that day; for he, dying of his wounds in a very little time after the engagement, *his body was presently stripped by his own party, and left naked among the rest in the field.*”‡

That the author of the “History of the Rebellions in Scotland” should have suppressed all mention of the stripping scene, was perhaps to be expected; but it is truly surprising, that after the publication of the evidence to which we have referred, and with which he might, at least, have made himself acquainted, he should have repeated the old story of the

letter, as gravely as if it had been a piece of history. It is equally strange that he should have repeated, with apparent seriousness, the speech said to have been delivered by Dundee to his soldiers before the action, and which is now only considered “curious as a contemporary forgery.”* If the striking contrast which this speech affords, in its literary merits, to the authentic letters of Dundee, which are even beneath the times in point of vulgarity, did not stagger his faith in its genuineness, it might be supposed that its frequent references to “religion” and “the Church of Scotland,” might have led him to suspect that some more “clerical” hand than that of Claverhouse had been concerned in its concoction. But Mr Chambers has a theory of his own on the character of Claverhouse, which serves to account for his blindness in this matter. “Dundee,” says he, “was inspired with as high a degree of *religious fervour* in his bloody deeds, as ever possessed the mind of the wildest enthusiast that sat for years amidst the wilds of Tweeddale.” Nay more, “He had laid it down to himself that the Episcopalian mode of worship was *the only one by which the Deity could properly be honoured*. It was his wish, above all things, that the *rude and licentious formula* of the Presbyterians should be changed for the decent ritual of the Episcopalians!”† Here is certainly a new discovery. The “Bloody Claverse” was, it seems, a religious enthusiast! When he was wading to the boot-tops in the gore of a slaughtered peasantry, it was because he had “laid it down” that Episcopacy was the only religion “by which the Deity could properly be honoured;” when, with his own pistol, he scattered the brains of poor John Brown, the Ayrshire carrier, in the faces of his imploring wife and wondering babes, he was giving his testimony against “the rude and licentious formula of the Presbyterians,” and showing, “*ABOVE ALL THINGS*,” his pious wish that it should be exchanged for “the decent ritual of Episcopacy!” Shade of Dundee! what an outrage on thy true character! For this desperate attempt to whitewash the Ethiopian—this miserable effort to conceal, and even to consecrate, his atrocities under the guise of religion, Mr Chambers has not brought, and cannot bring, a tittle of evidence. Unfortunately for him, it so happens that, during the whole reign of Prelacy in Scotland, the Episcopalian form of worship was never introduced; and that it was not till many years after the death of Claverhouse, and even then with great difficulty, that the Scottish Episcopalians could be induced to use the liturgy.‡ We are compelled, therefore, to conclude that Mr Chambers, in trying to account for the excesses of Claverhouse, by imputing to him such a motive, was drawing from the stores of his own fancy; that the wish was father to the thought; and that, conceiving how he himself might have felt in the circumstances, he has transferred his own feelings to the breast of his hero. He has thus, unexpectedly, perhaps, given the people of Scotland to know, that whatever Dundee may have thought, Mr Robert Chambers deems the Presbyterian worship,

* Mackay's Memoirs, p. 56.

† See this matter placed beyond all controversy in the Letters of Lord Dundee (printed by the Bannatyne Club), pp. 82-84. Balcarras, the friend of Claverhouse, confirms what we have above stated. Account, pp. 105-108. And the account given by James VII. himself shows the falsity of the story referred to, which had evidently been got up by the Prelatical clergy, or some unscrupulous partizans, to serve the political purposes of the day.

‡ Proceedings in Scotland, 7th September. Life of Colonel Blackader, p. 78. Balcarras, p. 108. See also Letters of Dundee, as formerly referred to, where the evidence is collected.

* Letters of Dundee, p. 81.

† Chambers' History of the Rebellions.

‡ “The reader will be astonished,” says Sir George Mackenzie, “when we inform him that the way of worship in our Church differed nothing from what the Presbyterians themselves practised.” (Vindication, p. 9.) “In the Church, as now established by law under Episcopacy among us, we have no ceremonies at all—no, not so much as any form of prayer; no music but singing in the churches.” &c. Memorial for the Prince of Orange, 1688, by two Persons of Quality, p. 8.

"a rude and licentious formula," and charitably believes that "the Episcopal mode is the only one by which the Deity can properly be honoured." With regard to Dundee, who has been so long the idol of the Jacobite party, with the exception of his unsuccessful attempt to retrieve the fortunes of James at Killiecrankie, it is difficult to discover what claims he had to be regarded, even by them, with such admiration. Let him receive his due meed of praise as a man of high spirit and unshaken fidelity to his master; let it even be granted that he showed an honesty of purpose not always exemplified by his associates, or even by the silly and infatuated prince in whose cause he fell;—still enough remains to blight his character in the eyes of impartial posterity, and every renewed attempt to vindicate his atrocities only serves to show, as in the case before us, that it were truer wisdom on the part of his admirers to let his name fall, if possible, into oblivion.

After the death of Dundee, the command of the rebel army devolved on Colonel Canon, an Irish officer, who, on hearing that the Cameronian regiment were stationed in Dunkeld, remote from succour, resolved to attack them, in the hope of cutting them off to a man. "The enemy," says Mackay, "had not such prejudice at any of the forces as at this regiment, whose opposition against all such as were not of their sentiments made them generally hated and feared in the northern counties." The shameful manner in which this valiant little band was treated, by being left in the heart of the Highlands, to brave the combined forces of the rebels, by being denied all supplies when threatened with an attack, excepting a barrel of figs sent to them instead of powder, and by having a troop actually withdrawn from them after the attack had commenced, affords too good ground for the suspicion which they afterwards expressed, "that they were sent to Dunkeld, as would seem, on design *by some* to be betrayed and destroyed."* We cordially exempt General Mackay from having had any share in this diabolical piece of policy, which, had it proved successful, would evidently have excited little indignation in the breasts of some, whose sympathies having been all bespoken on one side, required to be kept in reserve for the massacre of Glencoe.† But their betrayers, as well as their enemies, were destined to be disappointed. Whatever may be thought of their principles, the heroic spirit which actuated the Cameronian regiment, on this occasion, has extorted praise even from the most bigoted partizans, as it led them to "perform one of the most unexceptionably brilliant exploits which occurred throughout the whole of this war."

On Saturday night, 17th August 1689, this regiment, or rather a portion of them, amounting only to seven or eight hundred men, arrived at Dunkeld, under the command of Lieutenant-Colonel Cleland. The next day the enemy approached, and sent a threatening message calling on them to surrender at discretion, to which the gallant Colonel replied, "We are faithful subjects to King William and Queen Mary, and enemies to their enemies; and if you shall make any hostile appearance, we will burn all that belongs to you, and otherwise chastise you as you deserve." When the morning of Wednesday dawned, it revealed the spectacle of between 4000 and 5000

men, drawn up on the surrounding hills, which appeared absolutely covered with armed troops. The Cameronians seemed devoted to destruction, and some of them, despairing of success, had mounted their baggage and prepared to flee; but, encouraged by the exhortations of their minister, and the example of their dauntless leader, they entrenched themselves behind the houses, and succeeded in boldly repelling the repeated attacks of the enemy. "Their powder was almost spent," says one account, "and their bullets had been spent long before, which they supplied by the diligence of a good number of men who were employed, all the time of the action, in cutting lead off the house (Dunkeld House), and melting it in little furrows in the ground, and cutting the pieces into slugs to serve for bullets. They agreed, that in case the enemy got over their dikes, they should retire to the house, and if they should find themselves overpowered there, to burn it and bury themselves in the ashes."* The Highlanders fought hard to dislodge them from their post; but at length, wearied with fruitless assaults, in which they suffered much loss without gaining any advantage, they retreated from the scene of action. The Cameronians beat their drums, flourished their colours, and shouted after them with expressions of contempt and defiance; but in vain. The Highlanders could not be prevailed on by their officers to renew the contest; "they could fight," they said, "against men, but they had no notion of fighting any more against devils." The engagement lasted from seven in the morning till eleven at night; and when all was over, the conquerors sang psalms, and offered thanksgivings to the Almighty, to whom alone they ascribed their deliverance. Comparatively few of them had fallen, but they had to deplore the loss of their youthful and valiant leader, Colonel Cleland, who, in the act of urging on his men, was shot by two bullets at the same moment, one passing through his head and the other through his liver. His last act showed the spirit of the hero. Feeling himself mortally struck, he attempted to get into the house, that the soldiers might not be discouraged by the sight of his dead body; but he fell before reaching the threshold.

This victory decided the issue of the campaign, and may be said to have secured the success of the Revolution in Scotland. The Cameronians offered to raise two or three other regiments in King William's service; but the offer was declined by General Mackay, who considered their peculiar views inconsistent with due military subordination. It did not accord with the policy of the new Government to revive the darling object of the Cameronians—the covenanted reformation; and they, no doubt, dreaded the consequences which might have resulted from having to deal with a few more regiments animated by such a spirit, and capable of such achievements as the victory at Dunkeld. What these consequences might have been it is needless now to conjecture; but it seems quite possible that, in such a case, William might not have found it so easy as he did to dictate terms to the Church of Scotland—the Union might not have taken place—and the Presbyterian Establishment, had it existed, might not have become the tool of Prelatic lairds, and the slave of a Prelatic Parliament.

* *Grievances of the Cameronians*, p. 56.

† *Chambers' History of the Rebellions*, p. 121.

* *Exact Narrative of the Conflict at Dunkeld, betwixt the Earl of Angus' Regiment and the Rebels, collected from several Officers of that Regiment.*

THE DEATH OF THE AGED COVENANTER, ON HEARING OF THE DEFEAT AT PENTLANDS.

(From the Border Watch.)

[Amongst the four hundred Presbyterian ministers who, about the year 1663, gave up or were ejected from their livings, on account of their refusal to conform to Episcopacy, was ARTHUR MURRAY, an aged minister of Orkney. "This good and aged man," says Wodrow, "was living in the suburbs of Edinburgh, through which Dalziel's soldiers marched in triumph, on their return from the battle of the Pentlands. When he opened his window, and saw them display their banners, and heard the shouts of the soldiers, triumphing over the prisoners, he was struck to the very heart, took his bed immediately, and died in a day or two."]

O LORD, remember in thy love thy persecuted flock,
Who flee for refuge from the wolf to mountain and to rock!
And if, to right their cruel wrongs, the sword they nobly draw,
O may it flash like cherubim's, in brightness and in awe!
Our lily flowers of Presbytery by swinish hoofs are soiled;
Our ancient Scottish liberties by lawless hands despoiled;
The peaceful hearths at which we sat, our children on our knee,
Are ringing now with the tramp and curse of a heathen soldiery.

"Hey for the boots and the thumbikins,
But and the gallows-tree!
And hang the Whigamore loons
Where Whigamore loons should be!

"Round by the edge of the Pentlands—
Up on the Rullion Green—
I trow we spilled their sour milk,
And tapp'd their Covenant spleen."

What shoutings—fiercer than the blast? These shouts!—I know them well!
'Tis the fiendish rout and revelry of the troopers of Dalziel!
His ruthless nature only knows to ravage and to slay,
And many a godly family are fatherless this day.
In all the glens of Galloway a wailing voice is heard,
And sore-afflicted Annandale mourns like a mateless bird;
And Rachel for her children weeps, whilst Herod quaffs his wine—
Yet ever turns a ghastly eye to Bethlehem's awful sign!

The foxes have their hiding-place, and burrow safely there—
The partridge finds some leafy nook, free from the fowler's snare;
But shade or shelter none is found our poor oppressed to save—
Hamlet or city, house or field, mountain or forest-cave.
"Here faithful pastors fed their flocks, false curates give them straw,
And gobble up all carnal things with foul insatiate maw:
A sabbath feast for the Romish Beast black Prelacy prepares—
The jackal only tracks the prey which the huge old lion tears.

"There's a pack for the Haddo's Hole
There's a pack for the Old Tolbooth;
And we'll blind the eyes of Presbytery,
And grind her snarling tooth.

Hey for the boots and the thumbikins,
But and the gallows-tree!
And hang the Whigamore loons—
Then hary the West Countrie!"

O hear me to me in haste—my heart hath burst in twain!—
When green and goodly oaks are rent, shall withered stocks remain?—
As Eli fell, when Aphek's field beheld the ark depart,
So Scotland's broken Covenant hath broke my trembling heart.
I thought to sleep amid mine own, by Scalpa's rushing wave,
But now mine aged bones have found the Greyfriars' for a grave:
And where, in nobler monument, could my poor dust be stored,
Than there where Scotland's martyr-host are waiting for their Lord?

"Huzza for the crown and the mitre
We'll pledge them in merry brown ale:
'Life's but a span, and a soldier's a mau'—
Then drink till our pockets fall!

And Old Tom will find us in booty,
With tines from the West Countrie churls,
Who'd cock up their greasy blue bonnets
Above all our dukes and earls."

A bloody sword gleams far and wide, and the priests of Bael shall tread
In rage upon God's herbage, and righteous blood be shed:
But, hark! the mighty angel's voice proclaims from sea to shore,
That Babylon is fallen—is fallen—is fallen to rise no more!
From gifted Wishart's bed of fire to gracious Guthrie's death,
The righteous blood shall be required, in wonders and in wrath:
The dainty surplice shall not screen, and the Council shall sink dumb,
And the sceptre quiver like a reed, when the days of vengeance come.

Some precious ties encircle me, some memories of the past—
An old man's heart, though dimmed, hath gleams the brightest at the last—
My little homestead, and the kirk, and Orkney's sea-voice stern!
But cease, my passing soul! why thus with earthly visions yearn?
Yet must we part, spouse of my heart—mirror of love and truth—
The solace of my life's decline, companion of my youth?
How sweet hath been our fellowship through long, long, changeful years!—
We meet in heaven, where death is not, nor warfare, change, or tears!

Now earth, and time, and creature-thoughts are fading from mine eye.
O man! thou art alone with God—prepare thyself to die:
The faintest and the feeblest of the followers of the Lamb—
'Tis by the sovereign grace of God I am what now I am!
The veil is parting—flesh is failing—light or path is none!—
God of the feeble, guide the feeblest!—Glory! peace!—'tis won!
"Into thine hands I do commit my spirit; for thou art He,
O thou Jehovah, God of truth, that hast redeemed me!"

SCOTTISH EPISCOPAL CHURCH—CASE OF
REV. MR MILES.

THERE is nothing, perhaps, of which the Scottish Episcopal Church, like the Romish, is more boastful than of her *unity*. This is considered an infallible mark of apostolicity. It is the substitute for many other valuable qualities, and one would think, that in so inconsiderable a body, it would be no great matter to secure it. But alas! her vauntings on this head have, like those of her sisters in England and America of late years, been sadly belied by fact. Clergyman after clergyman has left her, and created a storm at his departure: and, now, a new disturber to fancied unity has appeared, in the Rev. Mr Miles of Glasgow, who threatens to prosecute the war into a full exposure of her heretical doctrines.

We have been reading his correspondence with Bishop Russell, his diocesan, and a few thoughts have been suggested to our mind, which, as they stretch beyond this individual case, may not be unacceptable to our readers.

Why, then, has Mr Miles, an Episcopalian minister, left the Scottish Episcopal Church? The circumstances are shortly these:—He had intentionally gone to Aberdeen last summer, and preached for the Rev. Sir W. Dunbar, who had previously been excommunicated by Bishop Skinner of that city. The Aberdeen bishop complained of this to his brother of Glasgow. A correspondence ensued between Bishop Russell and Mr Miles, his presbyter; and as Mr Miles would not confess that he had done wrong in acknowledging Sir W. Dunbar, or say that he would not repeat the offence, matters are brought to an open rupture. Instead, however, of waiting to be cut off or excommunicated by Bishop Russell, Mr Miles withdraws from the Scottish Episcopal communion, anxious, it would seem, not to disobey his diocesan, or provoke his thunder. When matters are coming to such a crisis, Mr Miles is led to examine the canons—offices—doctrine of this Church more carefully than he had formerly done; and so much does he discover faulty and erroneous, that though there had been no Aberdeen case, he would now, he says, have resigned his connection with Scottish Episcopacy.

We must confess, that when we first heard of the case, we thought Mr Miles in the wrong, and that he ought to have abandoned the communion of the Scottish Episcopal Church *before* fraternizing with the excommunicated. The case reminded us of those ministers of the Establishment who went and sympathized with the deposed of Strathbogie, and still retained their place and emoluments in the Church—the case of men who take the advantages of a Church's communion while pulling down her authority. And we cannot say that the perusal of the pamphlets which have appeared on the controversy has materially affected our original impression. On the contrary, we think it pretty clear, that while Mr Miles is in the right in so far as his *object* is concerned, viz., a public testimony against an unjust excommunication, he is in the wrong in regard to the *mode* which he has pursued. In other words, he is religiously right, but ecclesiastically wrong. It is an obvious principle of common sense, applicable to all Churches, that a man is bound to respect the discipline of a Church so long as he is a member, much more an office-bearer of it. Mr Miles' case will be more familiar to our readers, if we could suppose one of our Irish Presbyterian brethren becoming a mem-

ber of one of our Free Church presbyteries—shortly thereafter being deposed for some alleged offence—no appeal made against the judgment, which thus becomes final;—suppose, in these circumstances, another Irish Presbyterian joins another presbytery, and forthwith fraternizes with the deposed brother, on the ground that they are both members of a mother Church—the Irish Presbyterian, whose orders they held before joining the Free Church—would such a plea be a good defence for the violation of the order and discipline of the Free Church? Surely not; there would be but one course for an Irish brother, strongly disapproving of the deposition of his friend, to follow. First, to take all competent steps to have the deposition recalled by the proper superior court; and failing this, if conscience were still deeply aggrieved, to withdraw altogether from the communion of the Free Church. It would not be his duty to trample upon *competent* authority, even though its exercise had been erroneous and excessive. This were to destroy all government, and introduce universal confusion. Moreover, it is a course which is never pursued in analogous cases. We make every allowance for Mr Miles. He evidently acted *bona fide*, misled by the circumstance that there was no canon which expressly forbade him preaching for Sir W. Dunbar, and yet more by the assurance of his bishop, that the deed of excommunication was a mere individual act of Bishop Skinner, for which the Scottish Episcopal Church was in no way responsible. It was not unnatural for him in these circumstances, a young man, little acquainted with the principles of law, and strongly attached to his friend, to adopt the course which he followed. But we cannot see it was defensible: though Dr Russell was probably more blameworthy for his erroneous information, than Mr Miles for his erroneous acting. The latter is so candid as to say, that had the Church of England recognised the discipline of the Scottish Episcopal Church, he would never have thought of countenancing Sir W. Dunbar, however unjust he might have regarded the treatment to which he had been exposed. Mr Miles would have felt the claims of canonical obedience supreme. It was not, then, in any spirit of rebellion that he set the bishop at defiance—the result was owing to a mistake as to the mode of acquitting himself of duty.

In reading the correspondence, one is struck with various points.

1. In regard to Mr Miles, it is impossible not to be impressed with his honesty, and straightforwardness, and superiority to the fear of consequences. This is no more than what might have been expected from his manliness in a former sphere of labour, and contrasts too favourably, alas! with the spirit and conduct of many Episcopalian ministers, who in private denounce the proceedings against Sir W. Dunbar, but not one of whom has had the courage to take any public step in vindication of their convictions. No sooner has Mr Miles been settled in Scotland, than, after full inquiry, he adopts the cause of an injured brother, and prosecutes it to the end; it may be erroneously as to mode, but rightly as to principle. It were well if there were more such men in the south, as well as in Scotland. The want of Church courts seems to be adverse to the *public spirit* of even excellent Episcopalian ministers. All our sympathies are with Mr Miles.

At the sametime we cannot but be surprised at the imperfect state of knowledge in which he subscribed.

the canons of the Scottish Episcopal Church, and his acquaintance with the *real* character of the communion which he was entering. We remember that the ready signature by one who had suffered for evangelical religion in the north of England shortly before, was very stumbling to many. It was fitted seriously to weaken the position of Mr Drummond and his friends. However honest and ingenuous it is to hear ministers confess they did not know the existence or meaning of objectionable canons and offices, and that had they known they would never have been ministers of the Church of whose constitution these form a part; yet it is far from happy for the public to be left under the impression, that even evangelical men are careless, and take much for granted in signing the most solemn deeds. The ready answer to every defence is, that they *ought* to have known thoroughly and well the exact character of a Church of which they were becoming not only members, but ministers. Nothing can excuse ignorance in such cases.

We have nothing further to remark respecting Mr Miles, save that his "Addresses" to the members of St Jude's are written with sufficient sharpness of spirit, and, we would say, particularly as regards the Scripture quotations, with too much heat. Moreover, we do not sympathize with the preference which he seems to give (page 26 of his First Address) to the world in its judgment of religious questions over ecclesiastical bodies; not that we defend the latter, but only we would not praise the former to their disadvantage. The world will ever be found, agreeably to the intimations of Sacred Scripture, the sworn enemy of Christ—whether of His truth or His kingdom. It has no real *justice* for them. What, indeed, is the reason that ecclesiastical bodies, such as the Jewish Council, have proved the bitterest foes of Christ—save that they have been animated by the spirit of the world while wearing a religious dress? We did not like, too, the strain of a passage, where the author's righteous indignation at the excommunication pronounced by Bishop Skinner, seems to lead him to speak against excommunication altogether as, on man's part, an invasion of the prerogative of the Almighty. The discipline is, indeed, very awful, and only to be used in very extreme cases; but it is quite scriptural—practised by the apostolic and other faithful Churches, and almost essential to the nature of a true Church. We must only see whether it be warranted, and for what end the sentence is pronounced, and that it be at one with the spirit of the apostle, when he counselled "to deliver such an one [a grievous offender] to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. v. 5.

2. With regard to Bishop Russell, there is nothing very particular to remark in his conduct in the case. It is pretty much what might have been anticipated from him and from a High Churchman. But one may notice his extreme anxiety to hush up the affair. Though professedly a descendant of the apostles, and standing on elevated ground, he will be contented with almost any concession, for the sake of getting out of the difficulties in which he feels his "humble communion" is involved. He first of all required an expression of sorrow for the past from Mr Miles; but latterly he drops this, and will be satisfied to forget what, in his view, must have been a very serious offence, if Mr Miles will only promise not to repeat it for the future. Anything, however small, will suffice, if it only saves the pride of the bishop, and gives the

air of authority. How little is there, in all this, of a faithful apostle determined to maintain the real discipline of the Church at all hazards!

But further, there is a serious discrepancy in the Bishop's views of the nature and extent of the excommunication. Probably from the anxiety to have the matter closed up anyhow, he at one time represents the excommunication as the individual act of his brother bishop, when he thinks this may propitiate his presbyter; and when the effort fails, he represents it as having received the tacit sanction of all the bishops and clergy, and to be the deed of the collective Church. This looks like equivocation, and justly fails in its object. If it be the mere deed of an individual who has no control over Mr Miles, then Mr Miles holds himself free to disregard it; if it be the deed of the Church, he can no longer remain in the communion of a Church capable of placing its seal on such an oppressive procedure. Whichever be the answer, Dr Russell is met.

There can be little question that the act is to be regarded as the act of the Bishops and Clergy as a whole; not only have they done nothing to express their disapprobation of it—though it has called forth such general, if not universal, condemnation, among all save rank Puseyites—but Bishop Skinner expressly says, in a letter, "The Episcopal Synod (the general and governing body) yesterday *fully approved* of all that I had done, in regard to Sir W. Dunbar, and *authorised and directed me* to communicate my declaration to the Archbishop of Canterbury, and to the presiding Bishop of the Church in America, that the matter may be fully made known to all the prelates of both Churches." It is plain, that whoever may disapprove of the deed, it is not Dr Russell—he holds by it in all its integrity. It is, perhaps, only fair to Dr Russell to state, that his explanation of the discrepancy, in so far as the above letter of his brother bishop is concerned, and a contrary statement of his own to Mr Miles, is, that he had entirely forgotten it!! This is rather an awkward account of the matter. An excommunication which kindled the indignation of the country, where it escaped the laugh of contempt, is, it would seem, such a trivial affair to Dr Russell, that he cannot remember, at the distance of ten months, whether this deed was talked of and approved by the College of Bishops or not. Hence he speaks in one way, and Bishop Skinner's letter speaks in another! And this brings us to notice the excommunication itself for a moment.

3. Bishop Skinner is the hero of the celebrated excommunication. It is common for Episcopalians, and especially Scotch ones, to cry out against the bigotry and violence of Presbyterian Church courts—particularly of the great Reformer, Knox; but is there anything, in the least enlightened times of Presbytery, to compare with the injustice, severity, and presumption of the Aberdeen Prelate in 1842? Sad, that the other governors of his Church should, in council assembled, have made the sentence their own! All who wish to know what Antichristian tyranny is, and what awaits this country if Puseyism gain the mastery, have only to read Bishop Skinner's bull against Sir W. Dunbar. Two months *after* the reverend baronet has withdrawn from the communion of the Scottish Episcopal Church, and owes no allegiance whatever to his former diocesan, he is pursued by a thunderbolt, which declares, "That all the ministerial acts of Sir W. Dunbar are without authority, as being performed *apart from Christ's mystical body*,

wherein the one spirit is ; and we most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir W. Dunbar, in prayers or sacraments," &c. And for what is this thunderbolt launched ? Is it for some great enormity, such as that committed at Corinth ?—a great heresy—"another gospel," such as that propagated in Galatia ? These were the grounds of apostolic excommunication. No ! It is simply for withdrawing himself and chapel from all connection with the Scottish Episcopal Church, when the bishop himself has broken the only terms of conditional union, and reverting to the foundation on which the building and its congregation had stood for 120 years ! At the very utmost, deposition or declaration that the presbyter was no longer an office-bearer of the Scottish Episcopacy, was all that was warranted. But nothing less than the extreme punishment of excommunication will satisfy the futile wrath of the bishop ; and his deed is not only tacitly sanctioned, but openly approved by all the ecclesiastical rulers of the Scottish Episcopal Church ! Talk after this of the rigour and presumption of Presbytery ! And then, what adds to the justice and charity of the proceeding, the reverend baronet is accused, tried, condemned, excommunicated, *without the slightest intimation of what is to be transacted at the Synod*. His first knowledge of the whole is by a dry, cool, official despatch, through the post-office, telling him that he is an excommunicated man ! Could the Romish Inquisition have managed matters better ? Is it any wonder that our Presbyterian forefathers suffered so mercilessly from Scottish Prelacy, when we see him faithfully, in days of peace, the children can serve themselves heirs to the spirit of the fathers ? Pity the men in the diocese of Aberdeen who had to read such a document from the *table* of the Lord should have said *aliter*.

4. In regard to the Scottish Episcopal Church, mark the absurdity of its position, as brought out in the case of Sir W. Dunbar, Mr Miles, &c. If the excommunication be the isolated act of an individual, extending in its authority only to a single diocese, where the boasted unity of the Church ? There are as many churches as there are dioceses ; and what absurdity can surpass the case of a presbyter being not simply deposed, but excommunicated in one diocese, and recognised and welcomed in another, at a few miles distance, as a lawful and distinguished servant of Christ ! Church government and discipline become geographical, and the geography is very narrow. If, on the other hand, this absurdity is saved in Scotland, it is only at the expense of the character, in the present case, of the Church rulers as a whole. It is by making the entire body responsible for a most revolting act of tyranny and folly, and the absurdity remains as strong as ever, as regards England. The excommunicated presbyter crosses the Tweed, is received in full communion in the Church of England, dispenses her highest ordinances, and is honoured as a confessor by eminent Church of England clergymen, under the very eye, and in defiance of all the thunders, of the Bishop of Aberdeen. This is what has been done for Sir W. Dunbar. What an anomalous and self-destructive position for two Churches, or rather different parts of the same Church, to maintain one towards another ! and all the while to be prating about government and order, and traducing the government and order of Churches tenfold more consistently organized than themselves. Men may dream about unity, but no disunion, and

paralizing disunion, too, can be more complete. Bishop Skinner's excommunicated man may be Archbishop of Canterbury ! Think of presbyteries of the Free Church acting on the same principle. Should any plain Presbyterian imagine that things cannot be so bad as this, we beg to direct them to Mr Miles' Second Address, p. 20-23—where it is satisfactorily shown, as matter of fact, that *hundreds of Episcopal ministers even in England*—all the naval and army chaplains, for instance—are under no bishop, are entirely independent ; the Admiralty or the Horse Guards are their only bishops. And if so, argues Mr Miles, why may there not be English Episcopal ministers in Scotland without bishops ? We confess we can see no good reason against the arrangement. The only question which is raised is, "What, in that case, is the use of Bishops at all ?" If hundreds of presbyters can do without them, why may not thousands—why may not the whole Church of England ? It is singular how Prelacy and Independency meet, yea, intermingle.

And yet, after all, what can be expected from the Scottish Episcopal Church ? Mr Miles speaks of the "unrepented evils" which lie upon her in connection with Sir W. Dunbar, and which must be a source of humiliation and sorrow till the Achan be taken out of the camp. But what are all these evils, compared with her twenty-eight years of cruel, blood-thirsty persecution of the saints of God ?—a persecution in regard to which she has never indicated one symptom of penitence. How can such

a body be expected spiritually to prosper ? How can it be otherwise than that she should fail in the very things which are most dear to her heart ? She would have the reputation of numbers, and of being a national Church. In forty years (from 1740 to 1780), she dwindles down from three hundred to thirty congregations—an event almost unknown in the history of the Christian Church. In a hundred years, nine hundred churches become, with rare exceptions, a few miserable chapels. She would comprehend the landed wealth and ancient families of the country, and trust in them ;—never was a Christian Church so poor, an apostolic clergy so starved. She would be distinguished for loyalty, and denounce all religious rivals as rebels ;—for a century she is branded by the British Parliament as a Church so disloyal that she cannot be tolerated. It is only when the last hopes of the Pretender perish, that she dreams of allegiance. She would be noted for unity, though reduced nearly to the lowest extremity that a body bearing the name of a Church ever was humbled to ; yet, for generations, keen contests prevail between the Scottish and the English Chapels, and even after a union has been patched up, but a little suffices to set them at variance anew, and in doing so to proclaim the utter want of real unity and order in British Episcopacy. She would boast of her alliance with the Church of England, to compensate for her own weakness ; but, alas ! the Church of England has only the other day allowed, as a great favour, a Scottish bishop so much as to *enter* her pulpits ; and instead of recognising the discipline of her northern sister, she tramples it, even in its most awful forms, in the dust !

5. In noticing the different parties who appear in this controversy, there is a new comer—a volunteer, who first presents himself in Dr Russell's Appendix—too important to be passed over ; we mean the Bishop of London. His short letter will have more weight with many Episcopalian in Scotland, than

other men's entire pamphlets. What is its strain? Clear and uncompromising denunciation of Mr Miles and his congregation, and all similarly situated, as schismatics! They are guilty of the sin of schism in not yielding implicit obedience to his Scotch brothers. He repudiates the notion of *his* having any authority over presbyters in Scotland, or of their having Episcopacy there apart from the Scottish Episcopal Church. Mr Miles, in his First Address, seemed to wish for some authoritative judgment of the relation in which an English presbyter in Scotland stands to the English Church. The bishop is about as good an authority as can be obtained—high in place and power—and his sentence is, that Mr Miles, and Mr Drummond, and Sir W. Dunbar, and their respective flocks, are all living from day to day in the sin of schism. It must be admitted that, according to the notions which are entertained of the importance, if not inspiration of Episcopacy, their position is not a little anomalous and nondescript. It might suit with other forms of Church government, but with consistent Episcopacy it can have no friendship. We half wonder how intelligent men, who find a theory so impracticable, do not begin to call its truth in question. Certainly the position of appealing from Scotland to England, and clinging to the Episcopacy of the south, and then meeting with nothing but repulse, if not insult, from the highest authorities for the pains, is sufficiently humbling. Even Scotch depositions and excommunications, they cry to the Church of England; but the Church of England won't have them; she tells them they are schismatics. Their much-loved Episcopacy disowns them as spurious children.

6. Passing from the Scottish Episcopal Church generally, and the Bishop of London, to the *individual congregation of Mr Miles*, we are glad to learn that so considerable a body stands steadily with him; that had they withdrawn from the building, St Jude's must have been shut up. The managers, as well as many of the flock, are with him. This is the more creditable, as we understand the congregation was originally somewhat miscellaneous in its character, consisting partly of a secession from another Episcopal congregation, and partly gathered by the talents and eccentricities of Mr Robert Montgomery, now of London, including some who, in the days of the Free Church controversy, took refuge from what was supposed to be Presbyterian tumult and confusion, in the tranquil arms of Episcopacy. This last party are very soon learning by experience that controversy and separation are to be met with elsewhere than in a Presbyterian Church; and no one will grudge them the retributive lesson. They have got out of Presbytery, but it is only into Episcopal schism.

We rejoice in the decided step which Mr Miles, by God's grace, has been led to adopt. We should have been sorry had such a man, after lifting up a clear testimony for the truth in England, sunk down into a quiet supporter of a Church which, in varied ways, patronises error in Scotland. We cannot doubt that the stand which he is making will be productive of good, in opening the eyes of many who will not be taught *principles*, save through individual *cases*; and so in preparing against the second rise and prevalence of Popery, or its image, Puseyism. For these ends, it is matter of joy that his controversy with the Scottish Episcopal Church is not to cease with his resignation, nor with such a case of tyranny as

that at Aberdeen; but that he is now engaged in examining the character of the Church *doctrinally*, in the past as well as the present; and that he has promised to give to the world the fruit of his investigations. The work which he has already published in connection with the Reformation, shows his ability for such researches; and as not a few will receive from him truths which would not reach them, or be accepted from Presbyterian pens, we rejoice the more in the position which, in the providence of God, he has been called to occupy. We have little doubt that Mr Miles' brief connection with Scottish Episcopacy has been wisely ordered, and will be overruled for lasting good to not a few. A stirring of the waters was much required in that quarter.

Since writing the above we have seen another pamphlet of Mr Miles', entitled, "Farther Disclosures of Scottish Episcopacy, being a Third Address," &c. It is an able and excellent publication, but does not affect the merits of the case, as we have endeavoured to state them in the above remarks. The chief additional points which it brings out are:—

1. A fresh proof of the remarkable *obliviousness* of Dr Russell! We thought that an *orsecrer* needed a good memory as well as good eyes; but it seems not. Prelate Russell has all along been asserting that the excommunication was final, because there had been no resistance to it, and could not be opened up by Mr Miles anew. How will the public stare to learn that there *was* resistance, on the part of one of the Aberdeen clergy, and severe and persevering; but this did not affect the excommunication! The shortness of the bishop's memory, however, has been the means of bringing out Bishop Skinner's epistolary powers; and they prove to be of such an order that he may fairly set up for the editorship of the next edition of the "Complete Letter Writer." Think of an apostolic bishop concluding his letter to the Rev. Mr Taylor, the recusant, in such dignified and graceful *findes* as, "Yours, as you merit—W. Skinner." "Ever yours, as you are pleased to demean yourself—W. Skinner." "Your justly offended ordinary and friend—W. Skinner, D.D., Bishop of Aberdeen."

2. The second new point is a fresh proof of the disunion of British Episcopacy. The Archbishop of Canterbury was officially apprised of the excommunication, and was requested to inform the English bishops of the same. But, alas for the humiliation of Scottish Episcopacy! he has either a short memory too, or he disowns the discipline of the northern sister. So it is that, thirteen months after the bull has been launched, the Bishop of Peterborough, the mild Dr Dairs, has not heard a word about it; meanwhile, the excommunicated and his fraternizers have full scope to do what they like in his diocese. What an unkind cut from the southern sister; and yet this is apostolic order!

THE LILY OF THE VALLEY.

White bud! that in meek beauty so dost lean!

Thy cloistered cheek as pale as moonlight snow,
Thou seem'st beneath thy huge, high leaf of green,
An Eremita beneath his mountain's brow.

White bud! thou'rt emblem, of a lovelier thing—

The broken spirit that its anguish bears
To silent shades, and there sits offering

To Heaven, the holy fragrance of its tears.

CROLY.

CHRISTIAN LAONICS.

'The leaves of the tree were for the healing of the nations.'—
Rev. xxii. 2.

JANUARY 16.

Preparing a place for the saints is the present work of the Saviour; preparing the saints for that place is the present work of the Spirit.—John xiv. 2.

JANUARY 17.

There may be much sin with controversy, but there would often be much more without it.—Jude 3.

JANUARY 18.

In the service of God we must not only be ardently desirous, but actually laborious.—Rom. xii. 11.

JANUARY 19.

Let God be justified, whoever be condemned; for in no one dealing is he unjust, and in no one demand unreasonable.—Ps. cxlv. 17.

JANUARY 20.

The tears of ten thousand eyes could not wipe away one guilty stain; but one drop of Immanuel's blood can wipe away ten thousand sins.—1 John i. 7.

JANUARY 21.

Better possess little with the saints, and enjoy much, than possess much with the wicked, and enjoy little.—Prov. xv. 16.

JANUARY 22.

Believers should ever feel gratitude for the past, and confidence for the future: Paul thanked God, and took courage.—Acts xxviii. 15.

JANUARY 23.

Death ends the temporary sorrows of the saint, but only begins the eternal sorrows of the wicked; thus what one may desire another may dread.—Phil. i. 23.

JANUARY 24.

It is sad that believers grieve so little that they have often grieved so much the Spirit of all grace.—Eph. iv. 30.

JANUARY 25.

Many seek happiness who never find it; because they look more to the human cistern than to the divine fountain.—Isa. lv. 1, 2.

JANUARY 26.

A living God must have a living people; the dead in sin are none of his.—Eph. ii. 1.

JANUARY 27.

In matters of faith, it is not to reason and tradition, but to the law and the testimony, we must ever appeal.—Isa. viii. 20.

JANUARY 28.

There may be forgetting and forsaking on the believer's part, but never on God's part.—Isa. xlix. 14, 15.

JANUARY 29.

The heart must be broken by the law before it can be healed by the gospel.—Isa. lxi. 1.

JANUARY 30.

For our wants, however numerous, or our woes, however varied, the gospel is a remedy thoroughly adequate.—Isa. lv. 1, 2.

JANUARY 31.

A natural man may receive the truth, but no merely natural man can receive the love of the truth.—1 Cor. ii. 14.

FEBRUARY 1.

Many wonder at the Saviour, without believing in the Saviour.—Ps. lxxi. 7.

FEBRUARY 2.

We should depend on the grace of Christ's first coming, and delight in the glory of his second coming.—Heb. ix. 28.

FEBRUARY 3.

Apparent religion is not always real; but real religion is always apparent.—Matt. vii. 20.

FEBRUARY 4.

If we can believe in creation, we need not doubt a resurrection: He that could create out of nothing, can surely renew out of something.—Acts xxvi. 8.

FEBRUARY 5.

There is but one true God, and but one true religion: there are many ways to hell, but only one way to heaven.—Eph. iv. 5.

FEBRUARY 6.

We are responsible not only for the good we might have done, but for the evil we might have prevented.—1 Sam. iii. 13.

FEBRUARY 7.

To triumph over wickedness may not always be our privilege; but to testify against it is always our duty.—Acts vii. 51.

FEBRUARY 8.

It is better that a deceitful hand should steal our money, than that deceitful money should steal our heart.—1 Tim. vi. 10.

FEBRUARY 9.

He that is stationary in the attainments, will be stationary in the enjoyments of a Christian.—Rom. viii. 6.

FEBRUARY 10.

Christians should strive to see their own faults and their neighbours' excellences, and not their own excellences, and their neighbours' faults.—Matt. vii. 3.

FEBRUARY 11.

It is the most grievous afflictions at the time that generally bring the most joyous consolations afterwards.—Heb. xii. 11.

FEBRUARY 12.

Christ is not ashamed of his people—what condescension! but his people are often ashamed of Christ—what perversity!—Heb. ii. 11.

FEBRUARY 13.

God has not only given his promise, but added his oath; therefore unbelief charges God not only with falsehood, but with perjury.—Heb. vi. 17.

FEBRUARY 14.

Sayers are more numerous than doers; it is easier to give the tongue than the heart.—Matt. xxi. 30.

N.B.—The reader is requested to confine his attention to one of these "Laconics" daily, as he will find "each day's provender, perhaps, sufficient for each day's digestion."

A SECOND PAPER ON ADVERTISING.

'We cannot for a moment doubt that a fearful amount of iniquity and pollution is systematically encouraged by the advertising usages of British newspapers, and we bid the writer in the *Evening Church Magazine* God-speed in his endeavours to suppress the evil.'—*Life Sentinel*.

'The character of many of the advertisements in newspapers is thoroughly disgraceful to the Press, and insulting to their readers.'—*Banner of Ulster*.

'This moral nuisance is gross and abominable.'—*Dundee Warder*.

THE abuses of advertising are so strongly referred to by our respected contemporaries, that one would have thought they could not readily find it in their hearts to rebuke a fellow-labourer for severity of language on such a subject. Yet so it is, that we have been spoken of with some asperity on the alleged ground that we indulged in "Philippics" "sweeping charges," "indiscriminate attacks," &c. We regret this; for our object was not to irritate, but to admonish. Yet, provided some abatement of the evil be effected, we shall esteem it of small moment that we have been subjected to temporary misconception; and it is not so much to vindicate ourselves from charges of any kind, as to explain and enforce our views on advertising reformation, that we take the liberty of again returning to the subject.

1. As to the propriety of advertising LOTTERIES, we are not aware that any one has defended it. The greater portion of the British newspaper press is at present in the course of being proceeded against for the recovery of the penalty of £50 incurred for every advertisement which they have inserted of foreign lotteries; and the only defence which we believe the offending parties plead in mitigation of the penalty, is *ignorance of the law*—a plea which seldom avails other delinquents, but which, in this instance, rumour says, will be effectual in the shape of eliciting a remissory statute from Sir James Graham. The *Dundee Warder*, however, mentions that lotteries can covertly be advertised under the guise of some new advertisement, addressed to "Capitalists and Speculators," which is so cunningly worded, as to insure entire immunity from the penalties presently imposed. The *Warder* is entitled to respect as a legal authority—and if any newspapers have inserted these advertisements in their disguised form, who stand amenable to the law for inserting them in an illegal shape, we certainly think that such parties are unworthy of legislative protection—and some attention should be paid to that point.

2. As to advertising INTOXICATING DRINKS, our meaning has, from a typographical omission, been somewhat misapprehended. At the commencement of the article, our complaint was against "enslaving advertisements of Intoxicating Drinks;" but unfortunately in the section where that branch of the argument was discussed, the printer omitted to repeat the word "enslaving," and, in consequence, the extract which we gave from the *Canada Temperance Journal* was made to stand as a plea against the use of Intoxicating Drinks, instead of being, as we intended that it should have been, a plea against their abuse. Our worthy contemporary of the *Warder*, who is made to talk of "Art Unions," as being "indecent and allowable," will readily sympathize with us in having to be responsible for the mistakes of others.

But, to be more precise on this head, and in order to avoid further misconception. Had it not been decided that no specimens of obnoxious advertisements were to be inserted in this Magazine, the quotations we had prepared would have fully illustrated our meaning; but as it is, one or two phrases will show

the point we were contending for. Some of our most respectable metropolitan denominational magazines were, and are, in the habit of inserting flash advertisements of liquors, headed, "What's in a name!—Shakspeare," and abounding in enticing expressions about being "crusted," "very choice," "highly flavoured," "ten years in bottle," "splendid," "creaming," "sparkling," "suitable for convivial purposes," "invite comparison," "defy competition," &c. Will any man calmly say that it is decorous to insert such advertisements in religious periodicals? We are not defending the principle of total abstinence; but, viewing it as the principle of a large body of our fellow-men, who are disinterestedly contending against the progress of a giant evil, it is entitled to respect. If spirit merchants are to advertise their wares through such mediums, the conductors of religious magazines should at least compel them to forego the use or appearance of slang terms. But, indeed, so far as magazines are concerned, we think they should leave out such advertisements altogether; and for this simple reason, that whilst newspapers form the subjects of every-day perusal, magazines are too frequently read on the Lord's-day, when such advertisements may meet the eye, and exercise a pernicious influence.

3. PATENT MEDICINES come now to be discussed; and here our contemporaries are at issue with us on some points; but still we are not without hope that they will come to acknowledge that our points of difference are not of great substantiality.

We have been accused of being vague and indefinite in our views of advertising, and of having laid down principles calculated to perplex those who are anxious to avoid impropriety in this matter. But the subject is wide, and our friends must bear in remembrance, that in no department of human conduct can directions be given for every emergency. No man can tell the precise time when night ceases and day begins, or, in other words, name

"The hour when sleep sits proudest on her throne."

Yet casuistry herself will not deny that our ideas of day and night are sufficiently definite. And so, had attention been paid to the principles which we laid down, it would have been seen that we had enunciated rules of a kind most thoroughly practical. Indeed, all newspapers have some rules for regulating the contents of their advertising columns. The London unstamped press has respect to the law of libel, and recognises that statute as the limits of propriety; ordinary political journals move within an orbit nearly as extensive; but religious papers have marked out for themselves a narrower sphere of action. They will insert no advertisement offensive to decency—they reject theatrical advertisements, and they reject announcements of Popish sermons and oratorios—they have only to advance one step further and reject advertisements which outrage common sense, and then they and we will be at one.

It will not do for one of our friends to castigate a neighbouring delinquent, or a second to admonish another offender, or a third to censure the press universal. They are indeed right in attempting to bring their local contemporaries up to their own standard; but they should further try to elevate their own estimates of excellence. "I hate the mummerly of state etiquette, and would have every body to be equal," said a utilitarian lady to Dr Johnson. "Right, madam; and as your footman is a decent fellow we shall

ask him to take tea with us." "Oh, la! I don't mean that sort of thing." "Every body equal! madam; in other words, bring to your own level those who are above you, but keep down those who are below."

Our definition of quackery was given in italics in order to excite attention; we now repeat it in small capitals, and trust it will not again be overlooked. **WHATEVER PROFFERS TO CURE ALL DISEASES, OR ANY GIVEN DISEASE IN ALL STAGES, IS QUACKERY.** That there are persons in the world who hold that medical panaceas exist, we are aware; but we do not feel ourselves called upon to expend reasoning upon them, any more than we should feel ourselves obligated to argue with a Mormonite.

The alchemists of the olden time were modest men—they sought only for a philosopher's stone, wisely concluding that nature would not be so prodigal in her resources as to confer on more than one substance the virtue of universal transmutation. But, believe quack advertisements, and there are about fifty different kinds of pills in this happy country, which can all but instantaneously convert the shrivelled body of disease, into the rosy hue of buoyant convalescence. Boundless as was Shakespear's knowledge, the railroad pace of quackery transcended all his anticipations. He makes Macbeth incredulously ask his leech if "he can minister to a mind diseased." The doctor shakes his head; but had he lived in our day, and seen Dr ——— advertising that he could "cure insanity in five minutes," how would he have been astonished!

The class pointed at in the second part of our definition are more numerous, and, by a shade, less deceived; and we shall, therefore, say a word or two to them. We ask them, first of all, to reflect that the human body is a complex machine, and that the more a machine is varied in parts, the more is it liable to varied derangement. We ask them to remember that disease is affected by original constitution, age, sex, habits, climate, weather, mental character, causes and intensity of the malady complained of, the existence of contemporaneous distempers, and by other considerations, popularly unknown; and having asked them to bear these things in mind, we ask them how they can reconcile it with probability that any man's pills, whether taken by the dozen or bushel, can cure any disease in all its stages? The man who tells me that his pills can cure all diseases, or any one class of diseases in all stages, tells me of a thing which can be done, or a thing which cannot be done. Is there an editor in Britain who will peril his reputation (if he any have) on the affirmative of the dilemma? Pill agents and pill manufacturers may do so, but where is the enlightened neutral man who will hazard the defence of such an untenable theory? Taking it for granted, then, that the element of universality is utopian, the party who contends for it must believe, or he must not believe, the truth of the statements which he proclaims to the world. If he *really* believes his nostrums to be omnipotent, we blame his judgment; if he knows them to be only partially efficacious, and yet trumpets them forth as universally curative, we must plainly charge him with deceit. What, then, becomes of the conductors of religious newspapers? They live under an economy which forbids their being "partakers in other men's sins," and which commands them to "abstain from the appearance of evil;" and the matter is, therefore, brought to a point when we ask if deceit be a sin, or if popular ignorance be not an evil?

The ingenious argument, to the effect that newspapers ought not to advertise farms or railways, lest they should turn out bad speculations, is not relevant. In these cases a disastrous issue is suspended on a future and unknown probability; but advertisements of quack medicines promise what is *prima facie* beyond the bounds of possibility; and, therefore, a single glance at such compositions should secure their rejection from every respectable newspaper. We do not well understand the plea which is sometimes set up, to the effect that the conductors of newspapers are infinitely less responsible for advertisements than for any other part of their sheets, and this from the assumed impossibility of exercising surveillance over them. It cannot be denied that they form integral parts of the paper just as extracts from other papers, letters from correspondents, and other portions not "manufactured on the premises;" and as we never hear of any difficulty being experienced in filling up the general columns, which form about three-fourths of the whole, we are at a loss to conjecture why the contents of the advertising columns, which comprehend the remaining fourth, and portions of which are moreover repeated from number to number, should cause so much trouble. We have no wish to make editors directly and literally responsible for advertisements, any more than we wish them to be held responsible for their extracts from contemporaries. Very often an advertisement is the last refuge of an editor's own opponent, and still more frequently it is made the vehicle of discussing technical points, with which an editor cannot be expected to be conversant; but, as in the matter of contemporary extract, he is not warranted in conducting that department of his paper in such a way as to counteract the particular principles which he professes to support, or in such a way as to outrage those general principles of truth and propriety which every paper is bound to respect, so should there be exercised, in the case of advertisements, a control based on somewhat similar regulations. Usage, however, would seem to indicate something like total irresponsibility in connection with advertisements; but why, we ask, should this be? If a man takes in a newspaper for the purpose of informing, and, it may be, of instructing his family, is it any valid excuse to tell that man, in the event of advertisements being inserted offensive to decency, or offensive to common sense, that they have been paid for? And yet, except in this one feature, wherein do advertisements differ from any other matter that is not editorial? But even admitting that difficulties do appertain to the insertion of advertisements, the utmost that can be said of them is, that they are prospective.

The argument stands thus: If we reject certain advertisements, then we stand pledged to reject certain other advertisements of a comparatively innocuous kind; and continuing the progression, we may be driven to the rejection of advertisements altogether. Now, reasoning in this way, every question of moral conduct may be converted into a question of degree. Dr Chalmers has an admirable sermon in his *Commercial Discourses*, showing that the guilt of dishonesty is not to be estimated by its gains; but dealt with after a similar fashion, it could be turned into an absurdity. For example, if it were asserted that the abstraction of a neighbour's snuff-box were a theft, a gainsayer might grope along a catenarian series of actions till he arrived at the

harmless abstraction of an infinitesimal proportion of the contents of that box. Would that be a sufficient warrant for him to conclude that the major proposition, the abstraction of the box, was a venial error? In ethics, we are not entitled to clog our perceptions with such ulterior considerations. The circumstance that an action is in itself bad, is, or ought to be, sufficient to deter us from its commission. Conviction and reformation should be simultaneous; and tortuosity in reasoning, like evil, should be provided for only when the exigencies of an undawned to-morrow calls for its exercise. Swift's advice to the lady who wished him to catalogue her frailties should, like the admonition we quoted from Johnson, not be forgotten. No sooner had the Dean commenced with his list than some failings were denied and others extenuated, and the cry was eagerly raised, "Go on." "No, no," said Swift, "reform what I have told you of, and when you have done that, I shall resume the subject."

We have been censured for the suppression of our proposed specimens of improper advertising, but do not regret that we did suppress them. Such a mass of allusions to cutaneous and other maladies of offensive associations, could not fail to have been distasteful to our readers, and could have served no good purpose. No doubt, the omission of these citations has prevented us from showing that, in degree, the Scottish religious press is less guilty than that of England; but candour, like charity, has its province at home as well as abroad, and we could not have denounced the system as it existed in the organs of other bodies, without acknowledging, in faithfulness, that our own papers were likewise culpable. At the same time, we readily admit, that the strong terms in which we intimated our reason for suppressing these specimens, bore reference to the mass before us, and was not alike applicable to each, nor intended to be equally applied to the less offensive of them. It is, at least, a great misfortune, whatever be the criminality, for a comparatively innocent person to be found in bad company, as he is thereby exposed to an amount of censure greater than he may actually deserve. The *Banner of Ulster*, it seems, has inserted only two advertisements of patent medicines; and having mentioned this, he expects that we should make him some apology. Had we known that he had so seldom been in fault, we should not have placed him amongst hebdomadal offenders: and it was not our intention to place him, or any of the professedly religious press of Scotland, in the guiltiest class; although, from expressing a general opinion, instead of classifying, this does not appear, which we regret so far as it may be undeservedly severe in special instances. But it certainly was unfortunate, that one of the medicines advertised in the *Banner* professed to be "established as the only certain cure of disease in the human frame"—as one "before which every disease vanishes," and as one calculated to make people "live one hundred and thirty years"—a promise which our contemporary's medical referee would, if cross-examined, probably pronounce extravagant, even for a quack assertion.

We now take leave of the subject, trusting, in the words of the *Dundee Warder*, that "our article will have the effect of inducing a full discussion of the whole question by the press, and to the consequent formation of such a public opinion upon it as will at least lead to a correction of some of the grosser blemishes of the advertising system."

THE VISION OF LIFE.

DEATH and I.

On a hill so high,
Stood side by side;
And we saw below,
Running to and fro,
All things that be in the world so wide.

Ten thou-and cries
From the gulf did rise,
With a will
Laughter and wailing,
Prayer and singing
As the ball spun round and round.

And over all
Hung a floating pall
Of dark and gory veils:
'Tis the blood of years,
And the sighs and tears,
Which this noisome marsh exhales.

All this did seem
Like a fearful dream,
Till Death cried with a joyful cry:
"Look down! look down!
It is all mine
Here comes life's pageant by!"

Like to a masque in ancient revelries,
With mingling sound of thousand harmonies,
Soft lute and viol, trumpet-blast and gong,
They came along, and still they came along!
Thousands, and tens of thousands, all that e'er
Peopled the earth, or plough'd th' unfathomed deep,
All that now breathe the universal air,
And all that in the womb of Time yet sleep.

Before this mighty host a woman came,
With hurried feet, and oft-averted head;
With accursed light
Her eyes were bright,
And with inviting hand th' on she beckoned.
Her followed close, with wild acclaim,
Her servants three: Last, with li's eye of fire,
And burning lips, that tremble with desire,
Pale sunken cheek: and as he stagger'd by,
The trumpet-blast was hush'd, and there arose
A melting strain of such soft melody
As breath'd into the soul love's ecstasies and woes.

Loudly again the trumpet smote the air,
The double drum did roll, and to the sky
Bay'd War's blood-hounds, the deep artillery;

And Glory,
With feet all gory,
And dazzling eyes, rush'd by,
Waving a flashing sword and laurel wreath—
"The pang and the inheritance of Death."

He pass'd like lightning: then ceased every sound
Of war triumphant, and of love's sweet song
And all was silent.—Creeping slow along,
With eager eyes, that wandered round and round,
Wild, haggard mein, and meagre, wasted frame,
Bow'd to the earth, pale, starving, Av'rice came;
Clutching with palsied hands his golden god,
And tottering in the path the others trod.

These, one by one,
Came, and were gone:
And after them follow'd the ceaseless stream
Of worshippers, who with mad shout and scream,
Unhallow'd toil, and more unhallow'd mirth,
Follow their mistress, Pleasure, through the earth.
Death's eyeless sockets glar'd upon them
And many in the train were seen to fall,
Livid and cold, beneath his empty gaze;
But not for this was stay'd the mighty throng,
Nor ceased the warlike clang or wanton lays,
But still they rush'd—along—along—along!

FRANCIS ANNE BUTLER.

THE SCOTTISH POOR-LAWS.

THE poor of Scotland embrace a large proportion of the population, and it is well that so large a share of public attention has lately been devoted to their interests. We are confident that nothing but good can result from the discussion of such a subject, and are anxious to lay before our readers some information in regard to it, which we deem important. Let us first clear away some misconceptions.

It is generally supposed, that the recent Parliamentary inquiry into the state of the Scottish poor, was originated by the benevolent exertions of Dr Alison—that the landlords of Scotland, shocked by the appalling destitution laid open by him, were anxious, as soon as possible, to know the full extent of the evil, and its appropriate remedy. We are sorry to differ from this amiable view, but we are convinced that all the pamphlets that ever were written would not have stirred the landlords of Scotland from their torpid insensibility, had not the Ceres case been decided against them. They saw at once, from that decision, that the spell of centuries was broken, and they resolved to make a virtue of necessity, and look the new evil in the face, otherwise, we are persuaded, they would not have stirred. A story is told of a young Scotch heritor. As soon as he came to his estate, it occurred to him, in his simplicity, that the churchyard wall was greatly in need of repair. At the first heritors' meeting he proposed that it should be at once rebuilt. "Whisht, whisht," said an old proprietor, "ye're but a young man—we never make any repairs here till the *tenants* complain." Not merely do considerations of abstract propriety go only a short way with many in this world, a legal right is scarcely of more value, unless enforced by the stern determination of living men, and that, too, when backed by the clear decisions of the Civil Courts.

Another very current delusion on this subject, is that of supposing that the object of the recent Commission was to consider what new privileges should be extended to the poor of Scotland, by an alteration of the existing law. This, no doubt, was the object which many persons had in view in the recent movement. But we are thoroughly convinced, that the real object of the great mass of the proprietors of Scotland, was to get a report by a Parliamentary Committee, which might afford a pretext, not for extending the rights of the poor, but for robbing them of those rights which, by the recent decision, they have been found to possess. This may be to some a startling view of the subject; but let them only study the past history of the question in Scotland, the composition of the recent Commission and their flimsy recommendations, and they

will see abundant reason to agree with us. Ay, and if the people of Scotland are not wide awake to their own interests, the result to which we have pointed will probably be soon realized.

There is one general rule applicable to all the proceedings of the higher classes of Scotland, in depriving the people of their rights, whether civil or ecclesiastical. Having, generally speaking, both the Bench and the Parliament ready to advance their views, they apply, in every emergency, to whichever of these powers is most favourable or suitable for the time being; and now by an Act, then by the interpretation of an Act, they crush the rights and liberties of the people. Nothing can be more certain than that, for nearly three centuries, the poor of Scotland have been entitled by law to "needful sustentation" from the proprietors of the soil; but this right has till this been, by a variety of arts, been kept practically in abeyance. As soon as the poor began to urge their claims, by appealing, as in all other cases, to the sheriff for protection against the unjust decisions of the kirk-sessions, the Court of Session pronounced a singular judgment. They interdicted all sheriffs from interfering, and declared that in all questions of aliment, the only appeal should be to the Supreme Court. In the face, as it appears to us, both of law and equity, and at the very time when the jurisdiction of Church courts was most jealously curtailed on every other matter, they gave to all kirk-sessions an almost supreme jurisdiction in regard to the poor; thus virtually depriving them of all means of enforcing a right as clearly recognised by law as that of the landlord to his estate. The object aimed at was, in this way, secured for a season. At length, an energetic minister urged the trial of a case before the Court of Session, and, better days having begun to dawn, a more disinterested and enlightened Court decided unanimously in favour of the pauper. One pillar of their strength being thus completely broken down, the landlords have again been forced to look to Parliament for aid; and as a preliminary to this, the recommendations to the Commissioners have been adopted. But, apart from evidence borrowed from past experience, of the object which the leading aristocracy of Scotland had in view in the late Commission, let us only contemplate the Commission itself, consisting, as it did almost exclusively, of Scotch landlords—the very men whose proceedings in regard to the poor were found fault with, and who should not have been permitted for a moment to judge in their own cause—and let us look also to the result of their deliberations. They are forced to admit, by the most overwhelming evidence, "that the fund raised for the relief of the poor, and the provision made for them out of the funds raised for their relief, is, *in many parishes throughout Scotland,*

insufficient. Of course, one would infer, that the next step must be to provide a remedy for this evil; but the Commissioners, on the other hand, are convinced "that it is *not desirable* [for the aristocracy of Scotland?] that there should be *any appeal* from the decision of the parochial managers as to the amount of the allowances." Instead of this right of appeal, *which at present exists*, a board of "inquiry and remonstrance" is gravely proposed to be substituted; in other words, under a parade of fine words it is coolly intended to rob the people of their legal rights altogether—for that is no right which cannot be enforced—and to substitute for them the cold charity of landlords and their unpaid and reluctant intercessions with each other. The following is the great so-called "REMEDIAL MEASURE," recommended by the Commissioners; and, to our mind, it proves beyond a doubt what we have already stated, *viz.*, that the paramount object of the present law was, not to enlarge the rights of the poor, but to abridge them—not to give strength to the existing law, but quietly to cut its nerves, and thus, by means of Parliament, to accomplish what could no longer be achieved by the instrumentality of the Civil Courts.

Our proposition, therefore [say the Commissioners], would stand thus:—That a board of supervision, all the members of which should be unpaid, shall be established for a limited period; to which board reports shall be made at least twice in the year, from the parochial boards, stating specially the numbers and conditions of the poor in each parish, and the amount of relief, in such form as shall be prescribed by the board of supervision: That complaints may be made to such board, and that such board shall have the fullest power of *INQUIRY AND REMONSTRANCE*: That the board of supervision shall make a report, annually, to the Secretary of State on the condition and management of the poor throughout Scotland.—*Commissioners' Report*, pp. XIX., XX.

Transparently insulting as this proposal is, it is, of course, not likely to be carried into effect. Enough of knowledge of the whole question is now diffused in Scotland and on such a question there will be enough of justice in England to prevent any such issue. The state of parties consequent on the recent Disruption has also, of course, increased the difficulties of the landlords; and it is only melancholy to see our higher classes propounding schemes of intense selfishness which they cannot carry, and cherishing the absurd delusion, that other men cannot see through their plans, but are beneath them in intellect, because beneath them in rank.

First, It is unfortunate for such schemes that the law of Scotland is now clearly understood. The *Ceres* case has settled it beyond the possibility of doubt. The poor are as fully entitled to "needful sustentation"—*i. e.*, to the necessaries of life—as the landlords are to their estates. This has

been the law of Scotland for about three centuries, and the withholding of this just right during the time that is past, or any violent alteration of the law, by which to withhold it now, may justly be regarded as a robbery of the poor. "Rob not the poor, because he is poor." "Cursed be he that removeth his neighbour's land-mark, and all the people shall say, Amen." The application of this law to widows, orphans, and all sick and impotent persons is fully determined. In how far it applies also to able-bodied men, when work cannot be obtained, is not so certain; but there is reason to think, that if a strong case were fairly tried, it would be found that the principle of our poor's-law is, that, come what will, no one must be allowed to starve.

It is a mere unfounded pretence, then, to allege, that there is not at present a poor-law in Scotland—and a pretence used as a screen, behind which to employ means for its quiet annihilation. With the single exception, that the people are unjustly compelled to go to the Court of Session to enforce their rights, and that justice requires the restoration of the ancient authority of sheriffs, illegally abolished, nothing can be more clear and strong than the present Scottish poor-law. Let the people, therefore, beware of new poor-laws, brought in under plausible pretences.

But, *second*, It is unfortunate for such schemes that the Commissioners have brought out an immense mass of facts and opinions from persons of influence, in reference to the present state of the poor of Scotland, demonstrating that, instead of diminishing the means which the people have of enforcing their legal rights, it would be well to strengthen those means. Take a few specimens. Look to Edinburgh:—

Captain Thomson, treasurer of the House of Refuge, shows how difficult it is for a destitute person in Edinburgh to obtain a hearing from the managers of the *charity* workhouse.

Have you had communication with country parishes about parties having claims on them?—People came to us. The police, or a gentleman, or a lady, brought a person found destitute to the House of Refuge. I sat for three or four hours daily. Managers sometimes attended. I sat every day, and investigated the cases. The usual way in which the matter was done, with respect to the parishes, was by finding, from all present, where the applicant had been residing. First satisfying myself that the person was one who required some assistance, and then, when the parish was one on which I thought they had a claim (I was very often imposed upon), I wrote to that parish. If it was in the neighbourhood—Edinburgh, or the West Kirk, or Leith—I called on the managers, and did what I could to get them to recognise the claim.

And when you had a clear case, did they listen to it?—Oh, far from it. I had generally the clearest case, and could make nothing of it. I never applied when I had any doubt of the applicant's claim.

And was no measure resorted to?—Every measure that could be taken. We repeatedly applied to the sheriff, but we had so many obstacles. I, as treasurer, drew up formal memorials. I did not apply in the sheriff-court, but enclosed the memorials to the sheriff without employing an agent. Since the present sheriff was appointed, he has referred us to James Anderson, Esq., 2, Hay Street, an agent for the poor; but they pay little attention to the matter.

Dr Pitcairn speaks most strongly as to the difficulty of obtaining relief, and its utter inadequacy when obtained.

Do you think it would be desirable to increase the allowance from the charity workhouse to the poor?—Yes, I regard the allowance made to paupery as a perfect mockery.

Do you think it would be proper to raise an additional assessment for that purpose?—I should think that in large towns it is necessary.

I mean, would it be advisable to increase the assessment, so as to increase the allowance to the poor by the charity workhouse?—I would certainly give the charity workhouse as little as possible.

How would you propose to do it?—By a board of management, or in some other way. I regard the charity workhouse as a perfect monster. It is of no use. I think that district boards would be better; and alms-houses, and houses of refuge, in the most destitute localities of the city particularly.

In what respect is the charity workhouse objectionable?—First, there is not sufficient accommodation in it to maintain the poor that apply for entrance. There are many more applications for admission than they can possibly take. And, next, the funds placed at their disposal are inadequate to the wants of the poor of Edinburgh. I know that in all cases where it is necessary to make application to them individually, it is done with a great deal of labour and trouble; and a personal canvass of the managers is often necessary to obtain alimony; and, after it has been obtained, I have known fathers and mothers of families of six, seven, and eight children, get about 4s. a-month.

Such, then, being the system of managing the poor at Edinburgh, let us see how it works. What says the Rev. Dr Gordon?

Be good enough to tell us in what situation the out-door pensioners in your parish are, in point of comfort.—Generally speaking, indeed almost without exception, in a very poor state. The allowance made to them by the charity workhouse is very far indeed below anything like a decent subsistence; or, in fact, I would say, that *the allowance generally made is not sufficient to keep them in existence at the lowest possible rate of living.*

Do any of them subsist partly on other means—means raised from other sources belonging to themselves?—Some of them are able to do a little work; but, generally speaking, it is by private charity that that alimony is supplemented or increased.

Have you had occasion to observe any of them having other means of subsistence by work, or deriving aid from the charity of neighbours?—I know many of them who are not able to do anything for themselves, but I cannot conceive that they subsist

entirely on the allowance of the charity workhouse. I do not think it possible that they can do so.

Have you any other observations to make in regard to the state of those persons who are on the list of the charity workhouse, excepting what you have already stated?—Nothing in regard to their circumstances. I am satisfied that the smallness of the allowance made to them from public charity is one of the means of increasing and propagating all those bad habits which extreme destitution creates; that is, begging, and using all sorts of arts in order to extort charity from the benevolent.

The Rev. T. Guthrie has had ample means of judging, and his evidence is very strong,

Do you think the present allowances not enough?—I think them miserably deficient.

You, of your own knowledge, can say that respectable persons with larger allowances would not make a bad use of them?—In many cases they would require double what they receive; and, in many instances, people have no choice but to steal or starve. I may be allowed to add, that I know the system has a most immoral effect—a most injurious effect—on the habits of the people; and elders and deacons are averse to go among the poor, because they have to look upon a vast amount of temporal misery which they cannot relieve. I have trembled often when I have gone at the call of duty to visit the receptacles of wretchedness, because I felt that I could not relieve the misery which I must look upon; and, in such cases, nothing but a sense of duty could compel me to go and visit the poor.

Do you think these small allowances promote a spirit of independence amongst the people?—*I think the very reverse; and I shall tell you why—because they are obliged to resort to begging, which never can promote the spirit of independence among the people.*

Do you think they promote kindly feelings among relations towards each other?—No—I can't say I think they do. No doubt they lead relations to do something for their friends, rather than see them starve.

Is it common for parents to leave their children under the present system?—I find many instances in which parents abandon their children.

Abandon them altogether?—Abandon them altogether.

May that not arise from the knowledge that the children will be provided for by the parish?—No; I think it arises from the wretchedly low state to which they have fallen—so low, that I have sometimes seen parents glad when their children died.

Then it is your impression that the allowance is not enough?—Certainly not.

It tends to destroy their habits?—It tends to destroy their habits, and to extinguish the very feelings of human nature.

Do you conceive the moral effect of such a supply, on an emergency, to be less favourable as regards the individuals relieved than would be the moral effect of a legal provision?—A legal provision for the wants of the people would be less injurious than the present system, forcing them, as it does, to the meanest shifts, and driving them to the distribution of their little property among the pawnbrokers.

The following extraordinary piece of evidence was given at Edinburgh:—

At Glasgow, William Brebner, the humane governor of the Penitentiary, no doubt with the consent of the commissioners for jails, thought proper to take some voluntary prisoners and keep them after their term of imprisonment was out, if they felt they had nowhere to go. At one time there were *fifty* of this description; and they *were thankful to submit to all the regulations*.

Look to Glasgow.

The Commissioners arriving at Glasgow, to which city we now proceed, examine Mr Brebner upon the fact, as follows :—

Are there instances in which parties have wished to remain in prison?—Yes; there is scarcely ever a week but we have some individuals applying to be allowed to remain till some situation can be got; and many of them come applying for admission, and begging to be taken in that they might get work and food.

Have you taken in any?—Yes.

How many?—I had at one time above forty of that description—probably a few more.

Had they ever been in Bridewell before?—A few.

How many were there who had not?—I am not prepared to answer that; but I can give you that also in a tabular form. *I have one just now who has been in upwards of ten years—a female—she has nowhere to go, and is begging hard to be allowed to remain.*

Had she been convicted of some crime?—No.

er. She was quite a prostitute—she seemed staining at the time. . . . I had a boy here about a week ago, from the House of Refuge; he begged and prayed me to take him back—he had not had food or anything during a couple of days.

The superintendent of the Glasgow police says :—

In the very centre of the city there was an accumulated mass of squalid wretchedness, which was probably unequalled in any other town in the British dominions—that in the interior part of the square bounded by Saltmarket, Trongate, and Stockwell Streets, and by the River Clyde, as well as in certain parts of the east side of High Street, including the Vennets, Havannah and Burnside, there was concentrated everything wretched, dissolute, loathsome, and pestiferous. These places are filled by a population of many thousands of miserable creatures. The houses in which they live are altogether unfit for human beings, and every apartment is filled with a promiscuous crowd of men, women, and children, in a state of filth and misery. In many of the houses there is scarcely any ventilation. Dughills lie in the vicinity of the dwellings, and from the extremely defective sewerage, filth of every kind constantly accumulates. In these horrid dens the most abandoned characters of the city are collected—from whence they nightly issue to disseminate disease, and to pour upon the town every species of abomination and crime.

Look to the rural districts of Scotland.

Mr Gladstone, father of the Cabinet Minister, lives near Laurencekirk, on the east coast, and gives this plain opinion :—

The state of society requires that the poor, who

have been hitherto indifferently provided for in this country, should be better supported. *The poor in England [in which he has resided much] are like princes when compared with the poor in Scotland.* The spirit of independence, which has been *said* to prevail in Scotland, is of great value; but it must yield to distress; and when people fall into distress they must be supported, and it is only by an assessment that it can be done with good and equal effect.

Look to the Highlands.

Mr Ellice, M.P. for the St Andrews Burghs.

I believe you reside a portion of the year in a part of Inverness-shire?—At Glenquoich, in the West Highlands—upper part of Glengarry.

How long have you resided there?—My father purchased it four years ago; since then I have had the control of it, and resided there. Previously I had been residing for three or four months of the year in Badenoch, for seven or eight years.

Have you turned your attention to the state of the poor while you have been residing in the Highlands of Scotland?—Yes.

Have you found in general that they were ill off in point of circumstances?—Very ill off; indeed, extremely so, in many instances in the several districts I have knowledge of.

I presume there are no assessments in the parishes with which you are acquainted?—No.

How are the poor maintained?—Only by collections at the church doors, which are entirely insufficient for the purpose. I may mention, that on my first coming to the property in Glengarry, I received a letter from the minister, giving me notice of a meeting of the kirk-session for the purpose of distributing poor's relief, and calling my attention to the fact that their funds merely consisted of collections at the church door; that for several years he had been unable to obtain a meeting of heritors; and that the utmost they were able to divide amongst the impotent poor had been about 3s. 6d. a-head for the whole year.

Look at Ross-shire. Alexander McKenzie, Esq., says—

I am a fish-curer in Ullapool. I have been so for the last thirty-five years. Begging is incessant—not daily but hourly; at certain seasons, however, particularly from the later months of spring till the time when the potatoes are ready for use. The supply arising from this source is often very limited and precarious. During this season the wants of the poor are often very ill supplied. I have known cases of extreme destitution among them. *Often when sitting down to my own meals, I have felt that I was scarcely at liberty to partake of them, while conscious to myself that many around me were almost in circumstances of starvation.*

Look at Skye. Hear Mr Kennedy, school-master of Snizort :—

He never knew what poverty was till he came into Skye. He had previously no notion that such destitution existed in Scotland. He is very well acquainted with the situation of the poor immediately around him; within a space of three square miles intimately; and generally, even beyond that. He

knows families, consisting of five and six individuals, who do not consume half a boll of meal in the whole year. The poor beg. There were three or four of them at his house yesterday. They got a little bit of ground from their neighbours, upon which they plant potatoes; and in order to make manure for them, they dig holes in the ground, and put heather into them to be rotted; and they also strew their houses with heather, from their fire to the floor, *to be decomposed by their treading on it, and make up a kind of compost at the end of the house. All the end of the house furthest from the fire is full of it. They turn it out once a year.* The potatoes raised with this manure is their chief support.

Their houses are most wretched huts. Very few have bedsteads. They have shake-downs, made of heather, next the floor, and a little straw above it. They are very ill supplied with bed-clothes. Many of them sleep in their wearing clothes. Is satisfied they suffer much from cold and want of proper food. He has known their privations bring disease upon them, particularly flatulence of the stomach, and watery stomach. They throw up water from the stomach; and on this account they smoke a great deal of tobacco, which is reckoned a cure for the complaint, which he is satisfied arises from potato diet.

An immense mass of similar evidence is scattered through the three large blue volumes of evidence collected by the Commissioners, laying open an amount and intensity of destitution, in all parts of Scotland, of which previously no one could have had any conception, and whilst the rents of the landlords have been doubling and quadrupling, and the general wealth of the kingdom immensely increasing.

But, *third*, The recent Disruption of the Established Church will be found to have tended greatly to bring this question of the poor to an effectual bearing. Not only has it emptied the *pulpits* by emptying the churches, and thus forced on assessments everywhere—not only has it made a wide and unfortunate schism between the people and the aristocracy, but it has completely unmasked the hypocritical pretences of those of the higher classes who professed to be enamoured of the ancient parochial system. To save their pockets, they cried aloud in favour of Dr Chalmers' doctrine in regard to the poor. For the sake of the poor themselves, solely from an earnest desire to promote amongst them a spirit of independence, did they withhold from them a supply of bread. Most anxious were they to give them spiritual privileges; and thus, by elevating their moral, to exalt their physical condition! Most sound and excellent doctrine! But lo! when they are put to the test, it turns out that their whole motives are sordid—that though their voice is the voice of Jacob, their hands are the hands of Esau; and that, to save their pelf or power, they are as ready to trample upon the spiritual as on the secular rights of the people; and many of them are, for the purpose of gratifying their hatred against evangelical reli-

gion, setting all law and decency at defiance. Of course, the great mass of the people are now undeceived, and are learning to defend themselves, and to be less scrupulous in maintaining their just rights. In districts, where the poor submitted in quietness to many wrongs, from the best of motives, they are learning to speak out with a voice of thunder. Pittances, doled out under pretence of "unusual liberality," will no longer do. Cases are pouring into the Court of Session from every quarter of Scotland. From one parish in Sutherland alone there are at present, we are told, *fifty* poor-law cases in the course of preparation.

The many effects of the recent Disruption are only beginning to be fully developed. Evils, as some will imagine them to be, which the great men of our land never dreamt of, are beginning to multiply on every side, and break the slumbers of a careless aristocracy, lounging at foreign watering-places, like the eruption of frogs that burst into Pharaoh's bed-chamber, and came up upon his bed. We are confident that great good will result from all this. It will not cure the deep-seated evils of our social system, but it will prevent the people from becoming absolute slaves; and it is the most likely means of forcing those who have the power, to look these evils in the face, and devise a remedy. No remedy will, of course, completely or permanently suffice, but the universal application of Christianity; but so long as the higher classes feel no inconvenience from the degradation and wretchedness of the people, so long will they cry "Rent, rent, rent," and shut their ears, as they have done in time past, against the voice of enlightened Christians, "charm they never so wisely." Besides, great physical degradation is a mighty barrier in the way of truth. "Give me not poverty," is an excellent prayer for ourselves and others.

We trust, therefore, that the people of Scotland will watch the progress of this great national question. Let them remember that there are no longer three parties in the field. The breaking up of the parochial system, or, what is the same thing, the reduction of it to a skeleton, has put aside, as impracticable for the present, Dr Chalmers' theory; and now, we have simply before us the landlords, on the one hand, nakedly proposing to rob the people of their temporal rights, having already wrenched away their spiritual, and the poor, on the other, multiplying on every side. Let the ministers and deacons of all Churches—let all who love their country or the cause of truth—stand forward in defence of the just rights of the poor. Let them especially watch the approaching session of Parliament. "He that hath pity on the poor, shall not lack; but he that hideth his eyes, shall have many a curse."

"THE LAND OF ISRAEL."

To the Editor of the Free Church Magazine.

SIR,—In a critique on Dr Keith's "Land of Israel," which appeared in your Magazine on the 15th of August last, the reviewer arrives at the conclusion that Dr Keith's theory of the extent of the land promised to the Israelites is untenable, and has no doubt that his arguments will bring your readers to the same result. As these arguments, however, have failed to convince me of any error in the reverend Doctor's views, I trust you will, with that anxiety for the "discovery of truth" which you very properly state to be "the desire of every candid and right-hearted man," afford me an opportunity of laying before your readers my reasons for believing that the land which the Lord promised to Israel actually does extend to the boundaries assigned to it by the reverend author.

Having for many years turned my attention to those parts of Scripture which refer to the Jews, and being well acquainted with the Hebrew language, on a fair interpretation of which many points of this important controversy depend, I hope I shall not be reckoned presumptuous in entering the lists with your former contributor.

In the *first* place, I shall endeavour to prove that the extent of country pointed out by Dr Keith is warranted by scriptural promises; and *second*, That this land, in its fullest extent, has been under Israel's sway.

We read (Gen. xv. 7) "And the Lord said unto Abraham, I am the Lord that brought thee out from Ur of the Chaldees, to give thee this land to inherit it." Here no boundaries are prescribed. Abraham has passed the Euphrates, and the Lord promises him the land whither he has commanded him to go. But in the same chapter (verse 18) we read: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the River Euphrates." Now, we ask, Abraham having passed into Syria, and a line being given from the Nile to the Euphrates as the limit of his possessions towards the south, is it not obvious to recur to the natural boundaries of that country, the Mediterranean on the west, and the Amanus, which may justly be considered as a continuation of the Lebanon (separated only by the small valley of the Orontes) on the north? The great distance can be no objection; for a line along the meridian from the northern part of Amanus to the given southern basis is scarcely more than half of that same basis. The supposition that the promise of the land bordered by the Euphrates having been made to Abraham before any child was born to him, included all the posterity of Abraham, is totally unfounded; for "in Isaac was his seed to be called."—Gen. xxi. 10, 12, compared with Deut. i. 7. And the *fact* that "the various tribes which, from that day to this, have possessed the land lying between the Mediterranean and the Euphrates are unquestionably descended from Abraham," is at least very doubtful, inasmuch as the bulk of the inhabitants of that country were composed of Syrians, Philistines, Canaanites, &c., none of whom were descended from Abraham.

But we are far from grounding our arguments on this passage alone, though we cannot help observing that such a passage as this ought to have induced any one, who relies on scriptural authority, to try to bring into conformity with it such other passages as seem to contradict it, rather than to deny the one in favour

of the other. Proceeding in our research, we find (Exod. xxiii. 31): "And I will set thy bounds from the Red Sea, even unto the Sea of the Philistines, and from the Desert unto the River" (Euphrates). Thus we have got a western frontier—the line drawn from the Red Sea to the Mediterranean, and that sea itself; the southern boundaries are better defined by the intervening Desert continued to the River Euphrates. Now all who meddle with criticism, which has the original text of the Bible for its basis, *ought to know* that when נהר (nahar) river is mentioned in Scripture without further specification, it almost always, by way of preference, signifies the River Euphrates. Let us hear Gesenius on this subject: נהר a stream, river; very frequently נהר (Nehar (Chebar), the River Chebar; נהר פרס (Nehar Perath), the River Euphrates. This river is also called, by way of distinction, נהר river, and נהר (hannahar), the river.—Gen. xxxi. 21; Ex. xxiii. 31; 1 Kings iv. 21, &c. Hence עבר נהר (ebher hannahar), the country on the other side of the Euphrates, or on this side (as the context suggests).

The author of the critique would thus have been provided with a vaster field for his supposed interpolations, than he was perhaps aware of. On the contrary, it may be remarked, that the Jordan is always called ירדן (Yarden), never נהר (river), as the reader may easily convince himself from chapters 3d and 4th of Joshua, where this stream is twenty-eight times called Jordan, without any substitute. Only once, so far as we are aware, it is called in Scripture נהל הירבה (nahhal haarabha), *stream* of the plain, not נהר river of the plain; and the other side of the Jordan עבר הירדן (ebher hayyarden), never עבר נהר the other side of the river.

Returning to our subject we find (Deut. i. 7, 8): "Go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the River Euphrates. Behold I have set the land before you: go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob," &c. Here we are led from the south, by Lebanon, to the Euphrates; and as Lebanon touches the Euphrates by the chain of Amanus only, we are warranted in concluding that the Amanus, from its being the only connecting link between the sea and the Euphrates, is here alluded to. From the same passage by which the borders of the Promised Land are determined, we also learn that the same is the land concerning the which the Lord swore unto Abraham, Isaac, and Jacob. The probability of the above conclusion becomes certainty, from a consideration of the passage: "Every place whereon the soles of your feet shall tread shall be yours, from the wilderness and Lebanon: from the river, the River Euphrates, to the uttermost sea shall your frontier be" (Deut. xi. 24, compared with Josh. i. 4), in which it is manifest that by *uttermost sea* opposed to the River Euphrates as a frontier, are designated the uttermost extremities of the Mediterranean, in their whole extent, as qualified to form a frontier, in opposition to the Euphrates. And from the fact that the Euphrates frontier is opposed to the sea frontier, we naturally conclude that the desert signifies the desert of the south (from the Nile to the Euphrates), equally opposed as a frontier to Amanus in the north, this being the only branch of Lebanon qualified to form a frontier with the three sides given; all other chains of Lebanon having more or less a direction parallel with the sea.

I shall now consider "the entering into Hamath;" and as the localities have been amply illustrated by Dr Keith, I shall endeavour to show that they are in accordance with the testimony of Scripture. There we read (2 Kings xiv. 28): "How he [Jeroboam II. of Israel] recovered Damascus and Hamath, which belonged to Judah, for Israel." Here it is suggested by the context—Hamath being placed after Damascus, and having belonged by right of conquest to Judah, as taken first by Solomon (2 Chron. viii. 3)—that Hamath is to be sought north of Damascus; indubitably the same which was known by the name of Epiphania, and which has retained its name until now. And as the whole of this conquest is encompassed by the entrance of Hamath (2 Kings xiv. 25), we must presume the entrance to have been to the north of that city. Further: we find (1 Chron. xiii. 5) the entrance into Hamath given as a terminus opposed to the Sihor of Egypt, the Nile (as illustrated by two Scripture passages, Isa. xxiii. 3; Jer. ii. 18—compare Gesenius under שִׁיחַ), which terminates the south-western extremity of the Mediterranean shore, forming the border of the Promised Land; and we naturally expect the entrance into Hamath to be from the sea (compare Numb. xxxiv. 28), as terminating the northern extremity of that same coast. If the reviewer is perplexed to see the Jews restored from Hamath, which is itself situated in the Promised Land, let him ask a Jew dwelling in Jerusalem, if he is not there, in the very city of his fathers, as much a captive and an exile as among the ranks of a regiment disciplined by means of the knout. The same may be said with reference to the Israelites being in the Land of Promise, and not being allowed to see it. The possession of a land consists in the enjoyment of it, and the Israelites wandered with tents through the most dreary parts of their country, through that great and terrible wilderness wherein were fiery serpents—where there was no water (Deut. viii. 15)—whence they repeatedly wished to return to Egypt, into hard slavery; and where they should have perished, if not miraculously preserved. Moses, on the contrary, was shown the finest part of the Promised Land, which then flowed with milk and honey; and to the extreme fertility of which, even when decayed, Tacitus, Justinus, and other heathen writers, bore the most ample testimony. It is, therefore, not Dr Keith who was misled, but his reviewer, in not establishing a distinction between the land to be allotted to the tribes as a patrimonial estate, and the Promised Land in its whole extent. So we read (1 Kings iv. 24): "For he [Solomon] had dominion over all the country on this side of the river [Euphrates], to the land of the Philistines, from Tiphshah [Tapsacus upon Euphrates] even unto Azzah"—which line, above 400 miles in length, cuts through the very centre of Syria; and in the following verse we read: "And Judah and Israel dwelt safely," &c., "from Dan even to Beersheba;" by which two plates the land distributed among the tribes is mentioned, in opposition to the whole Promised Land, over which Solomon's sway extended. The fact that one dimension is often given for designating the whole extent of the country, suggests the idea that it must have been included within natural frontiers, and it is worthy of notice that the southern frontier, which defines all the rest, is the first determined by the Word of God.

The only thing that remains to be proved is, whether the river of Egypt mentioned in the promise is identified by the Nile. We agree that the river of Egypt, or

rather stream of Egypt, נַחַל מִצְרַיִם (Nahhal Mitsrayim), often mentioned in Scripture, may perhaps be justly rendered by *Rhinocorura*, or *torrens Egypti*; but the river of Egypt, נְהַר מִצְרַיִם (Nehar Mitsrayim), in the promise (Gen. xv. 18), can signify no other than the Nile (compare Gesenius under נַחַל); and thus we actually find the Sihor as a border of the Land of Promise (Josh. xiii. 3; 1 Chron. xiii. 5); which epithet, as has already been shown, is applicable to the Nile only. Observe, then, the inconsistencies into which the reviewer has fallen, in his anxiety to carry his point. On the one hand, the Nile is transferred into the heart of Egypt, when evidently that point of its embouchure is alluded to, whence a line drawn to the opposite extremity of the Red Sea forms at once the boundary of Egypt and of Africa; and on the other, the Euphrates, which is given as the eastern boundary, in its whole length from the Persian Gulf till it reaches the Amanus, is made to shrink into an interpolation.

With regard to the entrance into Hamath, as disposed of by the reviewer, it is not enough to state, that "it would appear that the entrance into Hamath was some notable pass leading from the valley of Beth-rehob into some of the adjoining valleys." The reviewer should also have ascertained that there is in reality such a notable pass, and then have proved that this pass answers the description of an entrance with regard to Hamath.

Instead of doing this, he informs us that the entrance into Hamath is near the very place where he has already found the Rehob and Hamath of Naphtali and of Asher; when, in fact, all he has ascertained is, that there is a Hamath in Naphtali, and a Rehob in Asher. A simple reference to the map of Palestine, contained in the smallest edition of Bagster's New Testament might have done the same service: for there, seeing "Entrance into Hamath" inscribed above the sources of Jordan, we would have at once concluded that, according to the author's intimation, it is to be found somewhere thereabout. Besides, we would desire the reviewer to read according to the text: "From Baal-gad, under Mount Hermon" (where Mount Hermon is evidently mentioned for determining the situation of Baal-gad only), and not, as he thrice does, "From Baal-gad unto Mount Hermon," whereby gaining a line from a point, which it really is, he is enabled to draw inferences which he could not otherwise have done.

With regard to the inference drawn from the journey of the spies, we would remind the reviewer that now-a-days, men walk a thousand miles in a thousand hours. The length of the journey may be fairly estimated at one thousand miles, which would give twenty-five miles a-day.—no "*physical impossibility*" surely, for men inured to hardships, and chosen for the purpose. If we were to reduce the journey to what the reviewer wishes it to be, its whole amount would be about three hundred miles; and thus Caleb, the son of Jephunneh, would be made to boast before a victorious army that he was then, at the age of eighty-five, as strong as at the time when he travelled at the rate of *seven or eight miles a-day*! Finally, the reviewer is not warranted in concluding that there were no bridges; and even if there had been none, we are informed that it was about the season of vintage, when, considering the climate, the small streams descending from the Lebanon might all have been passable without difficulty. It also deserves to be noticed, that the entering into Hamath is never mentioned in the de-

scription of the boundaries of either Naphtali or Asher. As for the Gihlites, suppose their country to have reached but sixty miles north from their capital Gabala (according to Dr Keith), and the name "Borderers" may justly be applied to them. The passage of Joshua, "There failed not aught of any good thing," &c., is thus to be accounted for: Wherever the Israelites went, confident in the promises of the Lord, they prospered, and none were able to stand before them; so that if they did not extend their conquest it was their own fault.

In the *second* place, to show that the land in its whole extent has been under Israel's sway, we refer the reader to the conquests of David, who (2 Sam. viii.) subdued the Philistines, Moabites, Ammonites, and Edomites, repeatedly defeated the Syrians, so that Hadarezer and his allies saw themselves compelled to get assistance from their brethren, the Syrians beyond the Euphrates.—2 Sam. x. 16; 1 Chron. xviii. 16. And when David had got the better of them also, we find that Hadarezer and his allies submitted, and became his tributaries.—2 Sam. x. 19; 1 Chron. xviii. David penetrated to the Euphrates, and laid garrisons as well in Syria of Damascus as in Edom. Towards the south, we find the Sihor or Nile among the boundaries of his dominions; and in the north, it would appear that Toi, king of Hamath, who was on friendly terms with David, was the only king that remained independent. But even Hamath-zoba was taken by Solomon (2 Chron. viii. 3, 4), and thus the conquest of the whole Promised Land was completed. Consequently we read (1 King. iv. 21): "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt, they brought presents, and served Solomon all the days of his life." And in verse 24 of same chapter we read: "For he [Solomon] had dominion over all the region on this side of the river, from Tiph-sah even to Azzah, over all the kings on this side of the river." The repetitions, "all the kingdoms," "all this side the river," "all kings on this side the river," deserve to be noticed, as they seem to exclude every doubt as to the extent of the country. Tiph-sah or Tapacus is mentioned in preference to all other places on the Euphrates; because there was a celebrated passage over the river, and the place, therefore, considered as the key to the country (compare Gesenius under תיפסא (Tiph-sah); and as the Red Sea is also mentioned in connection with the frontiers of the Promised Land, we find the port of Ezion-geber, situated on that sea, in Solomon's possession. 1 Kings ix. 26; 2 Chron. viii. 17, 18. The Phœnicians seem to have stood in the same relation to Solomon as afterwards to their masters the Persians; for it appears otherwise unaccountable that merchants should have taken so much trouble in furthering other people's affairs, unless there had been a necessity for doing so. But, even among the later kings, when faithless Israel drew nigh their overthrow, we find examples of their power extending far beyond the limits of the portion allotted to the tribes. Thus we read (2 Kings xiv. 28): "How he [Jeroboam II.] recovered Damascus and Hamath, which belonged to Judah, for Israel;" and (2 Kings xv. 16): "Menahem smote Tiph-sah and all that were therein, and the frontier thereof." Jehoshaphat was still in possession of Ezion-geber; and Amaziah having defeated the Edomites, took Selah, afterwards called Petra.—1 Kings xxii. 48; 2 Chron. xx. 36; 2 Kings xiv. 7. But the most conclusive evidence, with regard to

the real extent of David and Solomon's dominions, may indirectly be derived from the correspondence of the Samaritans and other enemies of Judah, with King Artaxerxes; which documents, fortunately, are written in so official a style, that even the most incredulous barrister would not question their genuineness. Thus, we read (Ezra iv. 16): "We certify the king, that if this city be built," &c., "by these means thou shalt have no portion on this side the river;" and, in verse 19: "And I [Artaxerxes] commanded, and search was made, and it is found," &c. Verse 20: "There have been mighty kings also over Jerusalem, which have ruled over all the countries beyond the river, and toll, tribute, and custom was paid unto them."

This procedure of the enemies of the Jews in ancient times is in striking opposition to that of their enemies in modern times; the former magnify the dominion of the Israelites, whilst the latter contract it into a small territory of barren rocks. The great king of Persia (ὁ μέγας βασιλεὺς) finds David and Solomon to have been mighty kings, whilst M. de Voltaire makes them *roitelets* (petty kings); thus, whilst the former magnify the dominions of David and Solomon, from malice and knowledge of history, the latter vilify them from malice and ignorance of it.

Having shown that the theory of Dr Keith is in accordance with Scripture, and therefore tenable, I shall conclude with the verse describing the extent of Messiah's kingdom upon earth: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. lxxii. 8; Zech. ix. 10.

[The reviewer of Dr Keith's volume will probably insert some remarks in reply to the above. In the meantime, we give S.'s communication, in order that our readers may have full opportunity for studying both sides of the question.—Ed. F. C. M.]

AN AFFECTIONATE PERSUASIVE TO THE PRACTICE OF FAMILY WORSHIP.

PROFESSING CHRISTIAN FRIENDS,—For it is such that I desire to address, "suffer the word of exhortation" on a very important, and yet much neglected duty—that of FAMILY PRAYER.

"What"—I dare say, many of you may be ready to exclaim—"family prayer much neglected in Christian families!" Yes! Strange as it does sound, it is no less true; so true, indeed, that I venture to say that, even within the circle of your own acquaintance, for every *one* family in which the worship of God is daily observed, you will find *three* in which it is entirely neglected.*

That this is a true and at the sametime a sad state of things, I think you will admit. How is this? Surely those persons who thus neglect so obvious a duty, must have some very satisfactory reasons for so doing. Some have *no reasons at all*, others have some *excuses* that they urge; but none, I fear, can, with a clear conscience, excuse themselves before God.

It is with the hope that, by the blessing of "the God of all the families of Israel," I may be the means of leading such of you as are living in the culpable omission of this duty, to see the sinfulness and danger

* In taking up the religious statistics of a certain district, very recently, it was found that *family* worship was not observed in more than *one-third* of the families—the heads of which professed to be connected with a Christian Church.

of your conduct, and of stirring up those of you who know the sweets of family prayer to be more urgent in your endeavours to restore to our beloved land the once familiar, though now sadly deserted, "family altars." I would earnestly request your attention, while I state and examine some of the *chief reasons* assigned for the non-observance of family worship.

I. There are some who say, that they do not regard family prayer as a *binding duty*. They will not deny that it may be a *good thing in itself*, and even very proper where it can be *conveniently managed*; but as there is *no express command* for it in the Bible, they cannot be sinning in not observing it.

Can there be one professing follower of Christ, with any pretensions to consistency, who thinks or speaks thus? Alas! there is—there are many. Are there any such among those I now address? If there be, pause, I beseech you, and reflect. Do you *mean* all that you say? Were God, who tries the hearts, to call you to account with respect to this duty, think, would you be satisfied to go into his presence with this excuse? *No express precept!* Do you mean that you may safely neglect any duty that is not enjoined in terms as express as "Thou shalt not kill"—"Thou shalt not steal?" Ah! my friends, you have cause to tremble for your spiritual condition when you begin to try with *how little service* you may satisfy your conscience, or maintain your Christian name. Mark to what conclusion such an apology might lead. There is *no such express precept* for the observance of the *first day* of the week as the Christian Sabbath; but will you, for this reason, dare to neglect to keep holy "the Lord's-day." Attendance on public worship is not enjoined in such an express command; but will you, for this reason, dare to forsake "the assembling of yourselves together" in the sanctuary? There is *no express command* determining the precise frequency with which the Lord's Supper is to be celebrated; but will any of you, for this cause, venture frequently or systematically to absent yourselves from "the table of the Lord?" But not to multiply instances—there is *no such express precept* enjoining the admission of females to the Communion; but, "when the disciples come together to break bread," will any of you dare to exclude them? Or rather—will any sister in the Lord, for this reason, deny herself the blessed privilege of "showing forth the Lord's death till he come?" Ah! my friends, consider what you are about when you urge, as an excuse for the neglect of this duty, *the want of an express command*. Do not deceive yourselves. Be honest with yourselves. Be honest with God whom you profess to serve. What do you call a *commanded duty*? Is it not enough for the faithful servant to *know his Lord's will*?—Luke xii. 47. Do you think that he would set to questioning the precise terms in which he intimated it? Or are you prepared to say, that it is *not the will of God* that you should pray with your families?

Surely what holy men have practised, and God approves, must be pleasing to God. You admit that it is your duty to *please God*. Would you have the testimony that God gave to righteous Enoch?—Heb. xi. 5. Then must you "walk with God."—Gen. v. 22, 24. Do you expect the blessing of Abraham, of Isaac, and of Jacob, to rest on you and your seed? You must walk in their footsteps.—Gen. xviii. 19; xxvi. 24, 25; xxxv. 1-4.

Would you be found on the Lord's side, and would you have it known whom you serve? Let, then,

Joshua's resolution be yours: "As for me and my house, we will serve the Lord."—Josh. xxiv. 15. Do you desire that your own prayers may "come up for a memorial before God?" Then imitate the conduct of the good Cornelius, who was not only "a devout man," but one "who feared God with all his house."—Acts x. 1-4.

Again, surely what God denounces ought to be shunned. Our safety lies in pursuing an opposite course. Now, read this striking passage of God's Word, as it is written in Jer. x. 25: "POUR OUT THY FURY UPON THE HEATHEN THAT KNOW THEE NOT, AND UPON THE FAMILIES THAT CALL NOT ON THY NAME." These are words full of very solemn warning. Meditate on them. Upon whom is God's fury to be poured out? On the heathen. Why? Because *they know not God*. And upon the families. Why? Because they "call not on God's name." Do you recognise this passage as the word of the "LIVING GOD, who cannot lie?" Do you believe God means to do what he threatens? Do you not, then, see that he classes "prayerless families" with the benighted heathen, and lays them both under the same doom? And will you now dare, for another day, to allow your families to remain with this denouncement hanging over their heads? As you love them, you cannot; as you fear the God of truth, you dare not; as you would be found "faithful in your house," another day will not be allowed to pass ere "the voice of rejoicing and salvation" be heard in your tabernacle.*

II. There are others who admit the *duty* of family worship, but who urge that *they are deficient in what they conceive to be the necessary gifts for performing it*. Alas! my friends, you are not in a more hopeful condition than the class I have been describing. Here your character and doom: "That servant who knew his lord's will, and *prepared not himself*, neither did according to his will, shall be beaten with many stripes."—Luke xii. 47. You know you *should begin*, but you want *language or courage*. You admit you have not yet begun. Ah! my friends, how thankful ought you to be if God has *not yet begun* to pour out his fury on you and your loved ones, for your past neglect! Let the very *fact* of your having hitherto neglected this duty be a reason for your commencing it immediately. Will you candidly examine your excuses? You *pray in secret*, but you are not *accustomed to pray before others*. Sad admission, indeed! Have you never known what it is to say, "Our Father?" Then have you been shutting yourself out from much of the "fellowship of the saints," which you never can experience until you know what it is "to pray with and for others." And what is it you need to enable you to begin? You say you want *language*. Well, the gift of prayer, as it is called, is a very precious gift; and, it is well known that all are not equally gifted in respect of it. But what is it that you really want. You surely are not like "the heathen, who think they shall be heard for their *much speaking*."—Matt. vi. 7. Nor can you think that God will hear you for your *fine speaking*. The prayers recorded in Scripture are most of them *short*—all of them *simple*.* Now, let me ask you—Do you feel any want of language in making known your necessities to a friend whose help you seek? Is it, do you think, more difficult to make God understand

* For example, Luke xviii. 13, xxiii. 42; Matt. vi. 9; 1 Kings iii. 6, 9; Prov. xxx. 8; Acts i. 24; 1 Kings viii. 22; Neh. i. 4; Dan. ix. 4, &c., &c.

you? It cannot be. "Thou understandest my thoughts afar off. There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."—Ps. cxxxix. 2, 4. "Your Father knoweth what things ye have need of before ye ask him."—Matt. vi. 8.

You say you pray in secret. Is it more difficult to find language in family prayer? It may be so. Yet you need not remain another day without this gift. God never imposes a duty without providing the needful strength. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James i. 5. If there be in you "the willing mind," then here is the way.

You say, again, *you want courage*. Perhaps this also is true. "The fear of man bringeth a snare" (Prov. xxix. 25); but surely this is no excuse for your running into it. Permit me to suggest this inquiry:—Is there not a *little pride* at the bottom of this professed timidity? Courage to acknowledge God before your own wife, or children, or domestics! In what circle could you be more at ease? What stronger motive could you have to make the attempt than the temporal and spiritual welfare of your own loved household? How many things requiring a much greater effort of moral courage do you undertake for their sakes! And will you not make an effort for this? You surely will. Then, do you really wish to begin this duty? Do you really wish to possess this needed courage? You know you cannot pray aright, either in secret or in the family, without the aid of God's Holy Spirit. "The Spirit helpeth our infirmities."—Rom. viii. 26. This, then, is exactly what you need. And here is the way to obtain it: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."—Luke xi. 9, 10, 13. Seek, then, God's Holy Spirit to enable you to pray before your family. Let this be your first prayer—"Lord, teach us to pray."—Luke xi. 1. And it will not be long ere "you and your house are serving the Lord" in this most blissful duty.

III. *The want of time* is urged by others who admit the duty. I confess this appears to me the most wicked of all the excuses. Just look at it, my friends, when put down in plain terms. "*I know and allow I ought to worship God with my family, but I have not time. It is true there are twenty-four hours in a day, but I have to give one-half, or two-thirds, of these to my business or to my employers, and the rest I need for refreshment and sleep, to fit me for my continually recurring duties, so that I HAVE NOT A MOMENT TO SPARE.*" Now, such an excuse as this requires plain and faithful dealing. To say nothing of the practical infidelity of such a sentiment, I hesitate not to say, that it is not true in point of fact. It may be true that you do not allow yourself time; but you surely never seriously made the attempt to take time. You may hurry from your work-shop, your mill, your warehouse, or your counting-room, to your bed—perhaps to your evening's amusements, as is too often the case—and when the morning dawns, you may hasten from bed to your several employments; but it is not true that you cannot spare a quarter of an hour, morning and evening, for the worship of God. I know and lament that many of our mecha-

nics and workers in manufactories have to rise early and sit up late, in order to earn a scanty provision for themselves and their families; but I also know many belonging to this class that never fail to gather their families around them for prayer and reading God's Word, both morning and evening; and who, instead of grudging the time thus spent, declare that the short space so employed is the most delightful part of the day, and that its influence sanctifies and sweetens even their daily toils.

Consider, my friends, what you say, when you assert that you cannot spare time for the daily worship of God. If your excuse means anything, it means that you think that your temporal interests would suffer were you to devote even a small portion of your time to the service of God; and that, therefore, you think it at least your interest to serve Mammon rather than God. This, from professed followers of Christ! Not to speak of your heartlessness and want of love to Christ's service, think of how much unthankfulness—how much distrust in God's providence—unbelief in his faithfulness—disregard of his honour, are implied in such sentiments and conduct. Remember *your time is not your own*. It is meted out to you day by day, hour by hour, by God, who gives you your life, your health, your strength, and skill, to fit you for prosecuting your several employments; "for in him we live, and move, and have our being."—Acts xvii. 28. "Without me ye can do nothing."—John xv. 5. He may, whenever he pleases, take away your health, and give you more leisure than you would wish; or he may take away your employments from you altogether. And seeing you neglect his service for them, would it not be but righteous judgment? Has not God promised to provide for them that trust in him? "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. xxxvii. 3. And is not his faithfulness pledged on behalf of those that truly seek him? "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them."—Ps. xxxvii. 5, cxlv. 19. Have you forgotten the command: "Thou shalt worship no other god?"—Exod. xxxiv. 14. And know you not that the Lord is a "jealous God," and that "he will not give his glory to another?"—Exod. xxxiv. 1; Isa. xlii. 8. My dear friends, "you cannot serve God and Mammon."—Matt. vi. 24. You must give daily some more decided evidence that you serve God and not Mammon, otherwise God may be provoked to punish your iniquity upon you and your children.—Exod. xx. 5. Believe me, shortsighted indeed is that worldly policy which makes you so niggard of the time spent in God's service, and so lavish of that spent in the service of Mammon. "Them that honour me I will honour."—1 Sam. ii. 30. "They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee."—Ps. ix. 10. "Godliness has the promise of the life that *now is*, and of that which is to come."—1 Tim. iv. 8. But it shall be very different with those that aim at worldly prosperity without God's help and God's blessing. They may, indeed, for a time, "be great in power, and spread like a green bay tree; but they shall be cut down like grass, and wither as the green herb."—Ps. xxxvii. 35. "They may die rich, but they have had their portion in this life."—Ps. xvii. 14. Fearful, indeed, are the denunciations of God's

wrath against all such: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. xvii. 5, 6. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God."—Job xviii. 5, 6, 21.

My dear friends, I should have liked to give you a few directions to assist you in your first attempts to set about the discharge of this delightful duty, but space will not at present permit. Let me, however, in conclusion, entreat you, as you value your true happiness here, and your welfare hereafter, "think on these things," and may "the Hearer of prayer," not only give you grace to see *family prayer* to be at once your duty and your privilege, but also impart every needed gift to the right and profitable discharge of it. And may he thus be more and more glorified in all them that are his.

LETTER FROM REV. DR CANDLISH.

To the Editor of the Free Church Magazine.

Edinburgh, January 9, 1845.

MY DEAR SIR,—While I cannot think of using your periodical as the vehicle for carrying on any controversy personal to myself, I believe you expect me to furnish one or two papers on some of the topics indicated at the close of my article in your last Number. I would be understood as attempting to discuss, not so much the extent of the Atonement, as its nature, fulness, and perfection; together with the sufficiency and certainty of the salvation which is inseparably and infallibly connected with it.—I am yours very truly,

ROB. S. CANDLISH.

It is necessary to recapitulate some of the points brought out in the former paper; and, accordingly, the following propositions may be taken as embodying the substance of the statements then made, respecting the bearing of Christ's work, or rather of the publication of it, on the world at large. For it is to be observed that, let the design and efficacy of the work be ever so definite, the publication of it, being confessedly indefinite, cannot but affect materially the condition of all to whom it is made, as regards both their present duty and their ultimate responsibility. To say, as some do, that the atonement, if held to have been undertaken for a few, cannot be a demonstration of love to all, is to confound the secret with the revealed will of God. Were the parties, whether few or many, for whom it is undertaken, named in the proclamation of it, it could not be a demonstration of good-will to mankind generally, or to sinners indiscriminately, as such. But, since what is revealed is simply the way of acceptance, or the principle on which God acts in justifying the ungodly, it seems plain, that to whomsoever such a revelation comes, with names and numbers suppressed, it is, in its very nature, a reve-

lation of love. Let it be granted that Christ's work, like Christ himself, is set forth "for judgment," for "the fall and rising again of many in Israel"—for "a savour of life or death;" and let it be granted, also, that the names and numbers of those to whom it is to be the one or the other respectively, are fixed, in the very undertaking and accomplishment of the work; still, to each individual to whom it is presented, with the alternative announcement that it must be to him either life or death, and with that alone, it necessarily must be a manifestation of love. Any question that may be raised as to the divine rectitude and faithfulness in such a procedure, is really no other than the great and insoluble question, as to the combination of the divine will with the human, or the divine agency with that of man, in any work whatsoever. This difficulty remains on any supposition; and certainly, on the hypothesis of a general and universal design or intention in the atonement itself, coupled with a limited and special design in the application of it, or in the work of the Spirit making it effectual, the difficulty is not less than on the most rigid Calvinistic theory. No system but that of universal pardon, or universal salvation, cuts the knot; and no system admitting special grace, even approaches a solution of it. The truth is, we attempt what is presumptuous and vain, when we seek to vindicate the consistency and sincerity of God in the gospel call, by going beyond the assurance, that whosoever will put him to the proof, will find him faithful. But, to return to the propositions in which the substance of the former paper may be embodied, they are these:—

1. The present dispensation of long-suffering patience towards the world at large, seems to stand connected with the work of Christ. That dispensation of forbearance is subservient to the dispensation of grace, and preparatory to the dispensation of judgment.

2. To all alike, the work of Christ is a manifestation of the divine character, as well as of the divine manner of dealing with sinners of mankind.

3. To all alike, it is a proof and pledge of the desire, if we may so speak, subsisting in the divine mind—a desire involved in the very nature of God, as originating such a way of salvation at all, whatever, on grounds and reasons unknown to us, his purpose or decree may be—to see every sinner return to himself, and to welcome every one so returning.

4. To every individual it brings home the divine claim of sovereign and supreme authority. It is an appeal to conscience. Whether the sinner is to be satisfied, on all points, or not, before believing, the gospel proceeds on the principle that God has a right to demand submission or allegiance to himself; and that conscience must recognise that right.

5. To every one who hears the gospel, assurance is given of the full and infinite sufficiency of Christ's work for any, and for all, who will come unto him. The dignity of his person, the merit of his obedience, and the value of his death, secure this.

6. Saving faith not being the mere belief of any definite propositions, far less of any that are indefinite, but union with a person, and reliance on a person, even Christ, requires nothing beforehand as the ground and warrant of its exercise, beyond the apprehension of these two precise and unequivocal truths—1. That God is entitled to command the sinner's return to himself; and, 2. That the sinner, returning, is sure of a sufficient salvation. No addi-

tional information is necessary; nor would it be of any use.

We request the readers of this paper to peruse again, along with the above summary, the whole of our former article. And now, leaving, in the meantime, the view of the subject which has been first forced upon us, we shall endeavour to present it in a somewhat different light. It may be useful, in such a case, to apply a kind of practical and experimental test, of which this question seems very particularly to admit. For, we are deeply and solemnly persuaded, that the instant we begin to conceive of Christ's work, as undertaken and accomplished for any but those actually saved, under whatever vague phraseology of a general reference, or general relations, this may be done, we altogether change the nature and character of that work, so that it ceases to be a work of substitution, properly so called, at all—we subvert the whole doctrine of imputation, whether of the individual sinner's guilt to Christ, or of Christ's righteousness to him—we materially modify the principle on which faith is held to justify and save us, making it not the instrument of vital union to Christ, but a work, or condition, supplementary to his work—we insensibly incline to an inadequate feeling of the utter impotency, and just condemnation of the sinner; and, above all, we sadly detract from the completeness and certainty of the salvation that is in Christ. It is chiefly on this last aspect of the subject that our observations are to be made.

And, in this view, we remark, that the practical value or importance of this doctrine, respecting the work of Christ, as undertaken for those only, in regard to whom it is finally and savingly effectual, may be illustrated by tracing the progress of an awakened soul towards assurance; from the first feeling of *desiderium*, or the apprehension which such a soul has of what it really needs—through the successive stages of its "first love," or fresh and child-like simplicity of faith—its subsequent trials and difficulties, even verging on despair—and its matured and experimental confidence—onwards and upwards to that infallible certainty of hope which maketh not ashamed. This progress, accordingly, it may be interesting to attempt to trace.

Let it be considered, then, what it is that the awakened soul really needs, and feels itself to need—what is its *desiderium*? And here, without hesitation, we reply, that what such a soul desiderates, is not a general or universal redemption, which must necessarily be contingent and doubtful—but one that is particular, and therefore certain. On this point we appeal to the experience, not only of those who are converted, but of all who have ever been conscious, or who now are conscious, of any inward movements at all, tending in the direction of conversion. Were you ever aware of any spiritual awakening in your consciences and hearts, without the instinctive conviction, that, as regarded both the end to be attained and the method of attaining it, what you needed, what alone you cared for and could no longer do without—was not an interest in some kind of general deliverance, or some bare chance and opportunity of deliverance, common to all, but an interest in a real and actual salvation, such as, you feel, must be peculiar to his own people?—Ps. cvi. 3, 4. The very anxieties and perplexities of an awakened soul turn upon this particular sense of need.

In fact, there are but two ways, in which, other-

wise, the sinner's case, when at all realized, can be met, the one leaning to the Popish, the other to the Pelagian, error, yet both of them proceeding on the same idea of the divine work of redemption being left to be supplemented, whether as to its accomplishment or as to its application, by a priestly ministry, in the hands of the Church, or by some effort of spontaneous will, or some attainment of righteousness, on the part of the individual. For both of these systems agree in this, that they make the plan of salvation contingent and conditional; they would have it to be a sort of *panacea*, or universal medicine, to be in the possession, under the control, and at the disposal, either of the Church and priesthood, as dispensers of it, or of all and sundry, as qualified to administer it to themselves. The balm that is in Gilead is thus to be taken and used, apart from the Physician that is there. The remedy proposed being, in itself, of general, nay, of universal, applicability, inasmuch as it is fitted for every form and every measure of disease, is left to be distributed and rendered effectual, either on the principle of a close spiritual corporation and ecclesiastical monopoly, the Church being recognised as having the sole key of this divine dispensary; or on the principle, or the hap-hazard, of absolute free trade, every man being left to be his own mediciner. Thus, it is but one great gigantic error at bottom, which raises itself against the truth of God, whether it be the priesthood, with its mystical and sacramental charms, or the individual will of fallen man, with its supposed freedom, power, and ability of choice, that is regarded as dealing with the divinely ordained and divinely accomplished salvation, so as to affect, or to determine, or in any way to regulate, its particular application. It is the grand question, whether man is to possess God's salvation, or God's salvation is to possess man? whether I am to have God in my power and at my disposal, or God is to have me? whether the Creator is to place himself under the control and management of the creature, or the creature is to submit himself unreservedly to the Creator?

For to this it must ultimately come, as every awakened sinner feels, whether he may be able to put his feeling into any definite expression or no. For, as the process of earnest thought, and deep exercise of soul in the things of God goes on, the systems and forms of religion, which once appeared sufficient, whether more or less ecclesiastical, or more or less rationalistic, become wholly unsatisfactory and distasteful. Once, it might not be difficult for the sinner to content himself with a Pelagian, or semi-Pelagian notion of his being at liberty, and having power to use the promises of the gospel as a remedy for the disorders of his nature and the ills of life, and to mould his character according to its precepts. Or, he might graft on this notion some Popish, or semi-Popish confidence in the Church's ritual and observances. And so he might have a fair-weather religion, with not a little earnestness, and with not a little fruit, which looked well enough, and served his purpose well enough, while his sky was clear and his heart was whole. But when experience of another kind comes—when he sees the wind boisterous, and is afraid, and begins to sink—ah! then, it is not his laying hold of Christ, with his own withered arm, or through the Church's treacherous mediation that will save him; but his being powerfully caught and laid hold of by Christ himself; and he feels this when he cries,

"Lord save me, I perish;" and immediately Jesus stretches forth his hand to catch him, saying, "O thou of little faith, wherefore didst thou doubt?"

Now, a sinner thus apprehended, does not find his case at all met, or the *desideratum* or felt want of his soul supplied, or its *desiderium* or longing desire satisfied, by either of the two contrivances, which they, who would be wiser than God, and would have a simpler gospel than that of Christ, are apt to propose; as either—1. By an extension of the plan of salvation, so as to make it comprehend and embrace others besides the individuals actually saved; or, 2. By an exaggeration of the power and ability of individual sinners, at their own discretion, to avail themselves of the remedy provided. For these are the two devices or expedients, the Arminian and the Pelagian, invented by human wisdom, to meet this case.

For, as to the *first*, tell such a one of a universal redemption—an atonement or propitiation made for all—a pardon or life purchased for all—and ask him, Is it this that you want? Is it this that you feel yourself urgently and indispensably and immediately to need? It is true that, in a certain stage of his experience, this doctrine of an unlimited atonement may seem to remove a difficulty, as to the earnest cordiality of the call or invitation on the part of God, and the warrant for compliance with it on the part of the sinner; and thus, it may contribute, in his apprehension, to facilitate the decisive step, or, as it were, the leap, not indeed in the dark, but yet at a venture, and in faith, by which he is to pass over the great gulf, and effect his clear and unequivocal transition from a state of nature to a state of grace. Such is the purpose which this notion seems to serve, in the system of those, who, being better preachers than theologians (and what can be higher praise, as applicable to a Church like that of the Wesleyan Methodists, forced into existence and energy by a universal deadness, and having time for nothing but instant and reviving action), unite with the doctrine of a universal atonement or general redemption, those of particular personal election, on the one hand, and individual regeneration, in order to faith, and in believing, on the other. They think they find, in this theory of redemption, a stepping-stone to that appropriation of the blessings of saving grace, which they rightly hold to be incumbent, as a duty, on every hearer of the gospel, and to be involved in the acceptance of the gospel call. But the assistance which their idea affords, is, after all, more apparent than real. In point of fact, to a sinner situated as we are now supposing, it is the universal, unlimited, strait, and imperative command to believe, coupled with the unrestricted, unconditional, free, full, unequivocal, and infallible assurance, that whosoever believeth will be saved—which, after all, does the thing—which gets him over the difficulty, and lands him in peace and enlargement of heart—not any conception, either of a universal purchase, or a universal application, of the benefits which he covets and grasps.

Put it to a sinner whose conscience within him being thus quickened, and undergoing the pangs of the new birth, is scarcely pacified, and with difficulty made to rest—Do you look to Jesus, and believe on him, or wish to believe on him, for no more special and specific blessings than what are common to all for whom you imagine that he died? Is it for nothing more sure and certain—more complete and full—

in the way of salvation, that you seek an interest in Christ, and venture timidly and fearfully to hope that you have obtained, at least, as it were, a first instalment or ineffectment and investiture in it? Ah, no! he will reply. For such a redemption, common to me, with the lost and damned, it were little worth my while to believe in Jesus. If I am to believe in him at all, it must be for a great deal more than this.

Nor will it be of any avail here to introduce the scheme of a double sense, as if the belief that Christ died for me, in some sense in which he equally died for the traitor Judas, could at all help me to believe on him, as dying to make such propitiation for sin, and purchase such a salvation, as must, confessedly, be restricted to them that are "chosen, and called, and faithful." Universal redemption, universal atonement, universal pardon, are ideas or words that may seem to make the sinner's appropriation of Christ to himself, and his use of Christ for all the purposes of his own spiritual life, a very easy and simple thing. But if you exclude universal salvation, this apparent facility becomes merely imaginary and delusive; for still, what is needed is the appropriation of Christ, not as standing in a relation, and doing a work, common to all, the lost as well as the saved, but as standing in a relation, and doing a work, peculiar to them that believe. The really awakened and enlightened soul will scarcely be manoeuvred into peace by any such ambidextrous juggle or ambiguity as this. Ask such a one what he needs, what he wants, what he now feels that he cannot dispense with, or do without? He will tell you that it is not a redemption consistent with his being after all cast into hell, but a redemption real and actual, full, finished, and perfect, infallibly certain, and irrevocably secure. Nay, but you say to him, this redemption with which you have to do, is, in one view, common to all, and, in another, peculiar to those actually saved; and it is the former general aspect of it that you are to embrace, with a view to your apprehending the other, which is more special. But what is it that makes the difference, I ask—that translates me from the position of one generally interested, according to some vague and undefined sense, along with mankind at large, in the redemption purchased by Christ, to that of one specially and actually redeemed? My acceptance of the redemption, you reply, that is, not my acceptance of real and complete redemption, but of something, which, as it is presented to my acceptance, is very far short of this, and is made up to what is needed by my act in accepting it. Ah! then, after all, it is a salvation by works, at least in part—a salvation only partially accomplished by Christ, to be supplemented by those to whom it is offered; conditional, therefore, and contingent on something on the part of the sinner, call it faith or what you will, that is to be not merely the hand laying hold of a finished work, but an additional stroke needed to finish it.

Nor does it help the matter to tell me that this also is the work of God—this faith being wrought in me by the Holy Ghost. Still it is a different work from that of Christ, and must be associated with it, not in the way of appropriating, but in the way of supplementing it. For, in this view, the work of the Spirit must become necessarily *objective*, along with the work of Christ, instead of being merely *subjective*; and the Spirit must speak of himself, as well as testify of Christ. He must reveal to me, as the ground and warrant of my confidence, not merely the work of Christ, but his own

work, in addition. For as, on this supposition, the work of Christ purchases nothing more than salvability for all, and it is the work of the Spirit which turns that common salvability into actual salvation, what I am to believe in, for salvation, is not the work of Christ alone, but, conjointly, Christ's work for sinners generally, and the Spirit's work in me individually. Hence a looking to inward signs, and leaning on inward experience; a walking, in short, by sense, rather than by faith. For this is the worst effect of the notion of which we are speaking, viz., that of the atonement being general and universal, connected with a strict view of regeneration, or of faith being the gift and work of the Holy Ghost. It almost necessarily leads those who hold it to place the work of Christ and the work of the Spirit on the same footing, as making up between them the ground, and warrant, and foundation of confidence; so that the sinner is to look to, and rest on, not Christ's work alone, but his and the Spirit's together. But it is a great scriptural truth that Christ's work alone is *objective*, and the Spirit's wholly *subjective*; or, in other words, that while the Spirit is the author of faith, Christ is its only object. And if so, it must be Christ, as purchasing for all that believe, and for them alone, a full, finished, complete, and everlasting salvation. It is for this, and nothing short of this, that the awakened and enlightened sinner cares to believe in Christ at all. He longs to appropriate Christ. But it is Christ as not a possible, but an actual Saviour, that he does long to appropriate; Christ as having purchased a complete salvation; a salvation complete and sure, irrespective of his own act of appropriating it, or of the work of the Spirit by which he is persuaded and enabled to do so. True it is that he may experience difficulty in thus appropriating Christ and his salvation; he may have scruples, and doubts, and misgivings manifold, in finding himself to realize anything like a personal interest in the love and the death of Jesus. But will it meet his case to widen to the very utmost the extent of Christ's work, and to represent it as designed and intended, undertaken and accomplished, for all, even the lost? Do you not, in proportion as you thus widen its extent, limit and diminish its real efficacy, as well as the actual amount of benefit implied in it? You say to the broken-hearted anxious inquirer, that he may appropriate this redemption as a redemption purchased for all. Ah! then, it becomes a redemption scarcely worth the appropriating. Nay, you rejoin, it is very precious; for, when accompanied by the work of the Holy Ghost, it becomes a great deal more than redemption common to all; it becomes redemption special and peculiar to the saved. Be it so. But do you not thus instantly set the inquiring sinner on putting the two works of Christ and of the Holy Ghost together, as constituting together the ground of his hope? Whereas the Spirit himself would have his own work to be in no degree, and in no sense, a ground, or object, or reason, or warrant, of faith at all, but only and exclusively the finished work of Christ. No; what is needed to meet such a case, is a complete salvation freely offered. The difficulty, so far as it is to be overcome by argument or reason at all, or by considerations addressed to the understanding or the heart, is to be got over by pressing the peremptory gospel call to believe, and the positive gospel assurance, of a cordial acceptance of all that believe. That call and that assurance are universal, unrestricted, unreserved.

To be continued (D.V.).

The Things of Eternity.

DR JAMIESON'S PREACHING.—The wife of a respectable farmer, a very pious woman, having become a member of Dr Jamieson's Secession Chapel, Forfar, the husband was exceedingly angry, and felt scandalized that his wife should belong to a sect that was everywhere spoken against. He remonstrated with her on the subject, and even threatened that if she persisted in going to that place, her conduct would make it necessary for him to expel her from his house. She heard him patiently and meekly, and, with a smile, intimated, that he would not be so severe as he said. Matters came to a crisis on the Sabbath morning of the communion. The farmer got very excited—addressed his wife in a loud and menacing tone—“forbade her to go to the church, and declared most solemnly, that if she did so she need not return to his house, for he had made up his mind not to receive her. The only reply was, “William, you will not be so hard as you say.” The good woman dressed herself, and set out. William was confounded. This, said he to himself, is most amazing. That wife of mine is as docile, obedient, and dutiful a woman as ever man had, in everything except on this point. There must be something uncommon about that church and minister. I'll go too. The church was at some distance; and as the farmer knew the road his wife was accustomed to take, he went by another and was in the church before her. “And what, Sir” said he (when afterwards recounting the story), “do you think that I was doing all the time of the action—sermon and the serving of the tables? I was going to have a *coupe* in a few weeks, and I was busy calculating what this field would bring, and what that lot of cattle would sell at.” This unhallowed exercise continued till Dr Jamieson went up to the pulpit to give directions after the communion was over. His attention was then arrested, and the arrow of conviction entered his soul. It was the moment of his merciful visitation. The Day-Spring from on high shone upon his mind, and he left the church a heart-stricken, humbled, and sincere penitent, who could find no rest till he had embraced the Saviour, and cast in his lot with those whom he had so cordially despised. The other case that we shall mention is remarkable, as evincing the sympathy and long-suffering patience which the compassionate Saviour, who, on the morning of his resurrection, showed himself first to the weeping and desolate Mary Magdalene, bears to the humblest and the most solitary of his people. One week the Doctor, after returning from the meeting of Presbytery, prepared his lecture for the Sabbath forenoon; but, after doing so, he found that he could not succeed in committing it to memory. No portion of it would adhere to his recollection. Various efforts were made, but all without avail. He felt that he could not deliver the lecture, and at last resolved to abandon the idea of attempting to give it at that time. But what was he to do? He had nothing else to put in its place. The Sabbath morning came, and he did not know the subject on which he was to speak. He went to the pulpit, sang and prayed, and still he had no text. During the singing of the second psalm, he resolved that, in the peculiar circumstances, he would throw himself upon his Divine Master, open the Bible, and take the first passage that would meet his eye. The only limitation made was, that it should be in the Book of Psalms. The words on which his eye rested were, “Blessed is he whose transgression is forgiven, whose sin is covered: blessed is the man unto whom the Lord imputeth not iniquity” (Ps. xxxii. 1, 2); from which he preached with great ease and comfort. In a few weeks the matter was explained. A poor woman, a member of the congregation, who lived in a house by herself, called on him and made the following disclosure:—Being in very poor circumstances, and being many of the wicked around her in the enjoyment of wealth, ease, and luxury, she began to think that God was unjust, and that he did not regard those who feared and served him. These thoughts so affected her that, after many painful struggles, she concluded that religion was a delusion, the Bible a fable, and that there was no God. Having done so, she resolved to lead the life of an Atheist. One Saturday evening she went to her bed without prayer—a thing which she had not done from her infancy. It was a night of agony. She could neither rest nor sleep; and, towards morning, she thought struck her that she would take farewell of God upon her knees. “And Sir,” said she, trembling and weeping, “I had the awful presumption to dictate to God, and to make this bargain with him: I said that if the Bible was true, and that if you were his servant, as you said

you were, he would make you that forenoon preach from these words that I mentioned, 'Blessed is the man unto whom the Lord imputeth not iniquity.' If you did this, I engaged to do this, and if you did not do this, I came to shun him like

I know it now, and you make no secret of the matter. The question therefore is—What is to become of us both? I feel that the feeble piety to which alone I can pretend, will be utterly overpowered and destroyed by the counteracting influence of your worldliness and irreligion. Therefore, unless you will resolve to be saved, the prospect is that we shall perish together."—*Ibid.*

gracious, long-suffering, and slow to anger! And may we not say of him, that he will not break the bruised reed, nor quench the smoking flax, and that he does not deal with us as our sins deserve; for as the heavens are high above the earth, so great is his mercy towards them that fear him!—*Somerville's Memoir of Dr Jamieson.*

HYPOCRISY.—It is a fearful characteristic of religious declension, if not of utter hypocrisy, to act a double part—to bear one character at home and another abroad—to play the saint in the church and the sinner in the world. Such instances, unhappily, are not unknown. Christians, who live at watering places and towns of fashionable resort, can tell sad tales as to the conduct there of some who elsewhere pass for religious people. And, if residents in the country have had reason to suspect the piety of certain citizens who have sojourned among them, they in turn have threatened reprisals, as to country friends and metropolitan amusements. — *Ford's Laodicea.*

SABBATH OBSERVANCE.—When, on the Sabbath, a Christian family walks to the sanctuary, over a threshold which their maid-servant has been scouring that morning, or rides thither, leaving their man-servant to pass his time, at the mews, the livery stables, or the public house, till his services are required to drive the carriage back again; or, guiltless of such a disregard of decency, quietly returns, to enjoy the good cheer which some poor unfortunate has been preparing for their gratification, at the sacrifice, not only of everything like the sacredness of the Sabbath, but also of that rest from labour which constitutes its lowest distinction, no marvel is it if little good comes of the public services of religion. A larger measure that family could not justly have expected, had an apostle preached the sermon, and a scribe conducted their devotions. — *Ibid.*

TEXT DIVINATION.—A respectable Christian, in a large and lucrative business, was suddenly seized with inflammation of the lungs. The disease so rapidly gained upon him, that his medical adviser thought it necessary to hint that, if he had any worldly affairs to settle, no time should be lost. "Hand me the Bible," he gasped. It was given him. On opening it, the 17th verse of the 118th psalm first met his eye. "Doctor," he resumed, "no will-making for me! I shall not die, but live, and declare the works of the Lord." But the issue proved that he was mistaken. In a few hours he left his wife a widow, and his children orphans; and the bitterness of their grief was aggravated by the circumstance that through the lack of a little information which he alone could supply, his affairs were left in such confusion, that the property, which would have sufficed for the maintenance of his family, was absorbed in litigation. — *Ibid.*

LATE BUSINESS HOURS.—Late hours of business have proved to many a fruitful source of spiritual wrong. When the tradesman remains at his counter, or the merchant at his counting-house, till nine, ten, eleven, and even twelve at night, neither private nor family prayer can receive due attention. For the former, perhaps, he can find an interval, during the early portion of the evening; and unless his heart is already engrossed with the cares of the world, which have choked the Word and rendered it unfruitful, he will resolutely determine not to keep Heaven waiting, for his evening sacrifice, till past midnight;—but what of the persons, in his employ, who can make no such provision, but must apply to business, even to the last! And then, as to family worship, either omitted altogether, or scandalously performed! I have seen it deferred until two in the morning, and one half of the assembled household asleep before it was over. — *Ibid.*

MARRIAGE.—Let the religious professor, who finds himself the husband of an unconverted wife, at once confess his fault, in some such language as the following:—"Well, my dear, we are married; and marriage is for life. The question now must be—Is it for death as well?—eternal death, I mean. I have ascertained that you have no religion. I might have known it sooner, had mine been worthier of the name. But

Notes on New Books.

The Pulpit Cyclopædia, and Christian Minister's Companion, 4 vols. By the Author of "Sketches and Skeletons of Sermons," "Christian's Daily Portion," "Sermons for Family Reading," &c. London.

Having glanced over a considerable number of the outlines of sermons, which form the greater part of these volumes, we feel warranted in expressing our decided approbation of them, in regard to doctrinal statements, and plan of stating and enforcing gospel truth. And although we are of opinion that every Christian minister ought to regard it as a conscientious duty to study and frame sermons for himself, thereby both cultivating his own mind, and being in a fit condition to adapt his public teaching to the peculiarities of his own congregation; yet, in an early stage of a minister's life, before his knowledge is fully mature, and while he has little experience, he may be greatly benefited by such a work. To those who feel themselves in need of some such help, we cordially recommend the *Pulpit Cyclopædia*. There is one department of the work which demands special approbation. Nearly a third of each volume is occupied by essays on most important topics, by ministers of the greatest eminence in various evangelical Churches. These essays are on Theological Study; on the Composition and Delivery of Sermons; on the Essential Characteristics of an Efficient Ministry; and on Revivals of Religion and Pastoral Duties. The very collecting together of these valuable essays into one work, so as to render them easily accessible is no small boon to the reader, who might never otherwise have been able to obtain a perusal of them.

The Presbyterian's Armoury. An Apologetical Relation of the Particular Sufferings of the Faithful Ministers and Professors of the Church of Scotland. By the Rev. JOHN BROWN, Minister at Wamphray. Edinburgh.

A few years ago we would have been glad to purchase this work at almost any price, and in any condition, if entire; and now it is presented to us by Mr Ogle, in a handsome form, and very cheap. By this re-print of such a truly valuable work, the Presbyterian Church generally has been laid under a very deep obligation. A thorough acquaintance with it is indispensable for a right understanding of the principles held by our martyred forefathers, and would furnish to every candid and intelligent mind ample materials for proving that the ground occupied by the Free Church is identical with that on which the blood of these devoted assertors of Christ's crown and covenant was shed. The work deserves a much more ample notice than our space can at present permit. We may probably return to it ere long; meanwhile we strongly advise all office-bearers and friends of the Free Church, and of all true Presbyterian Churches, to hasten to procure and study Brown's Apologetical Relation.

An Exposure, from Personal Observation, of Female Prostitution in London, Leeds, and Rochdale, and especially in the City of Glasgow; with Remarks on the Cause, Extent, Results, and Remedy of the Evil. By WILLIAM LOGAN, City Missionary. Third Edition, enlarged. Seventh Thousand. [Glasgow.

What will the friends of religion and humanity think when they find it *proved*, statistically proved, by the author of this terrible pamphlet, that there is more money expended annually in the degrading and deadly crime which it exposes, in the city of Glasgow alone, than by all Scotland together for religious purposes? Let all who love God and man look to it. Such a fearful state of matters cries aloud for some immediate and effectual remedy; or will soon cry in a still louder tone for immediate and exterminating judgment on the guilty.

Perfect Peace: Letters, Memorial of the late John Warren Howell, Esq. of Bath, M.R.C.S. By the Rev. DAVID PITCAIRN, Minister of Evie and Rendall. London.

Christ our Rest; or, the Doubts and Fears of the Believer practically considered. By the Rev. DAVID PITCAIRN. London.

The former of these volumes is an extremely interesting one. It gives an account, chiefly in the form of letters addressed to a friend, of the last days of a medical gentleman, who, though possessed of amiable dispositions and an upright moral character, as well as distinguished talents, had lived without the saving knowledge of Christ, till visited by the disease which terminated his life. As a memoir, the book, no doubt, owes much to the interesting character and circumstances of the individual who is the subject of it; but the narrative of his conversion to the faith of Christ, and his gradual establishment in the peace of the gospel, is told in the most engaging manner, and is characterized by beautiful clearness and simplicity. Its merits in this respect are attested by the uncommonly rapid sale of the volume, of which six thousand copies have been sold since its publication in April. It will be perused with pleasure by the established believer; and if put into the hands of the careless or inquiring, it may be of great service in leading them to seek for, and showing them how to obtain, that perfect peace which Mr Howell obtained.

The other, and larger volume, has for its object the removing of those doubts and fears which are apt at times to disturb the minds of genuine believers, and the conducting of the soul to that state of solid and well-grounded peace, which was so happily exemplified in the case of Mr Howell. Most readers will probably be of opinion, that the doubts and fears in question are spread over rather too wide a field, and we wish those only had been dwelt upon, which touch the believer's personal interest in the salvation of Christ. No one, however, can read the volume without feeling, that the author is well acquainted with the trials and difficulties of faith, and that his work is well fitted to lead "believers to larger measures of peace and joy in believing than are now commonly possessed, or for the most part ever sought for. In directing those who are conscious of doubts and fears so constantly out of themselves, to Christ, as the only and all-sufficient ground of faith, he shows himself qualified to do the part of a wise and faithful physician in such cases of spiritual disease. And though there are certain portions of the volume which might as well, and we are disposed to think, might advantageously have been omitted, yet, as a whole, we consider it an excellent treatise, abounding with good gospel matter, expressed in a clear and lucid style, and containing much wholesome counsel and direction to those who are in the situation it contemplates.

Beveridge's Translation of D. Aubigne's History of the Reformation. Vol. III. Glasgow.

Mr Beveridge's translation proceeds with spirit, and is now brought up as far as the original edition. We trust the subsequent volumes will soon be given to the world, and so enable us to possess this historical treasure in a more complete shape.

Jubilee Services of the London Missionary Society London.

Should be read by every friend of missions. It contains sermons by Mr Parsons, Mr Jay, and Dr Raffles; and speeches by Drs Bunting, Liefechild, Dixon, Harris, and other veterans of famous service.

The Nature, Grounds, and Claims of Christian Humility. By the Rev. HENRY EDWARDS, D.D. London.

A treatise on humility, written in a truly evangelical spirit, and with much eloquence and earnestness of tone. The object of the author is to explain and press upon attention the doctrine and duty of meekness as essential to the Christian character. The utter insignificance of man himself, and his entire dependence upon God, and God's grace, are inculcated with truth and fervour; and the exceeding sin and hateful-ness of pride, spiritual as well as carnal, are clearly and convincingly described. The subject is illustrated by examples, and enforced by arguments principally drawn from Scripture, and especially from the great lesson presented to us in the history and suffering of our blessed Lord himself while on earth. The perusal of Dr Edwards' volume cannot fail to be both profitable and pleasing to the Christian reader.

Memoir of Mrs Louisa Mundy of the London Missionary Society's Mission at Chinzurah, Bengal. By her HUSBAND. London.

We are not among the number who complain when biographies are destitute of stirring incidents. We believe that there is much truth in the remark of Dr Johnson, that the passions rise higher at domestic than state tragedies—and that, in consequence, those home portraits which reflect the sayings and doings of every-day life are calculated to be of more service than narrations of a kind placed far beyond the reach of ordinary sympathies. This work does not enter much into the details of missionary life; but there is much in the way of extracts from journals, letters, &c., which is calculated to interest and edify. A little more attention to *minutiae* might have been desirable. Without any breach of delicacy, some account could surely have been given of Mrs Mundy's history previous to her marriage with Mr Mundy; and we mention this because it is rather awkward to be informed almost at the end of the volume, that both parties had previously formed matrimonial connections. We are also at a loss to understand how Mrs Mundy should represent her "day as far spent" (page 66), when her letter stating this, dated in 1830, goes on to say that she was born in "May 18—." She could not have been more than thirty years of age, and we are not accustomed to regard that period as implying any diminution of "full vigour." There are, however, trivial blemishes in a work so excellent in tone and spirit.

Illustrations of the Power of Faith. By T. BINNEY. London.

A volume of popular discourses on part of the 11th chapter of the Hebrews. Mr Binney apologises for printing them exactly as they were spoken. His apology is unnecessary: if simplicity of speech and familiarity of illustration were requisite when delivered from the pulpit, they are much more so when issuing from the press, divested of the magical influence of the living voice. If ministers were to preach as they converse, and print as they speak, their sermons would, in many cases, do more good. "Your off-hand way is the best, after all," said Dean Milner, after he had heard Rowland Hill; and without meaning to insinuate that Mr Binney follows the eccentricity of Rowland Hill, we have great pleasure in recommending his discourses, as possessed of ability, clearness, and point.

Lights and Shadows of Scottish Life. Edinburgh.

We are delighted to see this Scottish classic issued in a cheap form. Whilst displaying genius of the loftiest kind, the gifted author does full justice to the national character; and instead of caricaturing the religion of his country, he eloquently exhibits it in its lovely aspect of sweetening and hallowing the homes of the poor.

The Church in the Army and Navy. By WILLIAM INNES.

Of our readers who have friends in the army or navy should make a point of sending them this work. It will be read when didactic treatises would be thrown aside.

The History of Greece. Religious Tract Society.

It is long since the world was satisfied that, even in the making of a pin, division of labour is necessary; and if it is not convinced that a similar process is necessary in literary undertakings, it is high time that enlightenment should take

No doubt all kinds of knowledge can be spiritualized, but some departments can more easily be made available than others; and until the Society has exhausted all direct means of doing good, it should not attempt indirect methods. The field of profane history should be left to the Useful Knowledge Society. We enter not into the special merits of this compilation. It introduces Christianity on all obvious occasions; but we deprecate what a philosophical Christian historian should have attended to, viz., the connection that can be traced between the progress of Christianity and the advance of human freedom, philanthropy, and general civilization.

The Christian Gleaner.

Nights in all Seasons.

Religious Tract Society.

These are also publications of the Tract Society, and are much more decidedly within its province. They are admirably adapted for juvenile gift-books at this season of greeting and gratulation.

Difficulties of a Young Clergyman in Times of Division.

Mary Spencer.

The Church Visible in all Ages. By CHARLOTTE ELIZABETH.*The Sabbath Question Illustrated.* By a WAYSIDE INQUIRER.

These are all religious tales. The success of Dr Hookwell and the other fictional works of the Puseyites has roused the evangelical party in the Church of England to oppose them with their own weapons. There is little doubt that, in the form of imaginary narrative, the minuter workings of the deadly heresy that now exists in the Anglican Church can be better developed than could be done by the aid of abstract reasoning; but there is a danger of over-doing this mode of defence; and we would affectionately counsel our friends, that stronger and more decided efforts must be made, if they would vigorously contend for the truth. The gospel must be proclaimed, and not whispered by *incendo*.

The Difficulties of the Young Clergyman mainly consist in the unsuccessful attempts made by Mr Ellerhurst, the vicar of Kirby-Peter, and his Tractarian associates, to wean him from his evangelical principles. Kirby-Peter is described as a large manufacturing town, and we suppose Dr Hook of Leeds is the party meant to be represented by the dignity of Kirby-Peter. If so, we must say, that making him turn Romanist and traitor are bold features in the *denouement*.

Mary Spencer communicates a different moral—her brother, Edward, being made to fall a victim to the Puseyite rites of Mr Norman [query, Mr Newman].

The Church Visible in all Ages is a series of conversations between an evangelical school-boy and a semi-Puseyite college brother (their mother being umpire), relative to the preservation of the true succession of a gospel Church during the darkest times of Popery and superstition. The style is free and happy, but probability is somewhat outraged by the erudition of the juvenile disputants.

The Wayside Inquirer assumes the Della Cruscan name of Philander; but despite of bad taste in his cognomen, he very strikingly brings out the evil effects of the various kinds of public Sabbath desecration, now so unhappily prevalent in the country.

Latodica. By DAVID FORD.

London.

Like a "Decapolis," "Chorazin," and "Damascus," this little volume is pointed and nervous. It is greatly calculated to restrain the backsliding. Specimens of the work will be found in another page.

Views of Canada and the Colonists.

Edinburgh.

A good book for emigrants. The writer has personally gone over the ground, and furnishes a guide to Canada, copious, practical, and agreeably written. He has looked sharply after contemporary writers, and mentions defects even in Hugh Murray and in Buckingham.

The Beauties of Modern British Poetry. By DAVID GRANT.

Aberdeen.

We have no hesitation in naming this as the best and most useful collection of modern poetry that has come under our notice; and for this reason, that its contents are carefully classified, and show at a glance what the best poets have written on given topics. It might have been better, however, to have given specimens of more modern poets, such as Nicoll, Thom, &c.—a class of whom Mr Grant is not ignorant, as he quotes Bethune, who belonged to the brotherhood.

The Vandois; comprising Observations made during a Tour to the Valleys of Piedmont, in the Summer of 1844.

By E. HENDERSON, D.D.

London.

We remember the pleasure we felt in perusing this writer's former works of travels in Iceland, &c., and are glad to meet him again in this useful field. Although the period of his sojourn among the Vandois was brief, his experienced eye fixes upon the most interesting points in the present condition of this devoted people. His statistics of the different departments will be found very valuable; and his narratives of personal interviews with their beloved pastors, particularly engaging.

SERIAL.

*The Child's Companion for 1844.**The Teacher's Offering, 1844.*

FINE ARTS.

WE formerly referred (*ante* page 119) to Mr Duncan's magnificent picture of Dr Chalmers, painted for Mr Campbell of Monzie; and we have now much satisfaction in intimating, that it has been engraved by Mr Edward Burton, in a style commensurate with its high merit. Mr Burton's burin has most successfully transferred to paper for the many what Mr Duncan's pencil has recorded on canvass for the halls of Monzie; and, considering that this is the first portrait of "the greatest of living Scotsmen," which really expresses that loftiness of intellect and benignancy of disposition for which he is distinguished, it is gratifying to find that these have been so characteristically and faithfully preserved in the engraving.

Ecclesiastical Intelligence.

FREE CHURCH.

FREE CHURCH PROGRESS.—During the six months ending at Martinmas last, twenty-seven ministers have been settled in new charges.—*Missionary Record*.

CALCUTTA.—An order has been issued by the newly appointed Governor-General, Sir Henry Hardinge, to the effect that, "to enable the State to profit as largely and as early as possible by the result of the measures adopted of late years for the instruction of the people, as well by the Government as by private individuals and societies, it has been resolved that, in every possible case, a preference shall be given, in the selection of candidates for public employment, to those who have been educated in the institutions thus established; and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment."

* * * * * "With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-General is also pleased to direct, that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates; and that, in every instance, a man who can read and write be preferred to one who cannot." This important document will be found in this month's *Missionary Record*, followed by an interesting letter from the Rev. Dr Duff, in which he gives a clear narrative of the progress of public education under the different Indian administrations, and points out the consequences likely to arise in time from this wise official regulation. Any one acquainted with the writings of this eminent missionary, or who has been privileged to listen to his heart-stirring appeals to the General Assembly in behalf of his noble scheme for the evangelizing of India, will be at no loss to conceive the value of this Government order; and to those who have not studied the subject, we would earnestly recommend a perusal of Dr Duff's letter. In adverting to the advantages of this, "the first public recognition of missionary and other similar institutions, in immediate connection with the service of the State," he says, "This order extends from the highest situations of trust down to the lowest menial offices. In the latter departments alone it is calculated that there are at least ten thousand persons in Government service in the Bengal Presidency alone, employed in serving summonses, &c., who can neither read nor write. In the higher departments of the service, not above a dozen of superiorly qualified persons have hitherto succeeded in forcing their way into honourable employment." The reverend doctor winds up with an earnest appeal to the Evangelical Churches of Britain to seize the opportunity thus afforded of spreading the truth.

NOVA SCOTIA.—No many ministers have deserted their charges for "preferment" in the Establishment at home, that only one throughout this whole province is left in connection with the Establishment.—*Missionary Record*.

BOMBAY.—Measures have been taken for the erection of a handsome church in this large and important station. It is to be of the Gothic style of architecture, and is estimated to cost Rs.30,000.

UNITED SECESSION CHURCH.

PRESBYTERY OF ELGIN.—The Presbytery met at Boghale on the 12th November. *Inter alia*, a letter having been read from the Rev. John Shoolbraid (late of Lochwinnoch), intimating his "withdrawment from the United Secession Church," and requesting a "certificate of character and ministerial status," it was moved, and unanimously agreed to, "That the Presbytery highly approve of the spirit manifested by the Commission of

the Free Church, at a recent meeting, in reference to cases of this nature, more particularly in respect of their having agreed to refer such cases to the Assembly, instead of leaving them to be settled by Presbyteries; and that this Presbytery, being prepared on their part to act in a corresponding manner, do refer this case to the United Associate Synod at their first meeting, more especially as Mr Shoolbraid has not informed the Presbytery with what Church he intends to connect himself, or what are his reasons for withdrawing from the United Secession Church."—*United Secession Magazine*.

PRESBYTERY OF ABERDEEN.—A *pro re nata* meeting of the Presbytery was held in Belmont Street Church, November 18th. The Moderator explained that he had called the meeting according to a requisition made to him by several members, the circumstances occasioning the requisition being the following:—That it had been stated to the clerk, by two of the elders of the Fourth Congregation, Aberdeen, that the Rev. Mr Robertson, the minister of said congregation, had intimated to his session his intention to leave the communion of the United Secession Church, and to go over to another body of Christians; and that it had been resolved, by a majority of the session, to call a meeting of the congregation, in order to carry the purpose into effect. There were laid upon the table various papers connected with the business, and a letter from Mr Robertson was also read, declining the authority of the Presbytery, assigning reasons for the step he had taken, and asking a certificate of his ministerial status and moral character. After long reasoning it was unanimously resolved, "That as Mr Robertson, previous to his giving any intimation to the Presbytery of his intention to leave the United Secession Church, has plainly been following divisive courses, under greatly aggravating circumstances, he be refused the certificate which he has requested, be suspended from the exercise of the ministerial office, and from the charge of the Fourth Congregation, Aberdeen; that the Presbytery afterwards take into serious consideration what should further be done in reference to him, and also in reference to the Fourth Congregation; and that intimation to this effect be immediately given to Mr Robertson." The case was resumed at a meeting in the evening of the same day, when it was resolved to put Mr Robertson in possession of the grounds of complaint against him, viz., "his unfaithfulness to his solemn engagements as minister of the Fourth Congregation, not only in seeking to transfer said congregation to another communion, but in refusing to allow them a deliberative voice in the matter; in making unfounded statements against his brethren, and other unfounded statements; and in subverting Presbyterian order and liberty in his session;" and to summon him to attend another meeting, to be held on the 2d day of December. Mr Angus was appointed to moderate in the session of the Fourth Congregation, and to preach and intimate the deed of suspension on the ensuing Sabbath. According to appointment, the Presbytery again met on the 2d December. Mr Robertson was present to answer to his summons; and the following decision was unanimously come to, after long discussion, and at a late hour in the evening:—"That, on the ground of Mr Robertson's demission, and the statements contained in his letter of demission, he be declared to be no longer minister of the Fourth Congregation, Aberdeen, or a minister or member of the United Secession Church; and that he be informed that evidence will be led at another meeting on the grounds of complaint against him, when he will have an opportunity of bringing counter-evidence, with a view to settling the question of granting or refusing him a certificate." A meeting for the above and general purposes was appointed to be held on Tuesday after the second Sabbath in January 1845. Mr Stirling was appointed to preach to the Fourth Congregation, and to declare it vacant on the ensuing Sabbath. The Presbytery are, in the meantime, continuing service to those who refused to leave with Mr Robertson. They number from 80 to 100, including four elders.—*Ibid*.

CHURCH OF ENGLAND.

"A few more years of Mr Newman will produce a new John Knox."—*Morning Chronicle*.

PUSEYISM.—The ferment raised in the Church of England by the continued progress of this heresy, is becoming so great, that the do-nothing policy will not long suffice. Something decisive on either side of the Church is absolutely necessary, and assuredly is not far from being consummated. Mr Ward's case will speedily come to a termination, and Dr Pusey's letter, to the effect that he cannot subscribe the Thirty-nine Articles, in the new construction attempted to be put on them,

will likely provoke official investigation. Some mention has been made of a convocation of bishops; but really, as their lordships are as much divided in opinion as the inferior clergy, we do not see how they could be able to come to any unanimous finding; and, without such a result, no decision of theirs will likely compel peace and uniformity. Beyond them might be an appeal to the legislature or crown; but the precise form in which this could be done does not yet appear. We forbear all reference to the proceedings of the Bishop of Exeter—as, from his frequent gyrations, what he holds to-day may be withdrawn to-morrow.

D'AUBIGNE ON THE PRESENT STATE OF THE CHURCH IN ENGLAND.—From a letter by the distinguished historian of the Reformation, to an English clergyman, we make the following extract:—"The state of the English Church becomes ever more alarming to Christians on the Continent. The evil appears to us to have reached the highest degree, and we do not see that the Church does anything to remedy it. Weak if the Episcopal system is, then, inefficacious to govern the Church? The Church of Scotland has repressed the reveries of Irving, and nevertheless those reveries were less dangerous than those of Pusey, Newman, and Maitland. We love the Church of England on account of the Word of God on which it rests—of its Articles, the faith of which is so pure—of all the works, and of all the men of God that it has given birth to; but one of your colleagues, a zealous Episcopalian, who boasted to us recently of the excellences of this system, can tell you, that we have been unanimous in opposing to him the actual state of your Church. If nothing is done against the Popery of Oxford, the cause of Episcopacy is lost upon the Continent; it is lost in the Church of God, if the bishops continue to sleep. Remember that the Church is the judge of controversies; and that the Church, according to your Articles, is the assembly of faithful men. Let faithful men, then, rise and speak."

A FREE CHURCH AT ILECOMBE.—We are glad to find that the new chapel lately built by Mr Thorne, in this town, and preached in last summer by ministers in Lady Huntingdon's connection, has been taken as "a Free Church," and was opened last Sunday by the Rev. James Shore, of Bridgetown, near Totnes, and the Rev. W. Cowie. Many of the best friends of the Church in this place, who have been offended by the novelties and absurd Puseyite observances which the vicar has introduced into the public services of the Establishment, hail the opening of a Free Church, as affording them an opportunity of attending public worship according to the forms to which they are attached, without having their Protestant feelings outraged by the revival of obsolete Romish usages. Some time ago the vicar of this parish published an address to his parishioners, dictated in the arrogant High Church and Antichristian spirit by which he has lately distinguished himself in Dr Pusey's school, intended principally to dispute the right of Lady Huntingdon's followers to make use of the liturgy of the Establishment. This ill-tempered production has called forth a reply from the able pen of the Rev. Mr Sherman, of Surrey Chapel, in which he handles the presumptuous vicar in so masterly a manner as to expose the utter hollowness of his pretensions, and which ought (if anything can) to make him ashamed of them.—*North Devon Journal*.

THE TRACTARIANS CAUGHT IN THEIR OWN NET.—A most unexpected and hideous storm has broken forth on the Tractarian camp, from the effect of which it will not very speedily recover. This storm has come upon them in the form of a letter from Count Montalembert to the Rev J. M. Neale. The Cambridge Camden Society, probably because they knew that the French Count was a vehement and determined advocate of the Papal See, elected him as an honorary member of their body, and communicated the fact through the medium of the Rev. J. M. Neale. Alas! the response of the honest Count to the Anglo-Catholics can be anything but gratifying to them. We regret exceedingly that we cannot make room for the whole letter; but a few extracts will show in what a humiliating position he has placed the whole race of Apostolicals, at least as they are found lurking within the bosom of a Protestant Reformed Church:—"I feel," says the Count, "not only authorised, but conscientiously obliged to speak out what I inwardly think of its efforts and objects." * * * "I first thought that the Camden Society was merely a scientific body, pursuing an object which, like all branches of history, is of the utmost importance to religion, and to which all religious minds could associate, but, like the French *Comité Historique*, not setting up the flag of any special ecclesiastical denomination. On a

nearer study of your publications, I have perceived that they are carried on with the professed intention of blending together the interests of Catholic art and of the Church of England, and of identifying the Catholic Church of the middle ages in England with the Anglican schism begun by Henry

II. and Cramer, and professed at present by all those who agree to the Thirty-nine Articles. Against this intention I, as an honorary member (a rather strange one, assuredly!) of the said society, beg to enter my most earnest and most Catholic protest. First, and principally, I protest against the most unwarrantable and unjustifiable assumption of the name of *Catholic* by people and things belonging to the actual Church of England. * * * * "The attempt to steal away from us, and appropriate to the use of a fraction of the Church of England, that glorious title of Catholic, is proved to be a usurpation by every monument of the past and present; by the coronation oaths of your sovereigns; by all the laws that have established your Church; even by the recent answer of your own University of Oxford to the lay address against Dr Pusey, &c., where the Church of England is justly styled the *Reformed Protestant Church*. The name itself is spurned at with indignation by the greater half, at least, of those who belong to the Church of England, just as the Church of England is rejected with scorn and detestation by the greater half of the inhabitants of the United Kingdom. The judgment of the whole indifferent world, the common sense of humanity, agrees with the judgment of the Church of Rome, and with the sense of her 150,000,000 of children, to dispossess you of this name. The Church of England, who has denied her mother, is rightly without a sister. She has chosen to break the bonds of unity and obedience. Let her, therefore, stand alone before the judgment-seat of God and of man. Even the debased Russian Church—that Church where lay-despotism has closed the priest's mouth, and turned him into a slave, disdains to recognise the Anglicans as Catholics; even the Eastern Heretics, although so sweetly courted by Puseyite missionaries, sneer at this new and fictitious Catholicism. It is repudiated even by your own hero, Iaud, whose dying words on the scaffold, according to the uncontradicted version of contemporary history, were, 'I DIE IN THE PROTESTANT FAITH, AS BY LAW ESTABLISHED' (a pretty epitaph, by-the-by, for the life of the future St William of Canterbury!)—*Christian Journal*, Jan., 1845.

POPISH PRACTICES AT EAST FARLEIGH.—Mr Kennard, lately churchwarden of East Farleigh, has addressed a letter to the Archbishop of Canterbury, in which he states:—"On the night preceding Christmas-day Archdeacon Wilberforce, attended by Mr Hards, churchwarden, and several men and boys of his newly-formed choir, headed by Mr Helmore, of her Majesty's choir, St George's, Windsor, paraded parts of the parish singing carols, many of them carrying lights, though the moon was high. They were out thus occupied from about eleven o'clock at night till nearly four o'clock in the morning of Christmas-day!"

Foreign Churches.

BAPTISTS IN NOVA SCOTIA.—A letter from Dr Belcher, in the *Christian Reflector*, states that the number of Baptists in Nova Scotia now amounts to upwards of 50,000 souls—or about one-fifth of the entire population of this rapidly increasing colony. Not long since, a new college, under the patronage of the sect, was organized at Horton, which was first called Queen's College, but subsequently took the title of Acadia College. Since its commencement, some thirty students from this and neighbouring colonies have been graduated. Other educational institutions are also under the care of the Nova Scotia Baptist Education Society.

WESLEYAN AND EPISCOPAL METHODISTS IN AMERICA.—It may not be generally known, that a large secession from the Episcopal Methodist Church has taken place, which is now arrayed under the title of Wesleyan Methodists. They held their first General Conference at Cincinnati last week, and remained in session nine days. The principal points of difference between the two bodies are:—1. The Wesleyans admit laymen, as members, to their Annual and General Conferences—the Episcopal Methodists exclude them entirely. 2. Among the Wesleyans the people are permitted, to some extent, to elect their ministers; among the Episcopal Methodists they are appointed by the bishops. At the above meeting committees were appointed on revivals, books and per-

sonals, boundaries, a pastoral address, slavery, temperance, missions, peace, itinerancy and Conference records, and observance of the Sabbath; which subjects all came before the Conference. The rules require all members to adopt the principles of anti-slavery and total abstinence from the use and traffic in ardent spirits. Also to establish a paper and a book concern in the city of New York; and the *True Wesleyan*, a paper which has been hitherto published by the Rev. O. Scott, is to be transferred to New York.—*New York Evangelist*.

TOLERATION IN FRANCE.—On the 29th ult. M. Smith, a printer, and M. Delay, bookseller, of Paris, and two persons named Eck and Rollier, were brought before the Court of Assizes of the Marne, held at Rheims; the two first-named persons for printing and publishing, and the others for distributing, certain religious Protestant tracts. The Court was instituted by the *Procureur du Roi de Vitry-le-François*, on the ground that the tracts contained matter offensive to the religion of the majority of the French, and tending to excite hatred and contempt towards ministers of the Catholic religion. The defence to this accusation was, that the tracts in question were entirely free from the offensive matter; that they had been long in circulation without exciting any attempt at legal repression; and that one of them had been reprinted fourteen times. M. Brouard, of the Paris bar, who appeared for the defendants, read extracts from the several Catholic writers, some of them members of the clergy, to show that they contained, in support of the Catholic religion, language much more energetic than that complained of in these Protestant tracts, the authors of which had not departed from the limits of fair discussion; whereas, in some of the Catholic publications from which he read extracts, the Protestants were not only attacked, but also calumniated. The defence was attended with complete success. The *Industriel* of Rheims, at the close of its report of this trial, says:—"The verdict of acquittal, which it was easy to foresee, was received favourably by the numerous auditory present. May the demonstrations of sympathy which were shown to the defendants cause them to forget the strange prosecution we had almost said persecution—to which they were subjected."—*Galignani's Messenger*.

THE MORMON TEMPLE, AND ITS BUILDERS.—A writer in the *Boston Transcript* gives the following interesting information relative to the Mormons and their temple:—"At the summit, overlooking the whole landscape for nearly twenty-five miles in all directions, stands the Mormon temple the largest structure in any of the Western States. Completed, it is assumed that the entire cost will not be less than four hundred thousand dollars. Nothing can be more magnificent in architecture—each of its huge pillars rests upon a block of stone, bearing in relief on its face the profile of a new moon, represented with a nose, eyes, and mouth, as sometimes seen in almanacks. On the top, not far from the high, is an ideal representation of the rising sun, which is a most strikingly prominent stone face, the features of which are colossal and singularly expressive. Still higher are two enormously large hands grasping two trumpets, crochets. These all stand out on the stone boldly. Their finish is admirable, and as complete as any of the best specimens of chiseling on the Girard College at Philadelphia. The interior is to be one vast apartment, about 128 feet by 80, simply subdivided by three great veils, of rich crimson drapery, suspended from the ceiling, overhead. Neither pews, stools, cushions, nor chairs, are to encumber the holy edifice. In the basement is the font for baptism, which, when completed according to the design, will be a pretty exact imitation of the brazen laver in Solomon's temple. The tank is, perhaps, eight feet square, resting on the backs of twelve carved oxen. They are of noble dimensions, with large spreading horns, represented to be standing in water half-way up to their knees. The execution of the twelve oxen evinces a degree of ingenuity, skill, and perseverance, that would redound to the reputation of an artist in any community. When they are finally gilded, as intended, and the laver is made to resemble cast brass, together with the finishing up of the place in which this unique apparatus of the church is lodged, as a whole, that part of the temple will be one of the most striking artificial curiosities in this country. When the officiating priests, in their long robes of office, lead on a solemn procession of worshippers through the sombre avenues of the basement story, chanting as they go, the effect must be exceedingly imposing to those who may deprecate the infatuation of a whole city of Mormon devotees.

Although estimated to cost so large a sum, the walls of the temple are gradually rising from day to day by the concurrent, unceasing labour of voluntary labourers. Every brother gives one day in ten to the undertaking. Thus there are always as many hands employed as can be conveniently on the work at the sametime. The architect and different master-workmen are constantly at hand to direct the operations. Each day, therefore, ushers in a new set of operatives. Some fine brick buildings are already raised on the different streets, and stores are continually going up. Even were the Mormons to abandon the city, as it is asserted that they will, somebody will own the property; and a city it is, and a city it will continue to be, of importance, unconnected with the false religious tenets of its inhabitants. But the Mormons will never leave Nauvoo; no, never! Its associations are hallowed in their excited imaginations. They would relinquish life as soon as they would voluntarily, *en masse*, leave their glorious habitation, which to them is the gate of heaven.

The Papacy.

BRITISH STATISTICS.

Number of Chapels in England,	.	.	509
Do. Scotland,	.	.	73
Stations in Scotland,	.	.	27
Colleges in England,	.	.	10
Do. Scotland,	.	.	1
Convents in England,	.	.	30
Do. Scotland,	.	.	1
Monasteries in England,	.	.	3
Priests in England,	.	.	666
Do. Scotland,	.	.	91

THE HOLY COAT OF TREVES.—The holy coat of Treves, as stated by its present possessor, the bishop of that place, was actually worn by our Saviour, and 's, on this account, according to the same authority, possessed of many wonderful qualities; and, among others, the power of curing diseases. The assumption was so gross and palpable that, though thousands of the people gave full credence to the story, others of more intelligence have rejected it; and, in doing so, have occasioned to question many of the kindred superstitions and practices of the Romish Church. The Bishop of Treves and the holy coat may thus prove the undesigned cause of a second Reformation in Germany, as Tetzel and his indulgences were of the first. However this may be, a movement-papal has been originated in the Roman Catholic Church in Germany, which must give considerable uneasiness at the Court of his Holiness the Pope. At the head of this movement is John Ronge, a priest, concerning whom the *Frankfort Journal* of Nov. 11

gives the following particulars:—"John Ronge studied at Breslau, and was educated in the Catholic seminary there for the priesthood. After leaving the seminary, he became chaplain at Grotthau, about twenty-five miles from Breslau. In this situation he undertook the education of children; and, by his gravity and mildness, and excellent conduct as a tutor, obtained their affection so much that they revered him as a father. He possessed, in the same degree, the esteem of their parents, although a neighbouring priest, out of envy and jealousy, sought to calumniate him. At this time Breslau was without a bishop, as Von Sedlnitzky had resigned. Herr Ritter, canon of the cathedral, appointed himself, although he was not acknowledged by the Government administrator of the bishopric; and, as such, gave way to excesses for which he was severely reprimanded in a public cabinet letter. The Ultramontane and Jesuit party came forward particularly at this period, practised upon the younger clergy, and ruled, with an iron power, the freedom of conscience. Ronge then came out, although anonymously, in the Saxon newspapers, and denounced, in strong terms, the intrigues of the Jesuits in the chapter of this cathedral, which, as has been already mentioned, was entirely ruled by the Canon Ritter, even after the Prince Bishop Knauer had been elected. When Ronge was asked, on his word of honour as a priest, whether he was the author of the article in the journal, he acknowledged that he was, as he was incapable of falsehood, and ready to sacrifice everything to his conviction. He would then have been placed in severe penance in the seminary of this town; but, as he had already had experience of the slavery in which the mind is held in this institution, he disobeyed, and was, therefore, suspended from his office. With what grief the Catholic congregation in Grot-

thau saw him depart may be concluded from this—that the magistrates and municipal assembly applied to the chapter on his account—of course in vain. Upon this Ronge retired to Laurhütte, a mining village in Upper Silesia, and instructed the children of the official persons there. Here, too, he acquired the esteem and affection of parents and children by his distinguished qualities."

Missions.

TAHITI.—The fall of this island has left a stain upon the national honour, which was pledged for its protection; and posterity will scarcely believe that Great Britain, the mistress of the seas, suffered its queen to be dethroned, and her territory laid waste, for no other crime than preferring English missionaries, her friends and benefactors, to French priests, and trusting, alas! to English faith as her defence against French protection.—*Patriot*.

Miscellaneous.

THE NEW YEAR.—Ere our sheet shall have passed from the press into the hands of our readers, we shall have entered on a new year. It is barely ninety degrees distant from us at the present moment. It landed on the eastern extremity of Asia as the 1st of January 1845, just as we were rising from our breakfasts in Edinburgh on the 31st of December 1844; and it has been gliding westwards towards us, in the character of *One o'clock in the morning*, ever since. In a few hours more it will be striding across the backwoods of America, in its seven-league boots, and careering over the Pacific in its canoe. And then, at some undelineable point, not yet fixed by the philosopher, it will find itself transformed from the first into the second day of the year; and thus it will continue to roll on, round and round, like an Archimedes screw, picking up at every gyration an additional unit, until the three hundred and sixty-five shall be complete. The past year has witnessed many curious changes, as a dweller in time; the coming year has already looked down on many a curious scene, as a journeyer over space. It has seen the fall of the empire of the East, its unmappped islands, and the ancient empire of Japan, with its cities and provinces unknown to Europe. It has heard the roar of a busy population amid the thousand streets of Peking, and the wild dash of the midnight tides as they fret the rocks of the Indian Archipelago. It has been already with our friends in Hindustan; it has been greeted, we doubt not, with the voice of prayer, as the slow iron hand of the city clock indicated its arrival to the missionaries at Madras; it has swept over the fever jungles of the Ganges, where the scaled crocodile startles the thirsty tiger, as he stoops to drink, and the exposed corpse of the beighted Hindu floats drearily past. It has travelled over the land of pagodas, and is now entering on the land of mosques. Anon it will see the moon in her wane, casting the dark shadows of columned Palmyra over the sands of the desert; and the dim walls of Jerusalem looking out on a silent and solitary land, that has cast forth its interim tenants, and waits unappropriated for the old predestined race, its proper inhabitants. In two short hours it will be voyaging along the cheerful Mediterranean, greeting the rower in his galley among the isles of Greece, and the seaman in his barque embayed in the Adriatic. And then, after marking the red glare of *Ætna* reflected in the waves that slumber around the moles of Syracuse—after glancing on the towers of the Seven-hilled City, and the hoary snows of the Alps—after speeding over France, over Flanders, over the waves of the German Sea—it will be with ourselves; and the tall ghostly tenements of Dun-Edin will re-echo the shout of the High Street. Away, and away, it will cross the broad Atlantic, and visit watchers in their beacon-towers on the deep, and the immigrant in his log hut, among the brown woods of the West; it will see the fire of the red man unumbering, with its gleam, tall trunks and giant branches in some deep glade of the forest; and then mark, on the far shores of the Pacific, the rugged bear stalking sullenly over the snow. Away, and away, and the vast globe shall be girdled by the zone of the new-born year. Many a broad plain shall it have traversed that is still unbroken from the waste—many a moral wilderness, on which the Sun of Righteousness has not yet arisen. Nearly eighteen and a half centuries shall have elapsed since the shepherds first heard the midnight song in Bethlehem: "Glory to God

in the highest, peace on earth, good will to the children of men;" and yet the coming year shall pass, in its first visit, over prisons, and gibbets, and penal settlements, and battle-elds on which the festering dead moulder unburied. It will see the shotted gun, and the spear, and the crease, and the murdering tomahawk—slaves in their huts, and captives in their dungeons. It will look down on uncouth idols in their temples—worshippers of the false prophet in their mosques—the Papist in his confessional—the Puseyite in his stone allegory—and on much idle and bitter controversy among those holders of the true faith whose proper work is the conversion of the world. But the years shall pass, and a change shall come; the Sacrifice on Calvary was not offered up in vain, nor in vain hath the adorable Saviour conquered, and ascended to reign as King and Lord over the nations. The kingdoms shall become his kingdoms, the people his people. The morning rises slowly and in clouds, but the dawn has broken; and it shall shine forth more and more, until the twilight shadows shall have dispersed, and the sulphureous fogs shall have dissipated, and all shall be peace and gladness amid the blaze of the perfect day.—*Witness.*

CHRISTMAS.—Ere another number of our journal has reached our readers, the 25th of December will be over. Yet in our northern region at least it will have been hailed with no peculiar demonstration of joy. Why is this? England keeps Christmas, Ireland keeps it, five-sixths of Europe keeps it, yet Scotland keeps it not. She stands nearly alone in her neglect of this festival. Yet in this peculiar position has she resolutely stood ever since the Reformation. Long may she maintain it, amid whatever taunts and obloquy from the lips of those who would reproach her for being indifferent to the day of the Redeemer's birth. But why does Scotland not keep Christmas? She does not keep it 1. Because the apostles did not keep it, neither did the Primitive Church. It was one of the observances of after ages, set up when men, having let go their hold of the true and inward religion, were craving after what was shadowy and outward. If the apostles knew nothing of such an observance, why should we? Can there be any impropriety in keeping silence upon a point on which they were silent? If men will prove to us that the apostles kept it, or gave any hint about keeping it, we will begin to solemnize it too—but not till then. 2. It has been one of the great days of superstition, from the time that the Church first commenced its celebration. Round no day in the year are there clustered more superstitions and profanities than this. Christmas has, for at least ten centuries, been little more than an idolatrous festival among the majority of Churches. And it is a curious fact that the festivities of that period at Rome were engrafted upon the Pagan festivities called the Saturnalia; so that what Pagan Rome enjoyed under one name, Christian Rome revels in under another. A slight change of vestments and names turned the heathen rejoicings in honour of their god Saturn, into the so-called Christian festivities in honour of the Saviour, just as the statue, erected of old to Jupiter, is now turned into one of the Apostle Peter. And shall we give countenance to the follies, the mockeries, the idolatries of the Romish Church, by setting apart that very season which they thus devote to superstition? If the Bible commands it, we shall do so, even at the risk of countenancing Popery. But there exists no such command nor example. 3. It is almost certain that Christ was not born on the 25th of December, nor at that period of the year at all. The day of his birth seems, for wise purposes, to have been left unrecorded, which it certainly would not have been had it been designed as a day of festival to the Christian Church. It could not have been in December, as is supposed; for, during the months of December and January, the flocks are no longer left in the fields; and yet, we know that it was when the shepherds were watching their flocks by night, that the angel appeared to proclaim the Saviour's birth. Christ's birth must have been either in spring or summer, but not in winter; and this fact (with several others) is opening the eyes of learned men to call in question the commonly received tradition of the Church, and to attempt to fix a more likely day. Seeing, then, that Christ was not born in December, why should we celebrate his birth in that month? If we are to keep the Nativity sacred, let us at least have the right day, and not befool ourselves with observing, as the right day, that which is notoriously the wrong one. The controversies of the present day are bringing all these points into view, and calling on men no longer to bind themselves to old traditions, but to examine for themselves,

and search the Scriptures, "whether these things be so."—*Border Watch.*

RELIGIOUS EFFERVESCENCE.—Many err in subliming the whole of Christianity into fervour. They fancy that there is no outlet for piety except in emotion. They forget that the engine may be doing most work when none of the steam is blowing off; and, therefore, they are not content except they feel a great deal, and live in constant excitement. They forget that the best form that feeling can take is the practical form, the praying, praising, working form. Or if it should take this form, their fervour is ill-directed. It is not fairly distributed; they are fervent in secret or in the sanctuary, but not fervent in society; they are fervent in controversies, but not in truths conceded; they are fervent in the things of their own denomination, but not in the things of Jesus Christ; or if fervent in his cause, they fix on the fields of labour far away, and condemn those nearer home. Their fervour is reserved for hallowed places and devotional hours, and does not pervade their daily life. They will rise from a prayer in which they have expiated on the glory of the latter day "Thy kingdom come, thy will be done on earth as it is in heaven"—and some ordinary duty is awaiting them; they are asked to fulfil some prosaic service, to do some such matter-of-fact employment as angels in heaven are apt to do; and the sight of actual labour disperses their good frame in a moment: their praying fervour is not a working fervour. Or they have just been singing, under some extraordinary afflatus, a hymn about universal peace or millennial glory; but the unopened letter turns out to be a dispatch from some villainous correspondent, or the moment the worship is over, some gross negligence or some provoking carelessness accosts them, and the instant explosion proves that were they living in the millennium, there would be at least one exception to the universal peace. Or they have come back from some jubilant missionary meeting, where their hearts were really warm, where they loudly cheered the speeches, and where their ears tingled at the recital of some affecting instance of liberality; and they are hardly safe in their homes, when the ill-favoured collector assails them, and they are asked for the solid sympathy of their substance. Yes; oh ignominy! oh bathos! after they have given their tears, asked for their gold! And they feel as if it were a fatal transition, a most headlong climax, from delicious emotion down to vulgar money. And thus it is that they continue to let as much feeling vanish in inaction, as much fervour fly off in mere emotion, as, if turned on in the right direction, might have propelled some mighty enterprise, or conducted to a safe and joyful conclusion many a work of faith and labour of love.

Hamilton's Life in Earnest.

Calls Moderated.

Chapellon.—Rev. Robert Young.

Isach.—Rev. Peter Fergusson, December 19.

Old Mackay.—Rev. Alexander Anderson, January 9.

Ordinations and Inductions.

Auchtermuchty.—Rev. John A. Cooke, December 19.

Barns and Carriden.—Rev. Alexander Dempster, Nov. 29.

Glenberrie.—Rev. Andrew Glen, December 5.

Humbie.—Rev. John Henry, December 4.

Wigan.—Rev. Samuel Cathcart, December 11.

New Churches Opened.

Auchencroft.—By the Rev. H. M'Bryde Brown, Dec. 22.

Barghead.—By the Rev. Mr Carmichael, December 15.

Carsphairn.—By the Rev. E. B. Wallace, December 29.

Dysart.—By the Rev. John Alexander, January 5.

Edinburgh, St Stephen's.—By the Rev. Dr Gordon, Dec. 8.

Giffen & Anroth.—By the Rev. John M'Auley, Dec. 8.

Guthrie.—By the Rev. Mr Bonar, January 5.

Monquhitter.—By the Rev. Hugh Gordon, December 22.

Peebles.—By the Rev. Dr Candlish, Edinburgh, January 1.

Sauquhar.—By the Rev. Mr Stark, November 3.

Strathblogie, Cairnie.—By the Rev. Mr Moffet, December 15.

Tummal Bridge.—Rev. Dr M'Donald, Ferintosh, Dec. 24.

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THE

FREE CHURCH MAGAZINE.

THE REALITY OF THE INWARD WORK OF THE SPIRIT.

BY JAMES BUCHANAN, D.D., EDINBURGH.

"He dwelleth with you, and shall be in you."

THE work of the Spirit may be viewed in a two-fold aspect, or as consisting of two distinct parts; it includes the *External or Objective Manifestation of the Truth*, on the one hand, and the *Internal or Subjective Application of the Truth*, on the other. These two are equally real, and equally necessary; but they are widely different, as well in their essential nature as in their respective effects. Both have reference to the truth as revealed in the Word—that truth—the instrument which the Spirit employs, whether for the conviction and judgment of the world, or the sanctification and comfort of the Church; and hence the agency of the Spirit, in the case of adult men, is uniformly connected with the instrumentality of the truth. Our Lord's prayer for his disciples—"Sanctify them by thy truth, thy Word is truth"—implies both that the truth is the means, and that God, by his Spirit, is the author, of their sanctification. And the same connection is intended when they are said to be saved "through sanctification of the Spirit and belief of the truth." Hence the Word is expressly compared to an instrument, as when it is called a sword: "The sword of the Spirit, which is the Word of God;" or a hammer: "Is not my word like a hammer, that breaketh the rock in pieces?" (Jer. xxiii. 29)—an instrument fitted for various uses, and, therefore, represented under various figures, but still an instrument, and nothing more; for just as a sword, however sharp, and a hammer, however heavy, can accomplish the work for which they are designed only when each is wielded and applied by the human hand, so the Word must be in the hand of the Spirit, and applied by his mighty power, if it is to pierce to the dividing asunder of soul and spirit, or to break the hard and stony heart. Hence also the inseparable connection that may be marked betwixt the Word and Spirit in many other passages of Scripture: "Open thou mine eyes"—here is a

prayer for the Spirit's agency—"that I may see wonderful things out of thy law"—there is the instrumental use of the Word. "The Lord opened the heart of Lydia"—this intimates the forthputting of the Spirit's power—"so that she attended to the things which were spoken by Paul"—this shows the necessity of a preached gospel. And, invariably, the Spirit's work has reference to revealed truth; and it is by means of the truth that he accomplishes his great design.

But while both parts of the Spirit's work—the objective and the subjective—have a relation to truth, they differ in this, that, in the one, truth is outwardly exhibited—in the other, it is inwardly applied; in the former it is ostensibly presented—in the latter it is incorporated with the soul, and becomes effectual and saving. There is a wide difference betwixt the two, and they are expressly distinguished in Scripture in such a way as to intimate that the one may exist without the other, while both are necessary for a sinner's salvation. In regard to the *former*, it is said: "The manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii. 7. And this manifestation of the Spirit was a supernatural display of divine power, by which the apostles and primitive Christians were endowed with miraculous gifts; but it was also a *manifestation of the truth*, whose divine authority and infallible certainty were attested by these gifts; and which constituted the substance of the Spirit's witness to Christ. And still the *manifestation of the Spirit* exists; it is embodied in Scripture—the sole authoritative standard of faith; the Bible being the permanent witness of the Spirit to Christ—the inspired, and therefore infallible record of his life and teaching; which, wherever it exists, exhibits the Spirit's testimony, and unfolds a divine attestation to the truth. The Spirit still speaks to the Church and the world; not now, as formerly, by inspired lips, but by an inspired Bible. He uses the written Word instead of the human tongue; but he is still the speaker; and the Scripture is to be read as the Spirit's message to us. This is

the great record of the Spirit's teaching—a visible and objective manifestation of the truth, vouchsafed to all to whom the Word of this salvation comes. And since it was the design of Christ that “the gospel of the kingdom should be preached unto all nations,” the dispensation under which we live is emphatically called “the ministration of the Spirit;” for this, among other reasons, that the Bible is the Spirit's message, by which he “now speaketh to us out of heaven.” In addition to the written Word—which is the sole authoritative standard of faith—there are certain subsidiary means by which the Spirit manifests the truth—such as the Christian ministry, who are endowed with gifts and graces suitable to their high calling as ambassadors for Christ, and enabled, in his strength, so to manifest the truth as to commend themselves to every man's conscience in the sight of God;—such, also, as “the living epistles” of which we read (2 Cor. iii. 2)—true believers, who, being renewed in the spirit of their minds, not only receive the truth, but reflect the light of it, and thus become the light of the world; for “ye,” says the apostle, “are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart;”—and such, also, as the rich body of Christian literature, which contains the aggregate contributions of many men, in all ages and nations, who have borne witness to the truth, and contended earnestly for the faith once delivered to the saints. All these are subsidiary means—helps to the understanding of the truth—while the Scriptures are the infallible rule; and by such means the Spirit exhibits an external manifestation, or presents an objective testimony, sufficient either to convert or to condemn; and which, in every instance, must prove “either the saviour of life unto life, or the saviour of death unto death.”

But besides this external manifestation, there is an internal work of the Spirit—a real subjective operation on individual souls, by which “their eyes are opened, and they are turned from darkness to light, and from the power of Satan unto God.” This subjective work is equally necessary *at* and *after* conversion. *At conversion*, it consists in such an effectual application of the truth, as issues in that great saving change; and is beautifully described, in all its parts or stages, by the authors of the Shorter Catechism, when they define “Effectual Calling as the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ for salvation as he is freely offered to us in the gospel.” *After conversion*, it consists in such an effectual applica-

tion of the truth as secures our steadfastness; for “we are *kept* by the power of God, through faith, unto salvation;”—and promotes our progressive sanctification; for “we walk in the Spirit, and thus we are freed from the law of sin and death;”—and imparts comfort and good hope; “for the God of hope fills us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost” (Rom. xv. 13);—and inspires us with the grace of prayer; “for the Spirit helpeth our infirmities,” and “maketh intercession for the saints according to the will of God;”—and so, from first to last, from the commencement to the close of our Christian course, the Spirit “fulfils in us all the good pleasure of his goodness;” and fills us with his precious fruits; “and we, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.” All this is ascribed in Scripture to the direct agency of the Holy Spirit; the first conviction that alarms the conscience, and the latest prayer that escapes from the lips—the deepest penitence and the highest joy—all is ascribed to Him “who worketh in us both to will and to do of his good pleasure.”

The difference which subsists betwixt the external manifestation and the inward work of the Spirit, is so marked and well defined, that every one may perceive it as soon as it is stated; but where that difference is discerned and its magnitude acknowledged, there may still be a tendency to question the *reality* of the latter, and to resolve the whole doctrine of the Spirit's agency into an external or objective manifestation. This tendency has appeared in the recent history of the Church, and has often, in former times, manifested itself in a palpable form;—in the form of an avowed opinion, that the Spirit of God is no otherwise the author of all holiness, than as he is the author of the Bible and the other outward means by which holiness is produced; that he is the Sanctifier, only because he is the Revealer of that truth by which we are sanctified; that he is the Comforter, only because he inspired the promises by which we are consoled; and, in fine, that he furnishes the outward means, but leaves men to improve or neglect them, without any further operation on *any* than what is common to *all*. This tendency to question the reality of a subjective work of grace arises from various causes; sometimes from a dislike for the divine sovereignty, which is so necessarily implied in the execution of that work; sometimes from the fear of fanaticism, which is thought, by many, to be the natural offshoot of a belief in a divine, supernatural influence; and sometimes, it is to be feared, from a latent, but real and influential, feeling of aversion for so near and intimate a fellowship with

God, as such a belief declares to be alike necessary and desirable: and as these causes are of very wide and general influence, originating, as they do, in feelings which are common to all men in their fallen and depraved state as sinners, it may well be presumed, that the prejudice against this doctrine is felt more or less by multitudes who are not willing to avow it, or to state it in the shape either of a sceptical doubt or an indirect objection. For this reason we subjoin,

II. A brief outline of the scriptural arguments by which the reality of the Spirit's inward work may be evinced to the satisfaction of every earnest inquirer after divine truth.

1. The reality of a subjective work of grace may be inferred from the *declared inefficacy* of any mere objective manifestation, apart from the inward application of the truth. The utmost amount of outward privilege will be unavailing, where there is no concurrent exercise of divine power. This is strikingly illustrated, both by the case of the Jews under the Old Testament, and by that of multitudes under the New. The Jews had the light of the Old Testament Scriptures—those same Scriptures which were *able* to make them wise unto salvation:—“which were profitable for doctrine, for reproof, for correction, for instruction in righteousness, and fit to make the man of God perfect, thoroughly furnished unto all good works;” but of the vast majority of that nation to whom pertained the richest outward privileges, even “the adoption, and the glory, and the covenants, and the giving of the law and the promises,” it is declared by an inspired apostle, “that their minds were blinded,” and “that, even unto this day, when Moses is read, the veil is upon their heart.”—2 Cor. iii. 14. This veil, indeed, in so far as it consisted merely in the mystery which hung over the Mosaic dispensation, was done away in Christ; and as soon as any of them turned to the Lord, they could as with an open or un veiled face behold his glory; but the Lord is that Spirit, and it is only where the Spirit is that this liberty is obtained; and hence, many of the most learned Jews—the Scribes and Pharisees—who were familiar with the letter of the law, continued to walk in darkness, even while they were surrounded with the full light of the gospel. And so, in apostolic times, many listened to the preaching of inspired men, and witnessed the manifestations of miraculous power, without being convinced by the one, or converted by the other.

Surely, if there were nothing more than the effulgence of external light in the spiritual illumination of which the Bible speaks, we might have expected that the hearers of Paul, and Apollos, and Barnabas, would have been enlightened; but Paul tells us, that many to whom he preached remained in darkness; and, contrasting their case with that of

the genuine converts, he explains the reason of the difference, when he adds: “If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them.” But “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”—2 Cor. iv. 3, 5, 6. And, in reference both to Jew and Gentile, the same apostle makes a statement which is commensurate with the whole human race: “The *natural man* receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned.”—1 Cor. ii. 14.

This strong declaration was strikingly proved by the amazing fact, that the personal ministry of our Lord himself was crowned with few conversions. It is true that multitudes flocked around him, and wondered at the gracious words which fell from his lips—his preaching attracted crowds from the surrounding country, insomuch that they pressed to hear him, and many retired with the feeling which prompted the declaration of one: “Never man spake like this man.” They witnessed his miracles, too, and could not doubt that he was invested with supernatural power; and had he only favoured their views of temporal ambition, they would have taken him and made him their king. But what was the spiritual fruit of all this privilege? Of the multitude who ran before him, strewing his path with branches of palm trees, and shouting “Hosanna!” how many followed him to the cross? or, if they followed, how many of them joined in the fearful cry with which Jerusalem then resounded: “Away with him; away with him; crucify him, crucify him; his blood be upon us and our children?” If mere outward teaching, or any objective manifestation were enough, surely the personal teaching of the Son of God, and the signal proofs which he displayed of a supernatural power, might have sufficed to convince and convert thousands who attended his ministry. But there seems to have been no considerable change at Jerusalem until the day of Pentecost, when the Spirit descended in tongues of fire; and even then, it was not the miraculous manifestation that wrought the change; for the immediate effect of the miracle was widely different,—“some wondered; others mocked, and said, ‘These men are full of new wine:’”—it was not the miracle, nor any external sight or sound, but the inward operation of the same Spirit, whose symbol appeared in the cloven tongues, which pricked their hearts, and led thousands to cry “What shall we do?” But for the grace of the Spirit, enlightening, quickening, and transforming their minds, his miraculous gifts

might have produced no other effect on the three thousand than on the multitudes who remained unconverted after Pentecost had passed away; they might still have been, as many in the primitive Church were, "sensual, not having the Spirit," notwithstanding all the miracles they had witnessed, and all the truths they had heard.

As the inefficacy of the highest outward privileges is apparent from these examples, so wherever the gospel took effect, its efficacy is expressly ascribed to the power and operation of the Spirit: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. For we are labourers together with God; ye are God's husbandry; ye are God's building."—1 Cor. iii. 5, 6, 9. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7.

The necessity, the ordinary use, and the manifold advantages of outward means, are freely admitted, while their efficiency, apart from inward grace, is denied; and none will more earnestly urge the duty of improving these means than those who insist, notwithstanding, on the indispensable necessity of the Spirit to make them effectual. They may be productive of many good effects where they fall short of saving conversion, and are to be accounted a privilege which greatly enhances the responsibility of all who receive it; for the apostle having asked the question: "What advantage, then, hath the Jew?" immediately replies, "Much every way; chiefly because that unto them were committed the oracles of God: For what though some did not believe? shall their unbelief make the faith of God without effect?"—Rom. iii. 1-3. And, speaking again of the gospel, he calls it "the grace of God, which bringeth salvation;" because it is a real revelation of grace, a dispensation of rich mercy; and exhorts the Corinthians to beware "lest they receive the grace of God in vain."—2 Cor. vi. 1. The external manifestation of the truth, then, is a precious privilege; but it is not effectual for salvation, without the inward work of the Spirit on the heart.

2. The reality of a subjective work of grace may be proved from the fact, that the Spirit's agency is not spoken of in Scripture as if it were to be confined to the first ages of the Church, but is described, on the contrary, as being equally necessary, and equally available *now*; and is, therefore, exhibited in the gospel as an object of faith, and hope, and prayer, to all nations and at all times. It was not said in reference to the primitive Church exclusively, but in regard to mankind universally, that "If *any* man have not the Spirit of Christ, he is none of his;" and, "Except a man be born of water and of the Spi-

rit, he cannot see the kingdom of God." The permanent agency of the Spirit is necessary, therefore, for the continued being, as well as for the gradual increase, of the Church; and it was the subject of express promise, both in the Old Testament and the New. In the Old Testament, where it is written: "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever."—Isa. lix. 21. In the New Testament, our Lord himself said: "I will pray the Father, and he shall give you another Comforter, that he may *abide* with you for ever."—John. xiv. 16. And not only the Spirit's presence with the Church, but his *indwelling* in the souls of individual believers, and his powerful operation there, are promised in language which admits of no other interpretation; for it is added (verse 17), "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and *shall be in you*." He is present, and he works, not merely in and by the Word, or any external manifestation, but inwardly and effectually in the souls of men, who are on this account described as an "habitation of God through the Spirit."—Eph. ii. 22. This inward work of grace is equally necessary, and equally available now, as it ever was in apostolic times. The extraordinary gifts, and the miraculous powers of the Spirit, having been given for a temporary purpose, were withdrawn when that purpose had been served; they were but as the scaffolding which was reared for the erection of a spiritual temple. The scaffolding has been taken down, but the temple still stands, and shall stand for ever. Nor is that temple deserted of its great inhabitant. "Ichabod"—the glory has departed—might well be written on its gates, had the Spirit withdrawn; but the Spirit still dwells in his own temple; for, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16)—"for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."—2 Cor. vi. 16. The grace of the Spirit is still exhibited as a legitimate object of faith, and hope, and prayer, and we are encouraged to *seek* it by the gracious assurance: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke xi. 13.

3. The reality of a subjective work of grace appears from the nature of those operations which are ascribed in Scripture to the Holy Spirit, and of the supernatural effects which they produce.

The whole of that great change which is wrought on the soul by means of the truth, is expressly ascribed to the power of the Spirit; its commencement, its continuance, and its consummation; the first great transition, and every step of the subsequent progress; all is ascribed to him who worketh in us both to will and to do of his good pleasure."

The whole change is described as a *new creation*—a quickening into life—a second birth—a resurrection from the dead; and these acts of divine power are such as the Spirit of God only can effect. And, accordingly, he claims them as his own; for, God speaking by the mouth of Ezekiel (xxxvi. 25–28), says: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." And again Paul, in his memorable prayer for the Ephesians (iii. 1: 11): "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened *with might by his Spirit in the inner man*; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the *power that worketh in us*, unto him be glory in the Church by Christ Jesus throughout all ages, world without end.—'men.'"

Each and every part of the work is ascribed to the Spirit: he enlightens, he convinces, he quickens, he subdues, he sanctifies, he strengthens, he comforts, the soul; and this, as by the instrumentality of the truth objectively revealed, so by a direct internal operation, applying the truth and rendering it effectual; so that the whole work should be gratefully ascribed to his divine power; for "we are his workmanship, created anew in Christ Jesus, unto good works." But more particularly, those parts of the work on which all the rest depend, those first steps in the process by which we are translated from darkness to light, are expressly ascribed to the direct agency of the Spirit. We mean the production of *repentance* and *faith*. The Spirit not only exhibits exter-

nal motives to repentance, but he applies these motives with power, and makes them effectual; he "takes away the heart of stone and gives a heart of flesh"—he begets a "broken and a contrite spirit;" for as Christ is exalted to give repentance as well as remission of sins, so this he does, when, by the Spirit's grace, he subdues the sinner's heart. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication, and they shall look upon me whom they have pierced, and mourn."—Zech. xii. 10. And, in like manner, the Spirit not only exhibits external motives to faith, but he produces or implants faith in the heart: "For faith is the gift of God;" and it is given to us "to believe in his name." And hence our Lord said to Peter: "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven." And more generally of all who believe: "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13.

4. The reality of an inward work of grace may be evinced from the fair import of the prayers of believers, when they supplicate spiritual blessings. Look to the recorded prayers of the Old and New Testament saints, and see what they asked, what they expected, what they felt was needful, at the hand of God. Was it merely that they should be placed in more favourable circumstances for working a great and beneficial change on themselves?—that they should have a clearer objective manifestation, or a more abundant gift of outward privileges? Was it not rather, that the light they already enjoyed might be made to shine into their hearts?—that the privileges they possessed might be sanctified for their use, and that they might be disposed and enabled, by God's power, to improve them as they ought? And what do *you* pray for? The whole controversy, as the great Dr Owen well remarks, might safely be left to depend on an honest answer to this one question—What do you pray for when you are in earnest pleading with God? Do you not ask that he would *renew* you in the spirit of your mind—that he would *quicken* you into spiritual life—that he would *create* within you a clean heart—that "he would fulfil in you all the good pleasure of his goodness, and the work of faith *with power*?" And what is this but a practical acknowledgment that, in addition to outward light and privileges, you need the inward work of the Spirit to render them effectual?

[To all who take an interest in this important subject, the author earnestly recommends an admirable treatise by M'Lanrin of Glasgow, entitled, "Essay on the Scripture Doctrine of Divine Grace," being the third essay in the second volume of his collected works.]

TOPICS FOR THE NEXT ASSEMBLY.

THE General Assembly of 1845 is now approaching, and it may be well to direct the attention of our readers, and especially of our clerical readers, to some of those topics upon which the collected wisdom and concentrated energy of the Church ought then to be brought to bear. We take for granted that it is the great province of the Assembly to direct as well as to express the general mind of the Church—to “set in order the things that are wanting,” to correct whatever may be erroneous, and to press forward with energy the triumph of the Redeemer’s kingdom in this land, and in all lands. We take for granted, also, that although, in one sense, the Free Church may be said to be the ancient Church of Scotland, of nearly three hundred years standing, and possessed of large experience; in another sense, she is but an infant Church of two years old, placed in very peculiar circumstances, and with much to learn. And although hitherto, “by the good hand of God upon us,” our course has been amazingly prosperous, we can only expect permanent prosperity in connection with permanent faithfulness to the cause of God; and no one can look intelligently around without seeing that there is yet much to be done, that there are rocks and quicksands a-head, and that without wisdom, and the meekness of wisdom, our very prosperity may soon become a snare. Our arrangements, both external and internal, are, as yet, very incomplete; some of our difficulties may be said only to be beginning; and it is well that any suggestions, such as those we are about to make, should be made now, that there may be time to consider them before the Assembly arrives.

There are several heads under which such suggestions may be conveniently arranged; as, for example, things **EXTERNAL** and **INTERNAL**—**OBJECTS IN OUR OWN LAND** and **IN OTHER LANDS**. Let us consider, first, according to this arrangement—

THE EXTERNAL THINGS OF OUR OWN CHURCH. We have succeeded in erecting a large number of places of worship—at least about 600—a prodigious number, if the poverty of Scotland, the time spent, and that they are generally free from debt, be duly considered. But still there are several points, even here, requiring the earnest attention of the Assembly; as, for example, the refusal of sites in some districts where we have congregations, and the many sections of Scotland where we have few congregations, or none, and where the people have literally no man to care for their souls, whilst the arrangements in regard to manse and schools are, in all parts of the kingdom, very incomplete. Let us consider some of these points in order.

I.—REFUSAL OF SITES.

The *refusal of sites* by some of our larger proprietors. It was generally thought that, after the Duke of Sutherland—the great leviathan of the north of Scotland—yielded to the power of public opinion, and granted sites for Free churches and manses on all parts of his extensive estates, no one else would have thought of refusing, and the war-

riors sheathed their swords, as if the battle had been finished. The folly of this is now becoming manifest. In all parts of the kingdom sites are as doggedly refused as ever.

Mackenzie of Applecross,
Lord Panmure,
Lord McDonald,
Johnstone of Annandale,
The Duke of Roxburgh,

And, above all,

The Duke of Buccleuch,

refuse to give an inch of land, on any terms, on which to build a Free church or manse; and the result is, that the law of toleration is practically a dead letter, and some of the best people of Scotland are in a more degraded position than the veriest slaves. Now, the remedy for this is not inaction, in the hope that the evil will cure itself. Persecution, if not resisted, has direct tendency to crush the cause against which it is directed. The smouldering embers of Reformation were trodden out in Spain and Italy by the iron heel of secular power, as Dr McCreie so powerfully proves; and such persecution as that carried on at Canobie, Wanlockhead, and elsewhere, if it is not brought to an end, will, in due time, “wear out” the saints. But, it may be asked, What can the Assembly do in such cases? The Assembly, we answer, can bring again into operation, and make to tell both on Parliament and on the country, the only power by which such men as the Duke of Buccleuch are, humanly speaking, likely to be influenced, viz., the power of public opinion. The Assembly can petition Parliament to interfere, and make every one of her presbyteries and congregations, if necessary, do the same. She can fill the whole kingdom, and all the newspapers, with the knowledge of the wrongs which our people are made to suffer. She can go forward, and, *in her own name*, offer these proprietors any fair sum for the small spots of land which her people require, and thus make the unreasonable nature of their refusal plain to all Scotland. She can send men to England, to hold a meeting in Exeter Hall, and there, before England and the world, publicly expound the question, and offer the Duke of Buccleuch, and the rest, the value of the small scraps of useless moss on which they so scornfully refuse to allow temples to be built to the Lord of Hosts. Few men, and especially public men, could stand such an ordeal as this. But if it fails, a direct appeal should be made to the government and legislature of the country. The case is this: The principle of toleration is not only a part of the law of Britain, it is one of the essential principles of the British Constitution, and we may well say, “With a great price” of suffering and blood “did our ancestors obtain this freedom.” But that principle becomes a mockery, if it is held at the mercy of, and can be set at naught by, any landlord, or any combination of landlords. It is, of course, the business of Parliament to make the power of landlords consistent with the British Constitution, and to prevent every petty despot from still exercising a power long since torn even from the grasp of the monarch. Let the Assembly demand that this be done. It is vain to say that difficult questions of casuistry might arise in regard to such legislation. We admit it; but we held them all to be foreclosed by the simple fact, that toleration is the law of the country, which the legislature is bound to carry out practically in the face of individual rights, or supposed rights: and besides, in the cases which at present exist in Scotland, there is no difficulty but

that which arises from the haughty and short-sighted intolerance of a few men, most of whom claim the benefit for themselves of those very principles of the Constitution which they trample upon in the case of others. Let the Free Church, therefore, take up this question again, and never rest until it is thoroughly and effectually settled.

II.—HOME EFFORTS.

But, even although sites were obtained in all those places where we have congregations, *there are still many districts in Scotland where we have none*, and where there is no evangelical ministry. Setting aside the Establishment altogether, as thoroughly Erastian, and a mere engine in the hands of the civil government, the Free Church and the evangelical Dissenters of Scotland must aim at filling the land. It will never do for the Free Church to settle down as a mere "comfortable seet," acting in a corner—to seek food and clothing for her existing ministers, and ordinances for her existing people, whilst she cares nothing, or little, for the thousands in our Highland glens, and in the denser districts of our crowded cities, "who know not God, and obey not the gospel." "There remaineth yet very much land to be possessed," and our Church must extend the place of her tent, and break out on the right hand and on the left, if she is to secure the great end of her existence, and the blessing of Him who said "Preach the gospel to every creature."

There is especially one part of Scotland in which peculiar interest is felt, what may be called the Southern Highlands—the districts of the south—the population of shepherds. This district of vast extent, spread chiefly through the counties of Roxburgh, Selkirk, Peebles, and Dumfries, has long been greatly neglected. During the reign of Moderatism, it is said that its patrons, and especially the former Dukes of Buccleuch, had their lists of preachers purged by the leading Moderates of Edinburgh; so that the shepherds seldom got any to be their pastors but the most dead and frozen specimens of Moderatism. At the Disruption there was, of course, a very small section of ministers in these districts; and, naturally, whilst the Highlands of the north have a comparatively large share of ministers, supported, to a great extent, from the Central Fund, a very small share indeed has fallen to the lot of some parts of the Highlands of the south. We hope to see this remedied—to see many applications for new charges from the presbyteries of the south. The shepherds are a fine, intelligent, well-disposed class of men, notwithstanding the crooked policy hitherto pursued by those misnamed their patrons. Lying on their native hills, watching their flocks in the long days of summer, they have much leisure for reading Boston, Bunyan, and other favourite authors; and the south of Scotland, if thoroughly evangelized, would not only present a fine spectacle to the Christian, but might form an exhaustless nursery for ministers, missionaries, and teachers.

Something far more effectual ought also to be done immediately for the neglected masses of our crowded cities. What an appalling spectacle do the wynds and closes of Edinburgh and Glasgow present to an enlightened Christian! It is difficult to say whether is more alarming the ignorance and heathenism of such strongholds of Satan, or the fearful responsibility of those Christians and Christian Churches which allow it to continue without a determined effort to remove it. It is surely high time that our Assemblies

were considering whether nothing can be done, and done immediately and effectually, to meet this clamant and accumulating evil. How could one of their sittings be better devoted, than in prayerful deliberation on such an interesting problem? And, perhaps, they might find that some of our modes of procedure are too artificial, and that some way of grappling directly with this gigantic evil might be discovered, if we would only follow more simply in the footsteps of the apostles.

In connection with this subject, we would suggest the necessity of our doing something to augment greatly the funds at the disposal of our "Home Mission Committee," or otherwise to give greater scope to their important efforts. It ought to be their province, in a peculiar manner, to "break up the fallow ground"—not merely to meet the urgent demands of those who are clamouring for ministers, missionaries, and catechists, but to send forth labourers where "the harvest is plenteous," whether the people desire ministers or not. Now, instead of this, the table of this committee is covered, at present, with applications which they cannot meet. From all parts of Scotland there is an earnest cry, "Come over and help us;" to which there is, at present, no possibility of responding. Far less, of course, is it possible for the Committee to devise measures for breaking up the festering masses of heathenism to which we have already alluded. More liberal contributions are urgently required; but is it not possible, in such an emergency, to follow, however distantly, in the footsteps of Knox? He found Scotland sunk in ignorance and superstition in 1660, and in *seven* years, what a vast machinery did he call into existence! Every man that could read the Bible, and was disposed to read it, he set agoing, calling him a "Reader;" if he could add some word of exhortation, he called him an "Exhorter;" and thus, stage after stage, he was passed on, till he became a Minister of the Everlasting Gospel. Meantime the people were supplied with spiritual knowledge; the outline of the Church's machinery was rudely, but rapidly, filled up, and afterwards matured. Beginning with about *twelve* labourers in 1660, the number was increased to about *twelve hundred* in 1667; and thus, by the straight-forward determination of Knox, and the self-denial of his followers, Scotland was taken possession of in the name of Jesus. With what immense advantage could we start an enterprise of this nature at present, if there was only "first a willing mind!" Instead of a few ministers, we have hundreds. Instead of a whole people sunk in ignorance and superstition, we have a large section of the population well instructed, and capable of instructing others; and the revivals with which God has been pleased to visit us, both in the Highlands and Lowlands of Scotland, must have prepared a willing agency, if we could only avail ourselves of it. Why, then, should not a large step be taken in advance?—why should not all the light that exists amongst us be made, once more, by the divine blessing, to chase out the darkness?

III.—MANSES.

The subject of manses was taken up with considerable energy at last Assembly, on the suggestion of Mr Thomson of Banchory. Arrangements had been previously made by the Building Committee for the erection of manses in some districts, especially of Sutherlandshire, where, without them, the ministers would have been forced to live at such a distance as to be nearly inefficient. Since the Assembly, much

has been done, chiefly in the way of random and separate efforts on the part of individual congregations, to erect places of residence for esteemed ministers; but nothing like a systematic effort has yet been made to secure the erection of manse in connection with every church in town and country; and yet, until this is effected, our congregational machinery can never be reckoned complete. It was, indeed, proposed, with the best intentions, to accomplish this object by means of a large sum secured on loan, and to be repaid by degrees by all our congregations; but this plan was, we think, properly laid aside. The object, however, is so important, and this is so manifestly the time for securing it, that we trust it will receive an immense impulse at the approaching Assembly.

The many advantages of having manse everywhere must be manifest to all. Regarded merely as of the nature of an endowment to the extent of from £20 to £40 a-year, they are very important, giving a degree of stability and permanence to our new institution. They would always form a rallying-point in every district, as the place where a minister of the gospel was sure to be found—their existence would save time and uncertainty on the part of the people, and the trouble, breakage, and expense of frequent *flitting* on the part of the minister. They formed one of the great temporal advantages of the old Establishment, they form one of the strong points in the organization of Wesleyan Methodism, and we know no reason why the Free Church should not everywhere possess them, instead of having her ministers—often with large families—tossed about in hired houses—sometimes annoyed with capricious and greedy landlords, and often unable to procure accommodation within a suitable distance, and at a reasonable expense.

Now is the time, besides, for accomplishing this very desirable object. The churches are built, and generally paid for;* and whilst the recollections of the recent Disruption, which drove our ministers forth from their quiet habitations, where the “melody of joy and health” had so long been heard, are fresh in the minds of the people of Scotland, let the whole external frame-work of our new institution be vigorously reared. The last two years have been pre-eminently the years for church building, let this year be the year for MANSE AND SCHOOL BUILDING. Let no one imagine, that the contributions of the people of Scotland are exhausted. The ease with which £20,000 was recently collected for our new college demonstrates that this is far from being the case; whilst, on the other hand, if we sit down contented with the progress already made, the people will soon

become familiar with what they at present justly regard as a decided defect, and it will be found impossible to re-awaken the dormant spirit. The people of Kilmarnock have liberally bought a manse for their minister, Mr Main. We are delighted to hear that Dr Candlish’s congregation are determined not to rest until they have built or purchased a manse for their distinguished minister, in addition to all their other efforts and contributions in aid of the Free Church. This is as it should be. It will be a noble example to all our city congregations, which we are sure many will soon imitate, and we trust it will be the means of powerfully stimulating the erection of manse over the whole kingdom.

The practical way of accomplishing the object is, of course, to follow the example of the Building Committee in the case of churches. A general fund must be raised for manse, and given out in the way of premiums, to stimulate the liberality of individual congregations. There must be many wealthy people in Scotland, who, although they may not be able to give £1000 each, as was munificently done for our college, will be both able and willing to give sums which, when added together, will form a large general fund, to aid in erecting simple dwelling-places for the Free Church ministers of Scotland. Let an effort, therefore, be made without delay to secure this object. Let a correspondence be opened with every deacons’ court in the kingdom; and, in a word, let no exertion be spared until this important object is gained.

IV.—SCHOOLS.

The state of our elementary schools presents a subject of most urgent interest, in connection with the maintenance and extension of sound religious principles in Scotland. Whatever truth there is in the idea that a nation’s principles may be effectually moulded by its *songs*, it is quite certain that they are, in a great measure, determined by its *schools*. And here there are two points to be noticed. The Macdonald Fund is succeeding as well as its most sanguine friends expected; and in five years there will, in all probability, be 500 schools erected in connection with this fund. This cannot fail to be the subject of devout thanksgiving to all the friends of the Free Church, as it will go far to secure one efficient school in connection with most of our congregations. But what is one school in many districts? In many of our towns, to which the ancient system of parish schools was never extended, and in our populous rural districts, where the one school of the parish was never sufficient, *many* schools are urgently required, and might be started with advantage, in connection with our Free churches. Nay, it would be well sometimes not merely to start several schools in connection with single churches, but we should like to see schools of several kinds in our larger towns—mercantile schools and classical schools, in connection with our Free Church—but on broad and liberal principles—as well as schools for the ordinary branches of instruction. It was the mistake of previous Dissenters in Scotland, that they started into existence unequipped with schools. This arose partly from poverty and partly from principle. The Seceders did not at first intend to maintain a permanently separate existence. An appeal was made by them to “the first free, faithful, and reforming Assembly;” and in this their position differed widely from ours. They had a prospect of returning—we have none; they seceded—we dissent; they protested against a corrupt administration—

* We are glad that the Free Church, from the beginning, started with the determination of having her places of worship entirely free from *debt*, that monstrous evil which has, to a great extent, arrested the progress and starved the ministers of other unendowed denominations. By the time of the meeting of the ensuing Assembly, it is hoped that nearly the whole of our new churches will be entirely unencumbered. Some months ago, a circular was issued by the Building Committee to all our deacons’ courts, desiring to know the actual amount of debt then due on each place of worship. It was found that the whole debt on all the Free churches built (with the exception of two or three expensive city churches), amounted to only £30,000. The Building Committee offered a premium of £10,000 if the congregations would raise the other £20,000, and thus pay the whole off. The offer was almost universally accepted. The same process has since been applied to the churches more recently erected, so that by next Assembly, we hope to hear that the Free Church is nearly altogether free from debt, in so far as her places of worship are concerned.

We are delighted to see that similar efforts are being successfully made by the United Secession and Congregational Churches of Scotland. The Scriptural precept, “Owe no man anything,” is as binding upon congregations as upon individuals; and if a man will not have debt on his own house, if he can help it, we cannot understand why the only house in debt should be the House of God.

we against a vitiated constitution. And, therefore, whilst it was natural for them not to be so anxious about separate schools—separate schools, or, at least, schools uncontaminated with the leaven of the Establishment, are of as vital importance to us (and, of course, now to them also) as Free churches.

And this leads us to notice a second point, which we regard as very important. It is quite plain that the parish schools of Scotland are now thoroughly sectarian, and as completely Erastianized as the churches. Every teacher who would not yield unconditional submission to the Church Establishment, as now constituted, has been rigorously expelled. And not only have the Moderates now got entire possession of all the machinery of education which better men had constructed, but they are straining every nerve to make the schools instrumental in filling their empty pews, and draining the people back into the Establishment. In every part of Scotland we hear of efforts made by deserted ministers to recruit their ranks through the agency of the parish schools. And, besides, a determined effort is being made to secure an increase of salary to the parochial teachers, that, by lowering the fees, they may be able to set competition at defiance. Attempts are also being made to engraft agricultural chemistry on the present system of instruction, for the purpose of conciliating the farmers; and music, and other useful accomplishments, for the purpose of conciliating all. A large portion of the *Missionary Record* of the Established Church for January is occupied in detailing some of these plans. Presbyteries have begun to petition Parliament on the subject—the matter is discussed at county meetings—and, from the reports of Parliament for last year, it is plain that the Government will probably interfere soon to aid the educational projects of the Residuary Church. The following conversation is reported to have taken place in the House of Lords last year, and proves that the Government is not unfavourable:—

House of Lords' Debate, 18th July 1844.

Lord Minto, in presenting a petition from the parochial schoolmasters of Scotland, complained that the discussion which took place when he formerly put some question on the subject to her Majesty's Government, had been misreported in the provincial papers. "It had not been said in that House that her Majesty's ministers had washed their hands of the subject. That was the very contrary of what had occurred; for his *opposite friend* had said, that the Government were willing to give the subject a favourable consideration, but were unable to take it up at present, &c.

The Duke of Wellington said that his noble friend had rightly understood the answer of the Government.

^ Here, then, are the tactics of the more wily supporters of the Establishment. Schools are no longer to be filled out of churches, but an attempt is to be made to fill churches out of schools. And we need not add that the attempt will, to some extent, succeed, unless it is promptly and vigorously met. The way to meet it we take to be this. Let the evangelical Dissenters of Scotland, and especially the Free Church, immediately put the people everywhere on their guard, by explaining what is intended; and if the Government seriously move in the matter, let them at once approach Sir Robert Peel, and explain that, if he intends to increase the emoluments of the parochial teachers, it must be on the pretence, that they are to teach the children of the kingdom, and that they cannot do so, unless certain essential changes are made on the present constitution of the parish

schools. We are not sure but that this movement should begin immediately. For example—1st, Sir Robert Peel must entirely change the present mode of appointing parish teachers, placing it on a far more broad and popular basis; 2d, He must change the present test, giving the electors a much wider range of choice, and dissociate the schools from the present Establishment; and, 3d, He must give free access for the purpose of examination to all the ministers and presbyteries of evangelical Dissenters. If he will not comply with these demands, it will be clear to the whole kingdom that he does not wish the schools to be of general benefit, but is merely joining in a scheme for bolstering up a shattered and tottering Establishment. In that case, all the evangelical Dissenters should unite, and set up, as they are well able to do, an efficient system of schools over the whole kingdom, withdrawing all their children from the parochial teachers. Such a testing application as we have proposed to make to the Prime Minister, would serve greatly to open the eyes of Dissenters to their true interests; for, unfortunately, some of them are at present very blind, and support the schools of the Establishment, professedly under the guise of a spurious liberalism, but in reality, out of coldness towards the Free Church. We know an instance in which the Dissenters of a small provincial town joined lately with the Established minister in opposing the educational plans of the Free Church. By and by it turned out, as might have been expected, that the Residuary was outwitting his allies, and making all the children of the schools fill his pews on the Sabbath-day. As soon as this was discovered, his Dissenting friends were up in arms against him. Now, we should like a great public movement, which would lay as thoroughly bare as this the real design of all the recent general movements in regard to the parochial schools of the kingdom. To expose the tactics of the enemy, would be to secure their defeat. But if we fall asleep for a moment, when the young are tampered with, we shall soon have cause to lament our folly. Effete as the Establishment is, it has a powerful engine to work with, so long as it retains the means of moulding and controlling the rising generation; and from all that we have seen, some of the most virulent enemies of the Free Church, and we believe of vital godliness, are found amongst the Residuary teachers. We hope, therefore, that next Assembly will not pass away without doing something effectual in reference to this momentous subject.

V.—THE NEW COLLEGE.

The munificent subscriptions which have recently been given towards the erection of our new college have attracted the admiration of Christendom. They are so great as to be incredible to our enemies, and surprising even to our friends. The Church is under a deep debt of gratitude to the Committee, and especially to Dr Welsh, for the enlightened zeal displayed in this matter; and although the modesty of some of the donors has prevented their names from being given, we trust that their substance, given in faith, will secure the object of their benevolent wishes. A well established college is of the last importance to the permanent prosperity of the Free Church; but every part of its constitution will require to be most wisely and carefully considered. Oxford is a visible proof that colleges may be fountain-heads of error as well as of truth; and the experience of other denominations, and of our own Church during the reign of

Moderatism, should teach us how important it is to use all lawful means, and adopt all prudent arrangements, by which to secure a succession of able and pious men in our professorial chairs. Of course, we do not apprehend any present or immediate danger. Our present professors were elected, it may be said, by acclamation, and are the ornaments of the Free Church. The danger is chiefly to be apprehended in the lapse of time; and in the establishment of an institution whose permanent effects will probably be so vast, and which may yet be expected to gather around it many endowments from benevolent individuals, it is important that the utmost wisdom and prudence should be exercised. We cannot imagine a more important subject for the calm deliberations of the whole Church; and we are glad to see that Dr Candlish is about to call the attention of the Presbytery of Edinburgh to it. The following are some of the questions which we respectfully suggest for consideration :—

1. How should the property of this institution be vested? What should be the conditions of trust?

2. Whether and how far should this college be made available to other evangelical Dissenters?

3. What range of classes ought it to embrace? Ought it to be confined to such classes as are necessary for theological training, or extended so as to embrace a general literary course, including the training of students for the medical, legal, and other professions? Should any particular course of theological study be prescribed?

4. Who should appoint its professors hereafter? If the General Assembly,—ought there to be any previous process, in the way of proposing candidates by the presbyteries or synods?

5. What test ought to be applied to the professors? Should the same test be applied to all professors? Who or what body should see such tests applied and enforced?

6. How ought the professors to be paid? If the interests of the Church require that the theological professors should be paid at the highest rate of ministers, that the Church may always be able to select for professors men of the highest talent without requiring them to make a pecuniary sacrifice, how are these salaries to be raised?

7. How long are the sessions of college to last?

8. Who are to be visitors of this college?

9. What provision is to be made for religious ordinances to the students in connection with it?

In a word, there are many questions of more or less importance, and some of them of considerable difficulty, which should immediately be considered. Now is the time when all such questions should be settled, and when they may be settled most easily.

Thus have we mentioned some of those *external* arrangements to which the wisdom of the ensuing Assembly will require to be more or less directed. In our next, we shall consider some matters of *internal* management which seem to require attention; as, for example, SOME POINTS CONNECTED WITH THE PERMANENT COMMITTEES OF ASSEMBLY, THE POWER OF THE CHURCH IN TRANSLATIONS OF MINISTERS, AND THE RIGHT MODE OF PRESBYTERIAL VISITATIONS.

MARINER'S HYMN.

Launch thy barque, mariner!
Christian, God speed thee!
Let loose the rudder-hands—
Good angels lead thee!
Set thy sails warily,
Tempests will come;
Steer thy course steadily;
Christian, steer home!

Look to the weather-bow,
Breakers are round thee;
Let fall the plummet now—
Shallows may ground thee.
Reef in the foresail, there!
Hold the helm fast!
So—let the vessel wear—
There swept the blast.

“What of the night, watchman?
What of the night?”
“Cloudy—all quiet—
No land yet—all’s right.”
Be wakeful, be vigilant—
Dance
At an hour when all seemeth
Securest to thee.

How gains the leak so fast?
Clean out the hold—
Hoist up the merchandise,
Heave out thy gold;
There—let the ingots go
Now the ship rights;
Hurrah! the harbour’s near—
Lo! the red lights!

Slacken not sail yet
At inlet or island;
Straight for the beacon steer,
Straight for the high land;
Crowd all thy canvass on,
Cut through the foam—
Christian! cast anchor now—
Heaven is thy ho

MRS SOUTH

ON THE INTERPRETATION OF PROPHECY.

WHEN directing our attention to the subject of prophecy in general, we very readily perceive that by far the greater part of it is contained in the books of the Old Testament, and has its primary and direct reference to the race of Abraham. But we also find, with equal readiness, that although the Mosaic dispensation has passed away, and the Jews no longer exist as a nation, while still surviving as a people, the predictions of the Hebrew prophets respecting them are, in many important points, yet unfulfilled. This immediately suggests the idea of inquiring, how far the Old Testament prophecies relate to the times and events of the Christian dispensation? and whether they include within their range all Gentiles, especially those who have embraced Christianity—having reference to them according to the double meaning of prophecy—or if they merely mark what belongs to the Jews, and touch no further on what belongs to Christian times than is necessary in order to give a complete view of the destinies of the chosen people? Were this inquiry prosecuted fully, and with sufficient discrimination, it might put an end to many of the fruitless controversies of prophetic interpretation. For it would be soon apparent to the calm inquirer, that in the greater part of the Old Testament prophecies there is much specific minuteness of prediction respecting the destinies of the Jews, till the period of the

restoration from Babylon—but little notice is taken of the events which took place between that time and the coming of Christ; that there are denunciations of terrible judgments, dispersion, and prolonged captivity and exile to the people, and almost utter and long-continued desolation to the land; and that there will take place, at some remote period, a more glorious and a final restoration; but all this is expressed in extremely indefinite, and often highly figurative, language. We are led, therefore, to infer, that the Old Testament predictions relate almost exclusively to the Jews, extending, indeed, to the very close of the present dispensation, but taking no particular notice of the leading events in the history of the Christian Church. Yet, in the Book of Daniel, there appears to be an exception to this general inference. It will, however, when carefully studied, be found to be more an apparent than a real exception. For, in the vision of the four beasts, although there is no reason to doubt for a moment that the “little horn” is Papal Rome, and that, consequently, this prophetic vision does relate to the events in the history of Christendom; still it is expressed in very brief terms, and passes rapidly to the conclusion which relates to the restoration of the Jews, and the complete establishment of Messiah’s kingdom. On the other hand, in a subsequent prophetic revelation made to Daniel, in the 11th chapter, a very minute relation is given of the chief events which should befall the Jews during the period of the Grecian empire’s supremacy, through the contentions and wars of the kingdoms of Syria and Egypt—the leading monarchies of the Grecian empire.

We have previously remarked, that in the greater part of the Old Testament prophecies, little notice is taken of the events that occurred between the restoration from Babylon and the coming of Christ; but we direct the reader’s attention to the 11th chapter of Daniel, as filling up what is unnoticed in the other prophetic records, and thus completing the sacred history of the Jews. That this is the proper object of that chapter, and the proper position which it would hold in a chronological arrangement of prophecy, we fully believe; and we are persuaded that its right interpretation depends greatly upon its being thus placed and thus applied. It is not our intention to write an exposition of this important chapter; but we may merely state, that it seems to form the connecting link between the other predictions of the Hebrew prophets and the Book of Revelation, which, on the other hand, relates almost exclusively to the Christian Church, during what is often termed the Gentile dispensation. There is an inevitable interlacing of these two great prophecies; for the reference to the “ships of Chittim,” in the 30th verse, plainly relates to the appearance of the Roman power in Asia. From that to the 36th verse, we would interpret as relating to the troubles, trials, and persecutions which occurred during the early centuries of Christianity. The 36th verse itself, and the three following, describe the character and the progress of Popery, or, as others think, of Mahommedanism, or, not improbably, of both. The 40th begins the prediction of the events that shall occur at the overthrow of the Antichristian power, and the restoration of the Jews, and is still future, however near the time of its accomplishment may now be.

There is another remark which should be made with regard to the proper application and interpretation of the Old Testament prophecies. It would

appear that, in taking a view of the sacred history of the Jews, as related in the Bible, whether in historical narrative or in prophecy, we find minute and special mention made of them only when they have a distinct and special existence as a family or a nation. The events that befel Abraham, Isaac, and Jacob, are minutely recorded, because they were at these times specially distinguished as the heads of the only families in which the worship of God was maintained. During the sojourn of the Israelites in Egypt they almost disappear, because they had neither a family nor a national existence, and would be generally regarded as forming a part of the Egyptian nation, either as confederates or slaves. Upon their deliverance from bondage they again attract special notice, and continue to do so till the Babylonish captivity. Then, for the period of seventy years they are almost hid from view, little more being known of them than that they existed in Babylon; because, though they existed as a captive race among their conquerors, they had no national being. Their restoration to their own land and to national existence was, therefore, a suitable subject for both prophecy and history, but not their state of captivity. In like manner, when Jerusalem was destroyed by the Romans, and the Jews were scattered throughout the world, they ceased to fill any space in the field of prophetic vision; they were nationally dead, though still surviving as a distinct race; and the only notice which could be taken of them again by prophecy, was with reference to their re-appearing on the scene at their restoration, which was exactly equivalent to a resurrection to national life. This view would, we apprehend, both account for the silence of prophecy concerning them for so long a period, and would also explain some peculiar expressions used with reference to their predicted restoration, together with the peculiar prominence given to that event in Old Testament prophecy.

Such, in our opinion, is the general view which ought to be taken of the leading object of Old Testament prophecy, including, of course, the special predictions concerning the Messiah, in whom all prophecies centre. When we turn to the New Testament, we find that a much smaller portion of the sacred writings therein contained are prophetic. There are several predictions uttered by our Lord himself, most of which are direct and literal, but at least one of which is evidently expressed in symbolical language—that, namely, contained in the 24th chapter of Matthew, and the parallel passages. In the Epistles of Paul there are several predictions, referring chiefly to the Antichristian apostasy, and expressed in almost entirely literal terms, with a very slight use of the symbolical, as in the expression, “Consume with the Spirit of his mouth;” which is evidently equivalent to the language of Isaiah, “The rod of his mouth;” and of John, “Out of his mouth went a sharp two-edged sword;”—a symbol thus translated in another passage, “The Sword of the Spirit, which is the Word of God.” The Book of Revelation is almost entirely prophetic. There is a small portion of narrative in the 1st chapter, together with a symbolical vision, and a translation of some of the symbols. The 2d and 3d chapters are of the narrative kind of prophecy, interspersed with figurative language. From the beginning of the 4th chapter to the end of the book, is one comprehensive prediction of the history of the Christian Church, expressed throughout in language purely and exclusively sym-

bolical, beginning at the epoch when John beheld the vision, and ending only when time itself has ended, and the eternal state begun. This great prophecy is divided into several parts, marked by well-defined events, and, in general, chronologically arranged; but, so far as we can perceive, there is not a single passage in it capable of being rightly understood in a strictly literal sense. It is one grand symbolical vision, and everything which it exhibits must be translated so as to be expressed in literal terms before it can be understood in a literal sense, and have a literal fulfilment. If this view of the general character of the Book of Revelation were clearly understood, and strictly observed, we are persuaded that it would put an end to many of the jarring theories promulgated by its interpreters—a considerable proportion of whom involve themselves in confusion and absurdity by understanding some parts of this prophetic vision literally, and giving to others a symbolical meaning. It should be borne in mind, also, that no part of it has any connection with the prophecies of the Old Testament, except with the reference to the Antichristian power in Daniel, and with what predictions relate to the restoration of the Jews, and a subsequent reign of peace and holiness, commonly termed the millennium.

By following such a general outline as that which we have sketched, a student of prophecy will find his course greatly simplified, and his mind directed to comparatively few subjects of investigation. It is not a little vexatious to study prophecy with the help of one intelligent and learned expositor, till a clear conviction respecting a large proportion of it has been obtained, and then, to turn to some other author, and find that he, too, thinks it necessary to traverse the very same course, and prove the same points, before he can proceed to his own peculiar province. Some expositors also think it necessary to suppose that they have to overthrow a whole host of antagonists before they can proceed to state their own exposition. This is peculiarly the case with the greater part of those who are termed Millenarians; a term, be it observed, which might be with equal propriety adopted by all evangelical Christians, all of whom, without any exception, so far as we are aware, believe that there will be a millennium, or reign of righteousness and peace for a period of at least a thousand years. Instead of a term which is not distinctive, some other term ought to be devised, which would distinguish those whose peculiar opinions it expressed. The real difference between those commonly called Millenarians and evangelical Christians in general, is, that the former believe that the Lord Jesus Christ will come to this world before the millennium, and that he will dwell on earth personally in his human nature during the millennium; which the latter do not hold, because they are not convinced that it is clearly revealed in Scripture. A correct designation of those who hold that opinion would be—*Pre-Millennial-Adventists*; but the designation is too long for general use, and therefore cannot be applied, though it is very desirable that it could. Let it not for a moment be supposed that we use the term above-mentioned as a term of reproach; we have no such meaning—we merely suggest it as conveying the distinctive opinion of a party, and therefore so far suitable as a distinctive appellation.

But to resume the course of observation on which we were about to enter, the advocates of the pre-millennial-advent theory seem to think it necessary

to prove a number of points which no evangelical believer ever dreams of disputing. They seem to assume that all others deny the restoration of the Jews to Palestine. Hence the many elaborate demonstrations, produced for the purpose of showing, that since all admit that the prophecies concerning the dispersion of the Jews have been literally fulfilled, so must those that foretell their restoration to their native land. It might save them a great deal of trouble, could they only be brought to know, that all evangelical Christians believe that the Jews will be literally restored to Palestine, and dwell there as a people and a nation peculiarly beloved of the Lord. They often expend, also, no small labour in proving, that there will be a millennium—an anticipation in which all believers concur, though there may be differences of opinion respecting the time of its commencement, its nature, and its duration. Some set themselves earnestly to prove the second coming of Christ, as if that were disbelieved; whereas the chief question is, Whether he will come before the millennium, ushering it in by his coming, or not till its close, and at the last day—the day of judgment?

There might be two lines of inquiry prosecuted respecting these subjects, either separately or conjointly. Taking up the great idea admitted by all, that the Book of Revelation contains, in symbolical language, a history of the Christian Church, we might proceed first to translate the symbolical language, and then to apply it to the historical records of what has taken place already, with the view of endeavouring to ascertain in what part of the prophetic period we live, how much has yet to be fulfilled, and what events may be expected next to take place. This would be a most important course of investigation, in which all could unite. Or, we might institute an inquiry into the real nature and meaning of the passages on which the pre-millennial-advent theory is thought to rest, carefully setting aside every point on which all are already agreed; reducing the points of difference to the smallest possible number; and endeavouring to establish certain rules of interpretation, according to which the whole inquiry should be conducted. As we cannot at present afford sufficient space even to give the outline of the first-mentioned course of inquiry, we must leave it untouched till a subsequent opportunity, and shall conclude this paper by offering some remarks on the second line of investigation.

It has been already shown that there is no disagreement among evangelical Christians respecting the doctrine of a millennium, which all expect, though there are varieties of opinion concerning its nature. In like manner, we have shown that there is no controversy respecting the restoration of the Jews to their native land; for the very few that oppose this doctrine are not of sufficient importance to render it a matter of controversy. Further, we wish it to be understood that there is no dispute about the second coming of our Lord—an event to which all Christians look forward with joyful anticipation; the only question appears to be, when this second coming will take place with reference to the millennium—before or after it. There is, however, a previous question respecting the meaning of the term itself, as used in Scripture. Has it no meaning but one?—is it capable of no application but one? Were this the case, it would be different from almost every other Scripture prophecy, nearly all having various meanings, and being susceptible of various applica-

tions. When our Lord himself foretold his second coming, he did it in such language as has been generally understood almost necessarily to have more meanings than one; and it has, accordingly, been generally understood and applied in a twofold sense: *first*, As his coming in judgment to destroy Jerusalem; and, *second*, As a future and visible coming, to judge the world. This view is, of course, disputed by those who hold the pre-millennial-advent theory, who strenuously maintain that it can have but one meaning, which must be, the visible coming of the Lord in his human nature. Again, we find the apostles repeatedly and most earnestly urging their converts to watchfulness, and the maintenance of a holy life, by the consideration of Christ's coming unexpectedly and speedily. Yet we also find them perfectly aware that Christ's personal and visible coming could not possibly take place during the lifetime of those to whom the epistles were addressed. Paul warns the Thessalonians against the error of supposing that Christ's coming was near at hand—foretelling the subversion of the Roman empire and the rise of Antichrist as necessary before the coming of Christ. Is not the conclusion obvious? There must be a sense in which the coming of Christ, suddenly and unexpectedly, would affect the very persons to whom the epistle was addressed, while yet his visible appearance and personal coming could not take place till many centuries after that generation were in their graves. It seems impossible to conceive the apostle using such an argument—the following: “The coming of Christ, visibly and personally, cannot happen for more than eighteen hundred years; but it will take place at some indefinite, though very remote, period, suddenly and unexpectedly; therefore, watch ye and be ye ready; for ye know not when that coming will be.” Such an argument would have been inept and inconclusive; and we cannot conceive of it as used by any intelligent, much less by an inspired, man. But if we understand the expression to be susceptible of more meanings than one, then we can perceive its applicability to every age, and also its agreement with the characteristic of every other important prophecy. When Christ says to the Church of Ephesus, “I will come unto thee quickly, and will remove thy candlestick out of his place, except ye repent,” we do not know that any expositor imagines that he is foretelling a visible and personal coming. Yet, when we look to the present state of Ephesus, we find that the prophecy has been fulfilled, in the removing of the candlestick; therefore, also, in the kind of *coming* foretold; and as this was not a visible and personal appearance of Christ, it follows that the scriptural expression, the “coming of Christ,” is not limited to one only meaning. It does not seem to be straining the meaning of this expression beyond its manifest scriptural application, to hold that Christ may be said to come to any Church or individual, in his common providences, in the ordinances of grace, in trials, in judgments, in conversion, and in that hour when the believer sleeps in Jesus—when for him to depart is to be with Christ; in which great hour the latter glorious reality may often cause its short preceding counterpart to be unfelt, unmarked, while death is being swallowed up in victory. Let all these important meanings be entertained by the individual Church or believer; and while they will render the coming of Christ, in one or other of these meanings, a topic of constant and very great moment to him, demanding incessant

watchfulness, they will not necessarily, in even the least degree, tend to prevent him from believing in Christ's future and personal coming, at some indefinite period—he cannot tell how soon—to deliver the afflicted Church, and to judge the guilty and rebellious world. We do not assert that this view of what is meant by Christ's coming *must* be the correct one; for we do not feel at liberty to dogmatize; but it seems to harmonize with the general purport of prophecy, and it preserves the apostle's argument valid, impressive, and eminently practical, for all generations.

Further, if this view be adopted, it will practically set aside the inquiry respecting the time of Christ's second coming, whether that shall be before or after the millennium, so far as that is a question between those who hold and those who do not hold the pre-millennial-advent theory. For, according to this view, Christ *will* come before the millennium, in one or other, or, it may be, in several, of the meanings which his *coming* bears—whether he come visibly, and in his human nature, or not. He will come in grace and mercy, and knock at the door of many a heart, and enter in; he may come in judgment, and remove the candlesticks of unfaithful Churches; he may also come to smite apostates and opposers with the sharp sword that proceedeth out of his mouth, and to rule the nations with a rod of iron; and in all these senses the prediction may be verified, though he should not appear on earth visibly, and in his human nature while, if this also were to take place, it would not necessarily invalidate any of the preceding meanings, but would rather give to them all the most complete ratification. It is surely not wise to limit the application of any prophecy to a single point or event, contrary to a well established rule of prophetic interpretation, especially when it is not necessary, and when it encompasses the whole subject with great, if not insurmountable, difficulties.

Another topic prominently brought forward by those who hold the pre-millennial advent, on which a few remarks may be made. The topic to which we refer is “the first resurrection,” founded chiefly on Rev. xx. 4-6: “I saw the souls of them that were beheaded for the witness of Jesus,” &c.; “and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” It is admitted by all that this is a very difficult passage; but let it be remembered that it occurs in a prophetic book, expressed entirely in symbolical language; and that, therefore, be the meaning what it may, it cannot be understood in a strictly literal sense, in the first instance, and in its primary application. It must be translated from symbolical into literal language before it can be interpreted. Let it further be remembered, that although the predictions of the Book of Revelation reach to the end of time, and specify the most important events that shall befall the Church general of Christ, no notice is taken in it of that very event which is so exultingly foretold by the Old Testament prophets, namely, the restoration of Israel to the Land of Promise. Yet surely that event must be somewhere mentioned, or rather symbolized, in the universal apocalyptic vision. And as we learn from other parts of Scripture that the final destruction of Antichrist and the restoration of the Jews are very closely connected in point of time, and seem to be included in the great series of events which intro-

duces the millennium, we might reasonably expect to find the symbol of their restoration closely connected with that which prefigures the destruction of the Antichristian powers. And what is the symbol of a nation's restoration to national existence? It is a *resurrection*, as appears from Ezek. xxxvii., where it is displayed in prophetic vision. Further, it has been shown, that a nation scattered and dispersed is a nation dead. It has ceased to have a national existence, though the people that composed it may still survive as a distinct race. And as the Jews entirely disappeared from the scene of prophetic vision upon the destruction of Jerusalem by the Romans, their re-appearing at the time of Papal Rome's final destruction is their resurrection from the dead, and completes their prophetic history, with the exception of one single event—the insurrection of Gog and Magog, as predicted by both Ezekiel and John, at the close of the millennium. We might add, that the remarkable language of the Apostle Paul seems to confirm this view. When speaking of their conversion, he says: “If the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead*?” The predictive statement, “The rest of the dead lived not again until the thousand years were finished,” might, according to this view of symbolical language, refer to the many other extinct nations who should not recover national existence till the close of the millennium, and might then become the Gog and Magog, whose insurrection would thus be the last convulsive struggle of Satan and his deluded followers.

The chief obstacle to the admission of this interpretation is in the statement, that they who thus live and reign are said to have been “beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast,” &c., which would seem to restrict the prediction to Christian martyrs. Perhaps this difficulty might be obviated by considering in what relation the Jews stand to Christianity, and what is meant by “the witness of Jesus,” &c. It has long been a common observation, that the existence of the Jews in their present condition is an unanswerable testimony to the truth of Christianity—a permanent miracle—a living prophecy. They are thus, in a very peculiar and significant manner, “the witnesses of Jesus.” And all Church history records the continued and wasting persecutions which they have endured, particularly from Papal Rome, against whose idolatrous rites they never ceased to contend, even when “all the world wondered after the Beast.” Thus the account given of those who live and reign with Christ may fairly be applied to the Jews in both of its leading parts; and if so, then the restoration of the Jews to their native land and to national existence may be the great event symbolized by the first resurrection. We do not say that this view must exhaust the meaning of the prediction, but we are convinced, that it correctly translates, and so far interprets, the symbolical language employed. On this view we will not further dwell at present, but would suggest it to students of prophecy as one which, in our opinion, deserves to be investigated fully, before it be either accepted or rejected.

In our next paper, with which we mean, if practicable, to conclude this series, we shall direct our attention chiefly to the inquiry respecting the position which we occupy at present in the prophetic history of the Christian Church.

SONG OF THE WINDS.

MORTALS list, ye know us well;
Ye hear—ye feel us blowing,
Yet whence we come ye cannot tell,
Nor whither we are going.
We sweep the mighty mountains,
We whistle through their caves;
We linger by the fountains,
And cool their tepid waves.
We cheer the drooping lily,
Shake dew-drops from the rose,
And we visit the lone valley
Where the wild sweet violet grows.
We pass the meadows over,
Where early wild bees hum
Among the crimson clover;
And with their incense come
To the drudges of the city,
Whose gladness close toil mar;
And the captive feels our pity,
Breath'd 'twixt his prison bars.
When the hallowed bell is telling
'Tis the blessed Sabbath-day,
To the peasant's lonely dwelling
We bear the sound away.
We often play around you
At sultry hour of noon,
Or with loud voice astound you
Beneath the midnight moon.
We waken in our fury—
The stars wax dim and pale,
And the clouds collect and hurry
Before the rising gale.
When we burst our adamant portals,
And sweep o'er sea and land,
The mightiest works of mortals
Our rage may not withstand.
We pass where ships are sailing,
And they are seen no more;
And sounds of woe and wailing
Are heard along the shore.
The pride of mighty forests
Are I
And the tow'rs in which man glories
Shake from battlement to base.
The plague—that scourge most direful—
From clime to clime we spread,
When Heaven with man is ireful,
And nations quake with dread.
Thus sometimes fierce and fearful,
Yet oft in gentler mood,
We make your faces cheerful—
We love to do you good.
And though to us 'tis given
To bless the earth or mar,
Oh! let man trust in Heaven,
Whose instruments we are!

WILLIAM CALDER.

THE ABUSE OF CERTIFICATES.

We have long thought that there is, perhaps, not a greater practical abuse in this country than the extent to which asking and granting certificates is carried. Every one seems persuaded that certificates are really of no value, and yet all men insist on having them. Ministers, teachers, lawyers, artists, medical men and clerks, factors and farm-servants—all must have certificates. Every man of any note is constantly dunned for certificates. Every obscure upstart carries con-

stantly about with him a pocketful of certificates—some printed in pamphlets, some in volumes. “Have you read my certificates?” is the constant cry. Now, we are thoroughly persuaded that this whole system is unsound, and requires to be put down. It is quite of modern growth. Such a system had no existence in the days of our fathers. An intelligent old man once informed the writer of this, that had any one hunted for certificates in this style in his younger days, he would have been reckoned a very suspicious character.

Look first at the indelicacy of asking a man to put down in writing all that he can possibly say in your favour. Imagine any one to come up to you in a room and say, “Sir, I should like to hear you mention all my good points—how clever I am—how amiable—how zealous—how likely to be useful.” There would be something in such an address shocking to the delicacy even of the most obtuse; and yet this is not nearly so offensive a proceeding as that of the man who asks all his friends to put down *in writing* all they can say in his favour. For, observe, this is the true proposal. It is not that a man’s true character should be delineated—the bad points as well as the good; but that a flattering and one-sided picture should be drawn. Some men have known even go so far as to send specimens of what they wished to have said in regard to themselves, expressing decided disapprobation if the eulogium received did not come up to the idea which they entertained of their own merits. We know of a case in which a certificate was asked by an individual, now one of the ministers of the Establishment, and a candid testimonial was accordingly drawn out and presented; but in the course of a few days the person returned, saying: “This certificate will never do; it is not half strong enough.” The answer was: “It is as strong as truth seems to warrant, and if you wish anything more, you had better write your own certificate.”

And this leads us to point out a second baneful result of the present system, viz., the effect which it produces on the men by whom such certificates are received. A man who has a multitude of statements, some of them written by eminent men, to the effect that he is a person of great talent, much reading, wonderful amiability, unbounded perseverance, &c., &c., walks with an air of vast self-importance. His conversation abounds in egotism. He expects to be importuned on all hands to accept of every vacant situation. Perhaps he abandons study, as unnecessary in the case of a person so wonderful. When, on the other hand, all his vain dreams are met with neglect and disappointment, he becomes sour and morose. Never tracing his want of success to want of merit, he only falls back on his certificates, and denounces the blindness and ingratitude of mankind. We are confident that many young

men, otherwise promising, are ruined by this very process.

And what is the result, in so far as the persons are concerned to whom such certificates are presented? All men of common sense are aware, and such as are destitute of this somewhat rare attribute soon learn by experience, that a written certificate requires to be taken with many limitations. At best it is but a statement of good qualities, keeping out of sight those defects by which they may be far more than counterbalanced; and great allowance must be made for personal friendship, and other motives, by which writers are almost always in such cases influenced. In short, certificates are of little or no value, and most sensible men put them into the fire, regarding one confidential letter or personal interview, where men give a candid opinion, as of more value than a whole bushel of them.

But, nevertheless, occasions do occur where, from the character of the parties granting certificates, and from the warmth with which they speak as to the attributes of the person recommended, people *are* deceived, and undeserving and incompetent persons are thrust into important situations. Say, for example, that in any corporate body there is an official intrusted with a high place in the management of affairs. He is correct, orderly, moral, obliging, and otherwise most exemplary; but he lacks the grasp of mind necessary to discharge the duties of his office efficiently. Directors and committees are in despair—they see plainly that he is utterly unfit for their purposes, and they dismiss him. But this act they perform with great reluctance—they are so unwilling to “take away his bread,” or even to hurt his feelings. Accordingly, every director and member of committee gives the poor man a certificate, in which every thing that can possibly be said in his favour is ostentatiously trumpeted forth, and the whole is lachrymously wound up by a hypocritical expression of regret at the “circumstances”—over which they had, of course, no “control”—which led to the lamented separation of this paragon of perfection from amongst them. If one-half of their fulsome praises were correct, *no* circumstances ought to have separated them; but this very obvious consideration is generally overlooked. In like manner, how many a probationer has got a certificate in which his piety, learning, and industry, are highly lauded, while the circumstance of his being a dry unacceptable preacher is either concealed or glossed over! And yet people reconcile their consciences to practices like these, on the plea, that they have *advanced* nothing that is not correct. Conventional usage may, no doubt, to some extent palliate this course; but we question if an enlightened and comprehensive view of Scripture morality will do it.

The recent Disruption, amongst other striking

revelations, supplied strong arguments against the present way of using certificates. Previous to that event, many young men, who professed evangelical principles, obtained testimonials from some of our most eminent ministers, which, in due time, were ostentatiously paraded, when the parties in question had turned their backs on their former professions, and became candidates for the charges vacated by their indulgent patrons of former days. In one noted case of renegeadism, the certificates *followed* the presentation; and a shrewd old farmer was told that the new minister was recommended by Drs Chalmers, Candlish, Cunningham, and others. "Do you see that public-house?" said rough Honesty, pointing to a very dingy building, "weel, it was white-washed last year; but what like is it now?"

Another anomaly connected with certificates, although of much less frequent occurrence, consists in the humiliating necessity imposed on men of real talent, of being obliged to solicit certificates from persons confessedly inferior to them in every point of view. It was only the other day that a gentleman of eminent scientific ability was candidate for an university chair; and when his certificates appeared, it was found that they emanated from persons, nearly the whole of whom were destitute of anything like the amount of information possessed by himself on the subject of his anticipated prelections!

Now, since all this is the case, we ask, Why should not the whole system be at once swept away, and confidential letters, or verbal references, substituted in its place? A very little firmness and decision, on the part of a few leading men, would at once accomplish this result, greatly to their own comfort and relief, as well as to the advantage of all concerned.

Whenever a person calls for a certificate, inform him of your readiness to answer any reasonable amount of verbal or written inquiries that may be made regarding him. And when these inquiries are made, be satisfied that what you state will be received in honourable confidence; then all that remains to be done is, to declare plainly how long you have known the person in question; what degree of intimacy you have had with him during the period you have known him; and, *lastly*, what your honest opinion is regarding his capability to fill the situation to which he aspires. All allusion to general qualifications which do not bear upon, or have reference to, the duties of the vacant office, should be avoided; because, although a man have the wisdom of Socrates, or the learning of Bentley, and yet lack the commoner but still more indispensable element of activity, he is more unfit to be a church beadle than the most illiterate hind who has the necessary vitality of action to start up at
ll of duty.

RE-EXAMINATION OF DR KEITH'S THEORY OF THE BOUNDARIES OF THE PROMISED LAND.

THE letter by "S." which we inserted in our last Number, on the subject of Dr Keith's theory, does not profess to advance any new proof in support of that theory; nor does it demolish, so far as we can see, a single position which we took up in our critique; nevertheless, the very fact that such a letter should have been written, and that the writer should be so positive that the theory is sound, and that the author of the critique is wrong, satisfies us that something more requires to be said on this subject.

There are few men for whom we entertain a more unfeigned respect, than for the author of this theory; and lest any one should suppose that we had done Dr Keith injustice, by a too hasty decision in the first instance, we have entered on a second and more lengthened examination of the subject; but with the same result. After collecting all the evidence we can obtain from the most ancient authorities, both sacred and profane; and after a consideration of the whole subject at least patient and candid, we have still to state, that we regard the theory as untenable. And believing it to be so, we feel it a duty to its distinguished author to point this out; for of all writers, the class to which Dr Keith belongs—writers on the evidence of prophecy—can with least safety mingle theories with facts. Assuredly the reputation of Dr Keith does not stand or fall with this theory; and, if we are not greatly mistaken, he has given it to the public, not as a matter which is fully ascertained and established, and to the defence of which he commits himself, but that its merits may be canvassed, its grounds tried, and that it may be dealt with according as it abides the trial.

There is, we admit, a great difficulty involved, at first sight at least, in the insertion of the terms, the "Red Sea," and the "Euphrates," in the promise to Abraham; and in some subsequent promises also. But this difficulty attaches not to this or to that view of the question, but to all the views that can be taken of it; and it is the duty of every one, whichever side of the controversy he espouses, fairly to meet the difficulty. The case stands thus: In some passages, the Euphrates and the Red Sea are mentioned as the boundaries of the land given to the Israelites; in other passages—and these more numerous, minute, and explicit than the former—the Jordan is assigned as its eastern boundary; and a line drawn across the country, a little below the Dead Sea, is its southern boundary. We do not adduce these passages at present; we shall have occasion to specify them in the course of our remarks; and we trust that our readers, to prevent unnecessary repetition, will grant, in the meantime, that there are such passages. Now, it will not be maintained, surely, that there is any misunderstanding amongst the penmen of the Old Testament on the subject of the extent of the Land of Promise, or that there is a real contradiction on this point in the Inspired Record; and yet there is an apparent contradiction. One passage represents the land as extending to the Euphrates and the Red Sea—another, as bounded by the Jordan and the Southern Desert. How do we reconcile this apparent contradiction? The plan of our correspondent is, "to bring into conformity with it"—the promise to Abraham, where the Euphrates is mentioned as the eastern limit—"such other passages as seem to contradict it." This is to settle the question by com-

pulsion, in a sort—not to effect a reconciliation between the passages at variance. Besides, we do not see on what ground it is that we are bound to give the preference to this passage; why not bring it into conformity with the other passages, as well as the other passages into conformity with it? "S." himself has not attempted to do the one or the other. He has not looked at the "other passages," which, as he admits, "seem to contradict" the promise given to Abraham (Gen. xv. 18), or told us the sense which he puts upon these passages. Moreover, he misrepresents us when he affirms, that we "deny the one in favour of the other." This we did not. We attempted to effect an agreement between the two; and we hold that the solution we offered is the only way of thoroughly and satisfactorily reconciling the various statements of Scripture on the head of the boundaries of the land. What was that solution?

The writer of the paper which we inserted along with our critique, whom "S." has confounded with ourselves, threw out the supposition that the term Euphrates, in the promise to Abraham, might be an interpolation. We were unwilling to have recourse to such a supposition. We saw no necessity for it; and we stated in our remarks, that we dissented from this solution of the difficulty; and we still do so.

How, then, do we meet the difficulty? We meet it, in the first place, by saying, that the first grant of territory to Abraham—that contained in Gen. xv. 18: "Unto thy seed have I given this land, from the River of Egypt unto the great river, the River Euphrates"—may be fairly interpreted as referring to his seed generally—to his posterity in the line of Ishmael as well as of Isaac. Abraham was to be the father of many nations. The promise we have just quoted was given to him before the birth of any son; and we see no good reason for restricting it to Isaac, to the exclusion of Ishmael, from whom twelve princes, the heads of as many powerful tribes, were to spring. And what tended to confirm us in this as the true interpretation of the promise, is the fact already stated, that the tribes which have possessed the territories extending between the borders of Egypt and the Euphrates, are—making allowance for a slight mixture of races—the descendants of Ishmael. "S." objects here both to the interpretation and to the fact. He objects to the interpretation—that is, to the application of the promise to all the posterity of Abraham—because it is said, "In Isaac was his seed to be called." But this has nothing to do with the point; for we have Paul's authority for saying, that the "seed" here mentioned meant Christ, and that the words were designed to point out to Abraham the particular line of his posterity in which the Messiah was to arise—even in that of Isaac. "S." objects to the fact by saying, that it "is, at least, very doubtful, inasmuch as the bulk of the inhabitants of that country were composed of Syrians, Philistines, Canaanites, &c., none of whom were descended from Abraham." If the bulk of the inhabitants of that country were composed of Syrians, Philistines, &c., as "S." asserts, then the fact was not only "very doubtful," it was altogether untrue. But "S." here appears to us to be speaking at random. No one, at all acquainted with the subject, will venture to call in question the truth of the statement; that the territory referred to in the grant to Abraham (Gen. xv. 18), the country lying between the Mediterranean and the Euphrates—bounded on the north by Lebanon, and on the south by the Red Sea—was

occupied, with a few trifling exceptions, by the descendants of Abraham. The possessions of the Syrians were on the north of Lebanon; and, with regard to the tribes not of Abrahamic descent, whose seats lay within the limits of the territory in question, their possessions were inconsiderable indeed—so inconsiderable, especially when compared with the great extent of country in question, as to form no objection to the truth of our statement, that the region specified in this grant was occupied by the Abrahamic races. The Philistines held a narrow strip of land on the sea-coast; the Edomites occupied the mountains at the southern extremity of the Dead Sea; the nations of Moab and Ammon possessed fertile, but narrow, territories on the east of that sea; and there might be other exceptions, such as the Amalekites, whose narrow confines adjoined those of the Edomites. Though the territories of all these various tribes had been put into one territory, it would have been but a mere speck on the surface of the vast region now under question. And, with this inconsiderable exception, the territory in question was occupied as we have said. The rich lands on the west of the Jordan, as also Bashan and Gilead on the east of that river, were possessed, as every one knows, by the posterity of Abraham in the line of Isaac; and the wide territories, of various character, but mostly desert, which fill up the remaining space, both on the south and the east, by his posterity in the line of Ishmael. It is true that the Kahtan tribe is still found dwelling in these deserts, and that this tribe is descended from Joktan, the son of Heber, by whom the Arabian continent was first peopled. But it is a universally admitted fact, that the great and absorbing portion of the Arabian people are the descendants of Ishmael; and that he is justly reputed the father of that extraordinary race, from whose deserts the tide of conquest, whether urged on by Greek or by Roman arms, turned back, as the ocean retreats from its boundary of sand; and who, in their turn, issuing from their deserts, spread their tribes, their customs, their literature, their religion, and their dominion, from the banks of the Oxus to the shores of the Atlantic. Whatever, then, may be thought of the application of the promise to the seed of Abraham generally—and we know not why it should not be admitted the fact cannot be denied, that, from the most ancient times, his descendants have occupied the country between the Red Sea and the Euphrates. Speaking of Ishmael and his sons, Josephus (Ant., lib. i., cap. 12), says: "These inhabited all the country, from Euphrates to the Red Sea."

But this exposition of the grant to Abraham is not sufficient wholly to remove the difficulty. In future grants, given, not to Abraham as head of all the Abrahamic races, but to a particular branch of his posterity—to the line of Isaac and Jacob—we find, apparently, the same extensive limits assigned to their future possessions. As, for instance, in Exod. xxiii. 31: "And I will set thy bounds from the Red Sea even unto the sea of the Philistines." And in Deut. i. 7: "Go to the mount of the Amorites," &c., "and unto Lebanon, unto the great river, the River Euphrates." If the idea of interpolation were to be admitted at all, it would be in reference to these passages. It is just possible that some scribe, anxious to enlarge the bounds of his nation, and imagining himself authorised to do so by the terms of the promise to Abraham, the meaning of which he

understood, inserted in these passages the terms "Red Sea" and "Euphrates." But of this supposition we do not avail ourselves, nor do we stand in need of it to solve the difficulty which these passages involve. Let us again attend, for a few moments, to the state of the case.

We have quoted the passages whose authority is pleaded by Dr Keith for extending the limits of the Land of Promise to the Red Sea and the Euphrates. But let us now look at those other passages—greatly exceeding the former in number, and exceeding them still more in their minuteness of specification—which restrict, in our view, the Land of Promise to much narrower bounds.

The Land of Canaan was the Land of Promise. We scarcely think that this has been disputed. We know, at all events, that it cannot be so to any good purpose. In proof of this we remark, that the future inheritance of Israel is sometimes called the Land of Canaan, and sometimes the Land of Promise; and the terms are so used by the inspired writers as to compel us to believe that they are perfectly synonymous, and are employed to indicate one and the same country. We are told (Exod. vi. 4), that when God appeared unto Abraham, unto Isaac, and unto Jacob, it was to establish his covenant with them: "*to give them the Land of Canaan, the land of their pilgrimage, wherein they were strangers.*" In the narrative of the journey of the children of Israel through the wilderness, the land promised to their fathers is alluded to times without number. On these occasions it is generally described by the tribes then inhabiting it; but we challenge any man to show that a single tribe is included in any one of these enumerations of the nations then in possession of the land, which had not its dwelling within the limits of Canaan—the land bounded by Lebanon on the north, and the desert on the south. At Kadesh-barnea the Lord spake to Moses, saying, "*Send thou men that they may search the Land of Canaan, which I give unto the children of Israel.*" The spies departed, searched the land, returned to the camp, and gave an enumeration of the various tribes which they found possessing the land, together with the localities which they occupied. It is an indisputable fact, that this enumeration contains not the name of a single tribe which did not dwell in Canaan proper. On the banks of the Jordan, Moses was commanded to make this announcement to the Israelites (Exod. xxxiv. 2): "*This is the land that shall fall unto you for an inheritance, even the Land of Canaan.*" In short, everywhere in Scripture, whether in the promise to Abraham (Gen. xvii. 8), or in the songs by which the fulfilment of that promise is celebrated (Ps. cv. 11), the *Land of Canaan* and the *land promised unto their fathers* are used as terms of precisely the same import—as indicating precisely the same territory. No doubt, then, can remain, if the inspired writers be allowed to be competent witnesses, that the Land of Canaan was the Land of Promise.

It becomes, in consequence, an important question, What are the boundaries assigned in Scripture to the Land of Canaan? The earliest definition of its limits is given in Gen. x. 19: "*The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza.*" We adduced this proof before, but we did not then bring out its full strength. At the division of the earth among the sons of Noah, after the flood, Canaan, the son of Ham, had assigned to him, or possessed in an unauthorised manner, the tract of which, as we are here told, Sidon was the northern, and Gaza the

southern boundary. The 10th chapter of Genesis plainly teaches us to infer, that all the sons of Canaan were originally settled within these limits; for, after enumerating the heads of the various Canaanitish tribes, these are assigned as the limits of their inheritance—Sidon on the north, and Gaza on the south. But "*afterward,*" as the history informs us, finding their patrimonial possessions too narrow, or, which is more probable, coveting the fertile lands on their northern border especially, "*were the families of the Canaanites spread abroad.*" Four of these families—the Arkite, the Sinite, the Arvadite, and the Zemarite—ascended the coast, and formed settlements at points considerably north of Sidon and its territory, where their remains are found at this day. The Hamathite took a direction to the north-east, and, passing beyond Lebanon, located himself in the country afterwards known as the Land of Hamath. But, as Britain continues to be included within its four seas, notwithstanding that British colonies are found spread over the globe, so the limits of the Land of Canaan continued the same, notwithstanding that several Canaanitish colonies established themselves north of Sidon. Dr Keith believes that he is warranted to add the territories possessed by the migrating tribes to the Land of Canaan, or, which is the same thing, as we have shown, the Land of Promise; but from this opinion we beg to dissent. It appears to us to be about as reasonable to include North America in Britain, because peopled by a British colony, as to include these countries in Canaan because peopled by colonies of Canaanites. The "*Land of Canaan,*" as used in Scripture, can indicate only the original or patrimonial possession of the Canaanitish nation; and with regard to the boundaries of that possession there can be no mistake—Sidon on the north, and Gaza on the south; and within these limits, as the 10th chapter of Genesis informs us, were all the branches of the Canaanitish nation originally settled. And if anything further were necessary to attest the soundness of this opinion, we have it in the fact, that although Moses enumerates, in various places, the tribes or nations then inhabiting the land promised to the Israelites, he never includes in any such enumeration the name of any of the five tribes which had migrated from their original territory; nor do we find, even in one instance, the name of any of these tribes in the lists of the nations to be expelled before Israel. When, therefore, God said to Abraham (Gen. xvii. 8), "*I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the Land of Canaan,*" there can be no question that the patriarch understood that the land thus bequeathed was the original and proper territory of the Canaanitish nation; and, as if to prevent mistake, Jehovah enumerates (Gen. xv.) the various tribes by which the land was possessed, and these are such as dwelt south of Sidon, to the exclusion of the Arvadite, and the other tribes, which, at some period unknown, but very probably before the time of Abraham, had formed settlements on the north of the territory of Sidon.

What are the limits assigned in Scripture to the Land of Canaan on the east? Unquestionably the Jordan; for, so far is it from being true that the land of possession was smaller than the Land of Promise, it can easily be proved that, on the whole, it was larger. That the Jordan was its eastern boundary, it is easy to furnish the clearest evidence; for there is scarce a page of the history of the tribes,

whether of their journey to the land, or of the wars by which they acquired possession of it, which does not contribute something towards the establishment of this position. We are told (Exod. xvi. 35) that the children of Israel did eat manna till "they came unto the borders of the Land of Canaan." When, then, are we to view them as having arrived at these borders? Obviously, when the manna ceases. But we learn, from Josh. v., that the manna ceased so soon as they had passed over Jordan. The same thing is implied in the orders given by Moses to the tribes, when they were encamped so close to the Jordan that their tents almost touched its waters (Numb. xxxiii. 51): "When ye are passed over Jordan into the Land of Canaan, then ye shall drive out all the inhabitants of the land from before you." It was in sight of the same river, too, that they were enjoined (Deut. xxvii. 3), that as soon as they should have passed over Jordan, "unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee," that they should erect an altar of stones, on which they were to inscribe all the words of their law. If language has any meaning, this surely implies that, although the Israelites were now but a little way from the Jordan, they were not yet in the land flowing with milk and honey, which the Lord had promised to their fathers. The altar erected by the two tribes and a-half on the banks of Jordan, when they returned, at the termination of the wars of conquest, "out of the Land of Canaan" to the land of their possession, is a proof of the same thing. What they feared was obviously this, that living beyond the limits of the Land of Promise, their children, in time to come, might be reputed as having no part in the Lord; therefore, they erected this pillar on the borders of the land, as a token that they were one people with those who dwelt within these borders. Of the same import, is the charge delivered to Joshua by Moses, after the Lord had said to him, "Thou shalt not go over this Jordan." "Be strong," said Moses (Deut. xxxi. 7), "and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it." In what other terms could it be more distinctly intimated that the tribes were not yet within the borders of "the land which the Lord" had "sworn to their fathers to give them?" If the Israelites were already in the Land of Promise, and they were so according to the theory of our author—in what sense could Joshua be said to enjoy the honour denied to Moses, of leading the people into the land? There are other passages innumerable, containing evidence not less conclusive in favour of our position; but these we forbear quoting. We allude, in fine, only to the prayer of Nehemiah (chap. ix.), which contains the most incontrovertible evidence that, in his opinion, the Jordan was the eastern boundary of the Land of Promise. He mentions first (verse 22), the conquest and possession of the lands on the east of that river—the lands of Sihon, and of Og, king of Bashan. Then he goes on to speak of their entrance into the land as an event subsequent to the conquest of these territories. "Thou [Jehovah] broughtest them into the land concerning which thou had promised to their fathers, that they should go in to possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites."

This mass of evidence we have collected, not from the history of the Israelites after their settlement in Canaan—in which case it might have been affirmed, that it respected the land of possession—it is taken from their history previous to their occupation of any territory; and it expressly regards the limits of the land given to them as yet only in promise. How is this evidence to be disposed of, if the theory in question be the correct one? If the desert of their wandering, and the countries on the east of the Jordan, be all within the Land of Promise, how are we to explain the divine threatenings, promises, and commands—all of which were manifestly and expressly founded on the supposition, that the people, when these promises and commands were given, were without the limits of the land? The doom under which the people died in the wilderness—the ascent of Moses to Nebo, to view the land regarding which God said, while he was yet gazing on it, "This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed"—the death of Moses on the other side of the Jordan, and the appointment of Joshua to lead the tribes into the land—all cease to be intelligible; and we are made to feel as if there were a sort of equivocation lying at the bottom of that part of the history of the Israelites which regards their occupation of the Land of Promise.

And here, before proceeding further in the argument, it is necessary to advert to some of the reasons of "S." on this part of the subject. It may be in the recollection of some of our readers, urged, in our former article, the evidence of some of the facts just stated against the theory;—the sentence passed on the Israelites, that they should die in the land and not see the land which God had to Abraham; the

promise to Abraham; and, in particular, that the Land of Hamath is named along with other countries from which the Jews are to be restored; and that this, in our opinion, was fatal to the theory according to which Hamath is an integral part of the Land of Promise. If anything were wanting to satisfy us that these objections are completely unanswerable on the principles of this theory, it would be the extraordinary replies given to them by "S." "If the reviewer," says "S." "is perplexed to see the Jews restored from Hamath, which is itself situated in the Promised Land, let him ask a Jew, dwelling in Jerusalem, if he is not there, in the very city of his fathers, as much a captive and an exile as among the ranks of a regiment disciplined by means of the knout. The same may be said with reference to the Israelites being in the Land of Promise, and not being allowed to see it. The possession of a land consists in the enjoyment of it, and the Israelites wandered with tents through the most dreary parts of their country." "Moses, on the contrary, was shown the finest parts of the Promised Land, which then flowed with milk and honey." And this is all that "S." has to say in answer to our arguments. This manner of reasoning may be very ingenious in his eyes, but we cannot help saying, that in our opinion it is downright trifling. In plain English, it just amounts to this, that a man may be carried captive from Jerusalem to Hamath, and back again from the Land of Hamath to Jerusalem, and yet he may not, all the while, have been without the walls of the latter city; that when the Scriptures predict the captivity and exile of a people, they do not mean

any such thing—the prediction may be fulfilled without a single individual of the nation being removed from his own land; that a people may have a sentence of exclusion from a certain territory recorded against them, and yet they may live all their days after, and at last die, in that very land concerning which it had been said, with an oath, that they should not see it. Such is the canon of criticism, when put into plain terms, which “S.” applies to our arguments. We must solemnly dissent from this mode of dealing with Scripture. If we could believe that the declarations of the Bible are as loose and ambiguous as “S.” would make them, what amount of confidence could we with safety repose in them? If its most literal statements are to be converted into figures, and, of course, its figures into literal statements, the Bible may be brought to the support or the overthrow of anything at the pleasure of the interpreter. There are higher interests here at stake than the theory we are examining.

But to return to our argument. Every one must now see how the case stands. Here are *four* passages in which it is promised, that the territories of the Israelites should extend to the Euphrates and the Red Sea. Opposed to these *four* passages are others, countless in number, which restrict the inheritance of Israel, the Land of Promise, to the Jordan on the east, and the desert below the Dead Sea on the south. How is this apparent contradiction to be solved? Our correspondent’s plan is, “to bring into conformity” with the four passages all the “other passages” that “seem to contradict” them. This requires no comment. Dr Keith’s plan is, to distinguish between the *Land of Possession* and the *Land of Promise*. The former, according to him, was bounded by the smaller limits, and the latter by the larger. This plan might do, were there any foundation for it in Scripture. But, *first*, It is altogether incontrovertible, that the limits of the Land of Canaan were fixed at the points we have indicated; and if it be maintained that the Land of Promise extended beyond these points, then other lands beside that of Canaan must have been included in the Land of Promise; so far as we are aware, this has not been asserted, in so many words at least. *Second*, Had the proofs we have selected been spoken and written when the Israelites were in possession of the land, this might have given some colour to the idea that they referred to the limits of the land as possessed; but they were spoken and written before the occupation of the land, and, therefore, can refer only, as they are expressly said to do, to the limits of the *land given to them*, and the *land which the Lord promised to their fathers*. *Third*, The limits within which the wars of expulsion were to be waged, and within which the tribes had their possessions allotted to them, were clearly defined by God before they entered the land; and these fall far short, as we shall show in our next article, of the points to which this theory would extend the land. Waiving, in the meantime, the question regarding the River of Egypt, the southern boundary of their land was clearly defined by a line running a little below the Dead Sea; and of the general direction of which, there is nearly as little doubt as of the line dividing Scotland from England. *Fourth*, We cannot make that a sin which is done in obedience to a divine command. The theory affirms, that it was owing to their sin that they did not take possession of the country in all its extent, to the Euphrates and the Red Sea. If the Israelites

were assaulted by the nations beyond their borders, they might wage wars of conquest with them, and render them tributaries; but we deny that they had any right, without provocation, to exterminate them, and possess their country as their own. All wars of this kind, beyond the limits God had so clearly set to their land, would plainly have been unjust. Thus the plan of our author, in our view, involves us in greater difficulties than that from which it seeks to deliver us.

How, then, do we solve the difficulty? In our opinion, it is not of difficult solution after all. The apparent contradiction is at once reconciled by referring to the distinction which theologians and writers on Scripture geography have all along made between the Land of Promise and the Land of Dominion. The smaller territory, whose limits are so minutely defined in numberless passages, was the inheritance of the Jews—the Promised Land, properly so called; the larger territory was the Land over which, at a future period, they were to exercise dominion. The Euphrates and the Red Sea were the points to which the future sovereigns of Israel were to carry their conquests, not the points to which the Jews were to extend their possessions. This harmonizes the passages in question, is in accordance with Scripture history, and removes the difficulty before us without creating others. The terms of the few passages in which the Euphrates is mentioned strongly countenance this idea, the words being in the future tense for the most part: “*I will set thy bounds from the Red Sea.*” “*Every place whereon the soles of your feet shall tread shall be yours, from the wilderness and Libanon, from the river, the River Euphrates.*” implying the future enlargement of their bounds, in the way of their exercising dominion over larger territories than those to be actually possessed by them; whereas, when the Land of Promise is alluded to, it is generally spoken of as the land already given. The real distinction, then, to be made here, is between the *Land of Possession* and the *Land of Dominion*. The limits of *possession* were nearly reached, as we shall afterwards show, in the days of Joshua; the limits of *dominion* were not reached till the days of David. The victorious arms of that monarch extended the sway of the Hebrews to the Euphrates on the one side, and to the Red Sea on the other. But how did David deal with the subjugated nations? Unquestionably, had he believed their territories to form part of the land originally given to the Jews, and which they were warranted to occupy as their own, he would have proceeded to drive out the inhabitants, and to plant their country with Hebrew colonies. Instead of this, he left the inhabitants in possession of the conquered territories, and under the government of their native princes, from whom he exacted merely an annual tribute, in token of subjection. David clearly understood that these countries were no part of the Promised Land. To infer, as “S.” does, that because all these countries were under the sway of Israelitish monarchs, they formed an integral part of the Hebrew territory—the Land of Promise, in our opinion—is about as sensible as it would be to infer, that because India is under the sway of British monarchs, therefore it forms an integral part of Britain.

We have, for the present, confined ourselves to the evidence of Scripture; in our next, we shall try the theory by the combined light of Scripture and of the most ancient geographical authorities.

Review.

SYDOW ON THE SCOTTISH CHURCH QUESTION.*

"WE are making history," was the exclamation of Napoleon, on one occasion; and it was not only true, but a truth of deep importance and great power. For in every great event its actors are making history; but if they do not know something of their position and its importance, it will be a very miserable appearance that they will make in history. If, on the other hand, they are fully aware of the momentous nature of the events in which they are engaged, they will act with such energy and power as if the life of millions and the duration of ages were concentrated within their mighty hearts. Such may be, and indeed has been, the case in times of eventful character, and among men of great and comprehensive minds, even as regarded merely secular affairs; but more frequently has it been, as it always ought to be, the case in great religious movements, and among those whom God employed to promote these movements. When the interests of true religion are concerned, men ought always to feel that there is no room for littleness in matters that involve the welfare of innumerable souls for ever, and the glory of their great God and Saviour. It has, nevertheless, happened, that from the weakness of the human mind, and its proneness to error, men have generally either over-estimated the importance of the events in which they were engaged, or fallen far short of duly appreciating their value. And when this is the case, it is a decided service rendered to a great cause, when an unprejudiced and able spectator gives his opinion, and thereby both confirms the faith of the immediate actors, and to a certain extent anticipates the judgment of posterity. Such a service as this has been rendered by Mr Sydow to what he terms "The Scottish Church Question." Of this, and of his own position, Mr Sydow is quite aware, as his own language testifies: "To him who stands in the cloud, neither the cloud as a whole, nor the variety of its illumination by the rays of the sun, are so visible as to him who directs his eyes to it from a point

out it. *All party spirit is in the cloud*, and stranger who is not necessarily dragged by his connections into the one or the other party, is on this account capable of a less contracted view." The man who could conceive this sentiment, and let on it, is one to whose judgment the utmost deference is due, and we may justly expect that his decision will be ratified by posterity in wiser and happier times than the present.

Often as the Church of Scotland has been engaged in "making history," it has rarely happened that she has enjoyed the advantage of having an equally quick-eyed, large-hearted, and sound-minded historical observer to record her proceedings. To the impartiality of the enlightened stranger, Mr Sydow added the profound thoughtfulness of the German philosopher, the unwearied research and the minute accuracy characteristic also of his countrymen, a singularly searching power of analysis, and the spiritual discernment of the truly pious evangelical minister. A residence of more than twelve months in Britain—from May 1842 till the end of summer 1843—afforded

him ample time and opportunity for prosecuting his inquiries; and of these opportunities he availed himself to the utmost. Mr Sydow very modestly apologizes for what he terms the "almost presumptuous attempt of a stranger to hope that he can clearly distinguish and rightly decide in a matter respecting which the wisest on both sides differ." We think, on the contrary, that he has proved himself singularly well qualified to give such a decision; and we do not hesitate to say, that a person honestly desirous to understand the real merits of the subject, would be more likely to obtain such information as he needed from Mr Sydow's little work, than from any other with which we are acquainted. Nearly every Scottish writer almost inevitably assumes that his readers already know so much of the general principles, character, and position of the Scottish Church, as to be able at once to enter into an examination of technical details and subtle arguments. But Mr Sydow, feeling that the whole subject was new to him, set himself to study it profoundly from the beginning, that he might obtain an accurate knowledge of the great life-principles, whose energetic operations in the heart had developed themselves in the struggles and events of successive ages.

As there are many in the community, both in the Free Church of Scotland and in the Establishment, as well as in other denominations, who are not particularly well acquainted either with the subject itself or with the best method of acquiring due knowledge, we think it may be for their advantage to trace rapidly the path marked out by Mr Sydow, stating, occasionally, some of his most important remarks, arguments, and conclusions.

In his brief preface, Mr Sydow declares that "he considers these claims to be as widely different from those of the Church of Rome, as the Headship of Christ himself over his catholic spiritual kingdom is different from that of his supposed vicar on earth. On this account they have, on the one hand, the higher and purer ends; and, on the other, they do not, if rightly understood, encroach upon the due powers and privileges which are given by God to the civil magistrate." Such a statement as this, from such a man, ought to rebuke for ever the slanderous accusations, brought against the Free Church, of aiming at a power essentially Popish. In a few pages of introductory remarks, Mr Sydow expresses his conviction of the wide and widening magnitude of the influence which the Scottish Church question must exert beyond the limits of the present time, and beyond the boundaries of Scotland; and candidly states his own peculiar position, and the reasons which led him to publish his opinions. In this part of the work, it is peculiarly interesting to find him stating, that not until a few months before the writing of his book could he come to a clear conviction as to whether the Evangelical party (now the Free Church) were *legally* and *formally* right, although he had no doubt that they were *right rationally* and *spiritually*. He felt, he says, "that had he been a member of the Scottish Church, he should have been a decided Non-Intrusionist; and yet found no difficulty in believing, at the same time, that had he had the honour of being a member of the British Government, he should probably have acted as the ministers of the State have done. Since that time, he has been forced to abandon this view of the matter, and ventures, in the following observations, to realize the position that, all things taken together, the Free Protestant

* The Scottish Church Question. By the Rev. Adolphus Sydow, Minister of the United Evangelical Church of Prussia, and Chaplain to His Majesty's Court and Garrison, at Potsdam. London 1845.

Church of Scotland is legally as well as actually in the right."

This is a manly statement, and valuable on many accounts. It indicates the calm and deliberate judgment with which Mr Sydow surveyed the whole subject, withholding his approbation on any point where he had not obtained conviction—yet remaining open to conviction, should fuller investigation produce sufficient proof; and it may not unfairly be regarded as already intimating the conclusion to which intelligent and honourable minds will inevitably come in future ages. The Free Church may well afford to appeal to futurity, as, indeed, she has already done, and need not greatly be annoyed by the revilings with which she is still assailed.

As the great primary *fact* of the contest was necessarily that which first attracted Mr Sydow's attention, he devotes the first section of his work to treat of it: "The passing of the Veto Act, considered in its connection with the ecclesiastical state of Scotland at the time, and with preceding and subsequent events." In this section there are many accurate explanations given of patronage, and its position with regard to the Church of Scotland—of the leading principles of that Church herself—of the principles of Non-Intrusion and spiritual independence—of Queen Anne's Patronage Act—of the two parties in the Church, the Moderates and the Evangelicals—of the Call—of the relation of the Church to Voluntaryism—and of the passing of the Veto Act, or Act on Calls, and the opinions entertained respecting it at the time when it was passed. While giving his view of the two parties, Moderates and Evangelicals, Mr Sydow makes one of those profound remarks which indicate the philosophical thinker: "Two views may be taken of the Church, which may be called *institutional* and *personal*. That is to say, the Church may be viewed, on the one hand, as an authoritative spiritual *institution*, which rears, trains, and rules the individuals; on the other, as a congregation of faithful individuals or *persons*, through whose spiritual activity alone it is that that institution acquires its duration and forms of existence on earth. The Church is in herself inseparably both the source and the result of spiritual life. The character of the Scottish Church appears to consist in the combination of both views, with a preponderance of the personal." The Evangelicals, he regards as the spiritual successors of those who effected the establishment of the Church of the Scottish Reformation against a hostile State, and who, as representatives of the genuine spirit of the Church of their fathers, zealously adhere to the *personal* view of the Church, and to the principle of her spiritual independence. The Moderates, he thinks, may be justly characterised as those who, with regard to the Church herself, prevalently hold the *institutional* view; and, with regard to her relation to the State, with more or less disguise, the Erastian principle. He further declares his opinion, "that Moderatism, in the abstract, may be said to be that constituent element of the Scottish Church which originally united itself to her by conformation, without an appropriate reformation in her spirit," or without an appropriation of her reformed spirit. In this view, which we believe to be historically, philosophically, and theologically true, we entirely concur; and we venture to draw the conclusion, that, separated as they now are, it is no more possible to recombine them again into one Church, than it is for man to reunite the departed spirit to the dead body, and thereby reconstruct a

human being. The spiritual and living Church has too thoroughly learned the peril and the pain of being bound by conformation to the material and the dead, ever again to submit to that fearful and hideous constriction for any earthly consideration; and spiritual inducements there can be none. Certainly the result of William Third's comprehension scheme has been such as to furnish ample warning to the Church never again, in any circumstances, to consent to a similar pernicious junction of mutually destructive elements.

Mr Sydow thus sums up his conclusions respecting the Act on Calls: "The Veto Act was passed, not wantonly, but through necessity—not with any crafty design, but to meet the exigencies of the moment—not with any assumption of a right to make arbitrary laws on its own authority, but only to revive, and at the same time to moderate, the established law and practice, which had been suppressed, not repealed—not from hierarchical motives, but for the interest of the people—not in haste, but with moderation and forethought, and with the highest legal advice and approbation—not secretly, but in presence and under cognisance of the representative of the Crown, the Lord High Commissioner, and with public praise in the House of Lords. The Church's object was to do her duty in the best way towards the State, the nation, herself, and her people; and even had she completely failed in her choice of means, she would not have merited the treatment which she has suffered."

The second section is an "Examination of the provisions of the Veto Act, and of some charges brought against it." In this section there is given what we think any unprejudiced man must regard as a complete vindication of the Church from all the accusations brought against her; and a very clear and able statement of the great principle which that Act was meant to embody. As we have now but little interest in the Veto Act, having obtained a more perfect freedom than it strove to secure, we may pass that part of the work without further remark, though we strongly recommend its perusal to any person who wishes to understand what it really was, and what objections were urged against it by people whom even Mr Sydow cannot help charging with exhibiting "either ignorance or concealment of truth."

What was really important in the Veto Act, was its re-assertion of the fundamental principle of Non-Intrusion; and, accordingly, Mr Sydow proceeds, in the third section, to adduce "historical proof of the legality of the principle of Non-Intrusion." This is one of the ablest portions of the work, indicating both an intimate acquaintance with the facts of history, with the Acts of Parliament passed from time to time, and with that inner life of the nation which history does not always reveal, but which gives both form and character to all events; and also the possession by the author of a remarkable degree of clearness of conception and force of reasoning. We have perused the ponderous and most wearisome productions of the former Dean of Faculty (Hope), and of the former minister of Ellon (Dr Robertson), together with the various elaborate answers to these pamphlets; but we are persuaded that by far the greater part of ordinary readers will obtain a clearer conception of the whole historical argument, on both sides, from Mr Sydow's mode of stating and tracing it, than from a similarly fatiguing perusal of these voluminous documents.

In the fourth section, the subject advances to what became its most important aspect. The very heading of this section shows how well Mr Sydow understood the subject: "The Auchterarder Case, before the Court of Session and the House of Lords; giving rise to the controversy on the limits of civil and ecclesiastical jurisdiction." For, to every one tolerably acquainted with the subject, it must always have been perfectly evident, that the real importance of the Non-Intrusion principle, in the recent momentous controversy, consisted in its being the means by which was raised into prominence the immeasurably more important principle of the spiritual independence of the Church in her own sacred province. And when we heard some timid Non-Intrusionist, during the last year or so of the conflict, expressing a hope that Government might at last consent to give some good and *bona fide* Non-Intrusion measure, we always concluded that such person was wholly unaware of the true nature of the conflict, and would be found recreant at its close—nor were we in a single instance mistaken. Mr Sydow has understood the question better, and, therefore, traces the Auchterarder decision minutely; not so much for the sake of its own intrinsic merits, as on account of the great principle to which it gave rise. We strongly recommend a perusal of his remarks.

The fifth and concluding section displays the "historical proof of the legality of the claim of the Church for independence of jurisdiction in spiritual matters." Here, again, the comprehensive and yet minute acquaintance of the author with Scottish Church history is very signally displayed. He divides it into three periods:—from 1560 to 1592, then from 1592 to 1640, and then from 1640 to 1690; proving to demonstration that, although assailed by craft, by corruption, and by persecution, still the true Church of Scotland never relinquished her sacred claim to the possession of spiritual independence. To this section, also, we would earnestly direct the attention of our readers. We cannot follow the very able and enlightened writer through this part of his valuable work; but feel it to be our duty to lay its conclusion before our readers:—

The Church of Scotland has been constrained, through the persisting refusal of her rightful claims, to withdraw from the position of an Establishment in the month of May of this year (1843). She has perfect right to lay all the unhappy consequences of this event on the conscience of her opponents; for she could not have acted otherwise than she did, without committing a great dereliction of duty. As matters stand, it is her opponents who have committed an oppressive fault. The entire mistaking of the true position of the affair is evidenced even in the judgment passed on her final truly glorious though tragical step: for it has been asked of her to continue an honest and conscientious opposition in the Assembly, but not to leave it, and thereby consummate the present lamentable Disruption. The truth is, that under the circumstances in which it was placed, the General Assembly of the Establishment could not be the General Assembly of the "Kirk of Scotland," and that the seceders felt the obligation of *keeping their cause pure*. The grounds of secession are quite satisfactorily given in the "Act of Protest," with which they effected, on the 18th of May 1843, their very peaceful and orderly dissolution from the Church of the State, and saw the Church of their fathers once more in the same position in which, as history proves, she had been placed several times before, through an hostility which does not scruple to set aside established concessions and to violate solemnly granted rights.

In conclusion, the writer would remark, that the question relating to the so-called "*quoad sacra* ministers," was decided by the Court of Session against the Church; quite consistently, it is true, not with several previous decisions

connected with this question, but with the views of Church jurisdiction with which that court had set out in the Auchterarder case—but just as unwarrantably as in this. This decision necessarily extended the difference of principle even to the examination of the roll of the House of Assembly itself. Thus, strictly speaking, the General Assembly of this year (1843) being unable to constitute itself, a split was rendered inevitable, and, as matters stand, it seems to the writer rather promising, with respect to a future settlement, so very desirable, that for the present the two opposite parties separated from each other upon their own antagonistic principles.

The Free Church claims the right of styling herself the Church of Scotland; and this is decided, in many quarters of the Establishment with scorn and contumely. The unhappy question has now arisen, Whether the former or the latter is to become the Church of the nation? In the opinion of the writer, futurity will declare in favour of the Free Church; and either the injustice which has been committed will be redressed, or the present Establishment of Scotland must ~~gradually~~ lose its effectiveness and the respect of the nation; an event which cannot but be accompanied by the most disastrous consequences towards all the relations of the country.

We had it in view to have offered some concluding remarks, stating the grave reflections which this work has suggested to our minds; but we think it better to postpone these at present, and give them in a following Number. Meanwhile, we take the liberty of suggesting to the publisher of Mr Sydow's work, that its value would be not a little enhanced, were a ~~competent~~ intelligent person to draw up a full and analytical table of contents, so as to display to the reader, at a single glance, the outline of the important subjects offered for his perusal. It ought also to be produced in a much cheaper form, so as to render it accessible to the entire community, to a very large proportion of whom it would be an invaluable guide in directing their attention to the history and character of the true Church of their fathers.

LETTER FROM REV. DR CANDLISH.

To the Editor of the Free Church Magazine.

Edinburgh, February 10, 1845.

MY DEAR SIR,— I fear you and your readers may have cause to regret the letting in of what threatens to be somewhat too copious a stream of matter; for I have allowed myself to be led on greatly beyond my original intention, which was merely to explain a sentence or two in my bicentenary speech, of which I understood some use had been made, not exactly according to my mind. My apology is to be found, partly in the vast importance of the subject, especially in present circumstances, and partly in the manner in which I have endeavoured to treat it, without any of the personalities of controversy, as an abstract theological question—abstract, I mean, not in the sense of its being theoretical as opposed to practical—for I hold it to be most vitally practical—but in the sense of its being considered apart from the peculiarities of particular cases and individual disputants. My hope is, that the presenting of the subject in this manner may tend, by God's blessing, to settle some minds, whose calm convictions may be in danger

of being disturbed by the excitement of polemical warfare.

In the present paper, I have wandered somewhat from the line indicated in my former article; but the digression, as I trust I may afterwards show, and, as an accurate thinker will himself perceive, is more apparent than real. The observations I make may seem also to some, to be too much of a general nature, and to savour too much of human reasoning and metaphysical discussion, instead of being exclusively scriptural. In explanation, I would say, *first*, that I by no means shrink from a minute and particular examination of Scripture texts and passages, which I admit, or rather maintain, to be the safe and legitimate mode of ascertaining what the Lord saith; but, *secondly*, that the interpretation of such texts and passages, and the settlement of the controversy by means of them, will, for the most part, be found ultimately to turn on certain general considerations, such as those which I have sought to bring forward. In the revival of these discussions, in our day, this seems to have been very generally felt and acknowledged.—I am, &c.,

ROB. S. CANDLISH.

The reasons which, as it would appear, chiefly weigh with those who advocate the theory of a "general reference," or "general relations," in the atonement, reaching beyond the individuals actually saved by it, are, on the one hand, a desire to explain and establish the consistency of God in the universal call of the gospel; and, on the other, an extreme anxiety to facilitate the sinner's compliance with that call. The design is, in so far, worthy of commendation, and the motive good—to justify to all men the divine procedure, and to leave all men without apology or excuse. At the same time, it may be doubted if this can ever be a becoming or safe point of view from which to contemplate the plan of saving mercy; since it almost inevitably leads to our regarding it rather in the light of what seems due to man, than in the light of what is due to God. It is remarkable, accordingly, that Holy Scripture rarely, if ever, concerns itself with these aspects of the great fact or truth which is its subject—the fact and truth of redemption. The Bible is not careful to vindicate the ways of God to man, or to make them all so smooth and plain that there shall be no stumbling-block in them for those who will stumble. It represents these ways, indeed, as such, that the wayfaring man, though a fool, cannot err in them; but it represents them also as such, that they who turn aside may think themselves entitled to complain of their narrowness, and of the straitness of the gate that leads into them. In point of fact, the Bible, in all that it reveals as to the adjustment of the relation between the God of love and his guilty creatures, proceeds much more on the ground of what God claims as his own proper right, than on any notion of what man may consider due to him. It stands much on God's high prerogative—his irresistible power and unquestionable sovereignty; and though it *does* leave men *really* without excuse before God, it does *not* leave them without excuses to themselves. This, indeed, is one chief evidence of the divine authority of the Bible, as

well as of the divinity of that blessed Saviour of whom it testifies, that, in the whole system of truth which it contains—the truth as it is in Him—it maintains so lofty and uncompromising a tone of loyalty and allegiance to God, and shows so much more anxiety to silence and subdue man, than (at least beforehand) to satisfy him. "Let God be true, and every man a liar. Who art thou, O man, that repliest against God? Let every mouth be stopped. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still. Be still, and know that I am God. He that doeth my will shall know of the doctrine." The whole strain of the divine Word, and the glorious gospel of our Lord Jesus, is to this effect. "The preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God." "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

It were well if, in this respect, the disciple were not above his Master. Let the ambassadors and messengers of the King leave it to himself to vindicate his own ways to all to whom he cares to vindicate them; and let them take to themselves the humbler function of handing over inquirers to him for satisfaction, instead of offering to make all that concerns Him plain to them—even before they are in the attitude of Mary, sitting at his feet, and hearing his word. This humiliation on the part of his ministers is their best credential; for it is thus that, like Jesus himself, they speak as having authority.

But with reference, more particularly, to the matter in hand, let the real value be ascertained of the two reasons already assigned for that relaxation, which some propose, of the strict and stern Calvinism of our evangelical divines.

The *first* relates to God, and the supposed necessity of vindicating his sincerity and good faith, in connection with the universality of the gospel offer. Now, without dwelling on the obvious consideration that this whole matter might be left to God himself; inasmuch as we may most emphatically and unequivocally assure all sinners, without exception, that none ever put him to the proof, by accepting, or desiring to accept, his offer, and found him fail—and none ever will;—let it be asked, what is the actual import of the expedient proposed for this end?

It is obvious, in the *first place*, that it merely shifts the difficulty. In fact, of all theories the most inconsistent is that of a universal atonement, or an atonement with a "general reference" to all mankind, taken along with a purpose and provision of special grace, in regard to its application. To say that, in a sense, Christ died for all, but that, in so dying for all, he stipulated, in covenant, with the everlasting Father, that the Spirit, without whose agency his death would be effectual for the salvation of none, should be given infallibly to a certain number, and to them alone—this is so manifest an evasion of the real perplexity, so shifting and sandy a refuge, that none can long continue to occupy such a position. Accordingly, it has been almost invariably found, that the theory halts, and is lame, until the doctrine even of a special purpose and special grace in the application of the remedy be abandoned, as well as that of a limited design in the work itself; nay, rightly followed out, it can scarcely stop short, either, *on the one hand*, of a denial of all that is essential to the idea of an atonement, as a

true substitution of the innocent in the room of the guilty, or, *on the other*, of universal pardon, or the universal salvation of all mankind. Certainly, the middle stage, or intermediate position, of a general reference in the atonement itself, with a limited purpose, from all eternity, in its application—the notion, in short, of Christ's work being more extensive than that of the Spirit rendering it effectual—will not go far to satisfy any who are inclined to raise a question as to the honesty of the gospel offer; for how is it more easy to explain the universal offer of a general atonement with a particular purpose of application, than the universal offer of an atonement, in its very nature and efficacy restricted indeed, but, on that very account, and by that very restriction, secured and rendered certain to all who are made willing to receive it?

For the real question here is not how the difficulty is to be explained, but where it is to be allowed to rest. It is admitted that there is a knot which cannot be unloosed—an arrangement, or ordinance, or decree, which must be resolved into an exercise of the divine sovereignty, of which no account is given to us. The only question is, Where is it to be placed? Is this restriction, or limitation, of the plan of mercy, which constitutes the real perplexity, to be introduced between the work of Christ purchasing redemption, and the work of the Spirit applying it? With all deference, this seems the worst of all places in which to hide it: for thus situated, it dishonours either the Spirit's work or Christ's—the Spirit's, if we ask, Why should not that blessed agent give more wide and universal effect to the general atonement of Christ?—or Christ's, if we ask, Why should not that infinitely meritorious and precious atonement of his, having reference, as it is alleged, in its own nature, to all, avail to purchase, for all, the needful supplement of the gift of the Spirit? The truth is, there are but two consistent landing-places for this high mystery which has been so much tossed and bandied to and fro—the one at a point prior, in the order of nature, to both works; the other at a point subsequent and posterior. Or, in other words, the reason of this limitation must be sought, either in the purpose of God's will, going before both the work of Christ and the work of the Spirit, and defining both, or in the power (*arbitrium*) of man's will, coming after both of these works, and restricting what God has left general. This is the real alternative; and this is the danger to be apprehended from any attempt to shift the difficulty from the former position, that it almost infallibly leads, sooner or later, to an adoption of the latter. Then we have a general love of the Father, a general work of the Son, and a general influence of the Spirit, all depending on the power of man's will for their fruit and efficacy. Is it not better to regard the will of the Eternal Father, as the source, alike, and the limit, of the whole plan; and to make both the work of Christ and the work of the Spirit commensurate with that will, which they exactly fulfil? Then, the whole difficulty is resolved into the sovereignty and mere good pleasure of God, Father, Son, and Holy Ghost; and the question, Why is it not God's good pleasure to save all men, or to save more than are actually embraced in the plan? is met by the question, Why is it his good pleasure to save any?

But, *secondly*, this is not all. For, in our anxiety to avoid a supposed appearance of insincerity, on

the part of God, in one direction, there is danger of incurring risk in another. By all means let there be an honest offer of the gospel, it is said. Surely; but let it be honest in respect of what is offered, as well as in respect of those to whom it is offered. Let God be true to those who accept the offer, though all else should make him a liar. Now, let it be considered what they who are in Christ are said in Scripture, and on the terms of the gospel offer, to possess. Is it anything short of a real and personal substitution of Christ in their room and stead, as their substitute and surety, in fulfilling all their obligations, and undertaking and meeting all their liabilities, under the law?—such a substitution as insures that, in consequence of it, they, by a legal right, and in terms of the law which he, as their covenant-head and representative, magnified and made honourable, are now free—are now justified—invested with a title to life, and everlastingly saved? This is what was presented to them, and pressed on their acceptance, before they believed. It was for this that they believed; and it was this which, on believing, they obtained—Christ, namely, not as standing in a vague and undefined relation to all men, but Christ, as standing in a special relation to them, as their substitute, who took their place under the law, and so was made sin for them, that their condemnation would have been, and would be, unrighteous and impossible. Let the passages of Scripture be fairly weighed which describe what Christ is to his people (such passages as these,—Eph. i. 7; Rom. viii. 1; Col. ii. 10; Gal. iii. 13; 2 Cor. v. 21, and innumerable texts of the same general class), and then, let it be asked, In what character is he set forth and offered to sinners of mankind generally and universally, and proposed to their belief, and pressed on their acceptance? Is it not in the character which he sustains to his own people, and which he can sustain to none other—the character of a real and actual substitute in their room and stead? Is this an honest offer—honest, as regards not only the parties to whom it is made, but the portion of good which it contains? Honest? Nay, the offer, the proposal, the gift, of a general atonement may be, and must be, delusive; for it is the offer of what does not meet the sinner's case. But “it is a faithful saying, and worthy of all acceptance, that Jesus Christ came to *save* sinners, even the chief.”

In regard, again, to the *second* reason which weighs with some who object to any limitation or restriction of the plan of saving mercy, or, at least, to such limitation and restriction as is implied in the doctrine, that the whole work of Christ was undertaken and accomplished for those actually and ultimately saved, and for them alone—the supposed necessity of satisfying sinners themselves, on this point, with a view to facilitate their acceptance of the gospel call, or to leave them inexcusable in rejecting it—there are some practical considerations which seem to show the danger of such an experiment. There is one, however, in particular, on which it seems important to enlarge. It is this—that the train of thought, or habit of mind which this objection either indicates or fosters, seems to have an important bearing on the whole question of what makes man accountable, and renders his condemnation just. In fact, it is very apt to derange or vitiate very seriously that most delicate of all the parts of our moral and spiritual frame—the sense or feeling of responsibility; and, to

countenance the impression which sinners are prone enough to take up, that, except upon a certain understanding, and certain conditions fitted to meet their own views, they ought not to be held, and cannot fairly be held, accountable before God. This impression operates in various forms and degrees among men. In its worst extreme, it becomes the plea of infidelity itself, leading to a denial of all accountability, properly so called, and all retributive justice or penal judgment. "I am so framed, and so situated," says the infidel, "that I have no fair chance, or fair play, in this mighty moral warfare, and so cannot fairly be made to answer for the issue. The child of impulse, and, to so large an extent, the creature of circumstances, I have not the liberty or power essential to my contending with any hope of success. If I am to engage in this life-struggle, and peril my all on its issue, give me a better constitution, and more equitable or more favourable terms." To this demand of the infidel, what reply can be given, beyond an appeal to his own consciousness and his own conscience?—his consciousness, as testifying that he sins wilfully—his conscience, as registering, even in spite of all his sophistry, the just sentence of condemnation. The same tendency is seen among many, who, stopping short of absolute infidelity, have, nevertheless, but very vague and inadequate apprehensions of the divine government. These are they who take, as they say, a rational and moderate view of human nature and human life, and look with an indulgent eye, as they allege the great Creator himself must do, on a race of frail and fallible mortals, who could scarcely be expected to be much better than they are, and who may, in all good sense and good feeling, claim a certain measure of indulgence. They regard the sins, and follies, and crimes of men as misfortunes, rather than faults, and look on offenders as deserving rather to be pitied than to be blamed.

Now, we cannot help thinking that there is something of a similar tendency in the idea which we are combating—the idea, that is, of its being necessary to extend and stretch out the scheme of grace, with a view to satisfy men as to its application to them, and so to deepen their feeling of responsibility in dealing with it. It tends to shift, or transfer, the ground of responsibility too much away from the moral to the intellectual part of our nature. It is true, indeed, that the sense of responsibility must be intelligent as well as conscientious; but all that the understanding is entitled to demand is, that it shall be satisfied on these two points, *viz.*, *first*, that what is due, in the matter on hand, is clear, and *secondly*, that it is reasonable; or, in other words, that there is no reason against, but every reason for it. These preliminaries being settled, the understanding inquires no further, but at once hands the affair over to the department of the conscience, and lays the imperative and indispensable obligation upon that supreme and ultimate faculty of our moral nature. And all this is independent of any question of *will*, on the part either of the Being who claims, or of the party who owes, the duty—any question, that is, either regarding the purpose of God's will, or regarding the power of man's. Leave the burden of responsibility here, and all is safe. But it is most dangerous to give the slightest countenance to the idea, that any information respecting the purpose of God's will, or any communication of power to man's will, is to enter at all as an element or condition into this vital prin-

ciple, or great fact, of accountability; or that man is entitled to stipulate, before consenting to hold himself responsible in any matter, that he shall have any knowledge of the intention of God, or any assurance of ability in himself; or anything whatever, in short, beyond the apprehension that this is his duty, and that it is altogether reasonable.

Thus, in dealing with the law, or covenant of works, the sense of guilt is wrought in the awakened sinner's conscience, by the insight given him into the excellency and spirituality of the law, and the holiness, the reasonableness, and the benevolence of all its requirements. Nor is this sense of guilt at all affected by the sad experimental conviction, that he is himself so carnal, and so sold under sin, that he cannot do the things which he would—unless, indeed, it be, that its bitterness is not alleviated, but aggravated, by the melancholy discovery. (See Rom. vii.) And so, also, in dealing with the gospel, the condemnation of unbelief, as a sin, rests altogether on the right which God has to demand the sinner's return to himself, and the reasonableness of that demand, arising out of the full and sufficient warrant with which he has furnished the sinner, and the evidence and assurance which he has given of his gracious willingness to receive him. And conviction of this sin of unbelief is wrought by the Holy Ghost, simply by his manifesting to the conscience the enormous impiety, infatuation, and ingratitude, which, in its very nature, it involves, apart altogether from every other consideration, either as to the design of God in the gospel which it rejects, or as to the utter helplessness and impotency of man's will in rejecting it. On this subject a very confident appeal may be made to the experience of every deeply exercised soul. When the Spirit has been convincing you at any time of sin, because you believed not in Jesus (or believed not Jesus, for it is the same thing), was there any other thought present to your mind but that of the infinite unreasonableness, in every view of it, of your unbelief? Had your feeling of guilt any reference at all to the purpose of God's will; or was it not rather wholly concerned with the just authority of his government, as asserted in the gospel you had been disbelieving, and the infinite perfection of his character, as there so gloriously and attractively displayed? Or did you raise any question as to your own power of will to believe, or your possession of effectual grace, as if that might modify your responsibility for not believing? Nay, the very feeling of that impotency with which your whole nature has been smitten

with the thorough impression, moreover, that so far from being due to you, all help from above may be most justly withheld—only increases your distress; and that, not in the way of transferring this inability to believe, out of the category of a sin, to be condemned, into that of a misfortune, to be complained of and deplored, but in the way of fastening down upon you, with even a deeper acknowledgment of God's perfect equity, and your own inexcusable demerit and guilt, the sentence of judgment for the sin of unbelief.

Something like this, it is apprehended, is the course of the Spirit's work, and of the experience of the people of God, in reference to conviction of the sin of unbelief. But it is to be feared, that this true and solid ground on which guilt is to be brought home to the unbeliever's conscience, is apt to be not a little shaken by the jealousy which has always been entertained, by some, of special love in the accomplishment

of Christ's work, and by others, of special love in its application. For it seems to be thought that the responsibility of the sinner for his unbelief, is at least rendered more obvious, more tangible, and more simple, when he is told of an unlimited atonement, and still more, when he is assured of an unlimited work or operation of the Spirit. The contrary, as has been said, seems to be the impression which a sound view of the nature of the case, and the constitution of man, is fitted to make. For the danger is, lest you thus substitute responsibility, for *continuing in the state of unbelief*, instead of responsibility for *the sin of unbelief itself*, and so, in point of fact, change the character of the responsibility altogether. For you almost inevitably lead the sinner to think, that but for the information which he obtains respecting God's grace, in the work of Christ, embracing all, and being common to all, himself among the number, he would be scarcely, or, at any rate, far less, to be blamed, for not submitting, and returning to God. And the next step is, that he considers himself entitled to insist on a knowledge of the purpose of God's will, and a removal of the impotency of his own, as necessary conditions of his accountability; which, in fact, goes far to make his conscience very easy, as to the guilt which his unbelief, in its very nature, implies, causing him to dwell exclusively on the aggravations which attach to it, in consequence of this supposed universal and unlimited grace. Now, the universality of the gospel offer, is an aggravation of the sin of unbelief, which it is important to take into account; or, rather, not properly an aggravation, but an essential ingredient in its criminality; for it is that which establishes the perfect reasonableness of what is required of the sinner, and so leaves him without excuse. But as to any of these other aggravations, which may be supposed likely to tell upon his conscience, the risk is that they operate rather as palliatives, and so conduce to a state of mind the most difficult, perhaps, of all its morbid experiences to be dealt with—the state, *namely*, in which unbelief is bewailed much as an evil, without any adequate sense of its guilt as a sin. It is but too common to hear one complaining, in doleful accents, that he cannot believe, and alleging, perhaps, the decree of election, and its kindred doctrines, as a difficulty in his way; and, in treating such a case, one is often tempted to enter into explanations, and to wish even that the obnoxious dogma were got rid of altogether. But alas! however far we go in that direction, and whatever assurances we try to give of universal grace, the sufferer complains the more; his misfortune is the greater, that even under a universal home of mercy, and with a universal promise of the Spirit, he cannot believe. But let him cease to be *patient*—to be soothed and sympathized with, and be viewed as a *criminal*—to be placed at the bar of that great God whose word of truth he is belying, whose authority he is defying, whose love he is refusing; then, in the Spirit's hands, he begins to feel what true responsibility is, and to be convinced of sin, because he believes not on Jesus. And then, as in the case of conviction of sin under the law, the sense of his own utter impotency—his inability to know, or to believe, or to will, or to do, according to what God requires—taken along with the deep and solemn impression, that he has no claim at all upon God for the communication of any light or any power from on high—so far from alleviating the poignancy of his feeling of inexcusable guilt, fastens and rivets it more firmly in his inmost soul. In such an attitude,

the Word of God, in the proclamation of the gospel, finds him little disposed to ask questions or raise difficulties, but rather ready, with all the simplicity of the early converts to Christianity,—with whom this whole doctrine of sovereign and free grace

less an affair of the head, and more of the heart, than with us,—to receive the Father's testimony concerning his Son, and through the Son, to return to the Father.

Other observations occur, bearing on this subject, and leading again into that train of reasoning, which was left unfinished in the former article. But this apparent digression has so swelled out, that both the time and the space at present available are exhausted. One remark only, in closing, may be allowed; and it is this: that what seems chiefly to be deprecated in some of the views we are opposing, is their tendency to affect the doctrine of conversion or regeneration, and to convey the impression, that in some way, and to some extent, the understanding and belief of the truth of God, is, more or less, an act to which a natural man is competent. This, however, would require illustration.

The Things of Eternity.

DEATH.

I. ITS UNIVERSALITY.—Dreadful thing! the object of universal fear. We see its effects upon the human frame, consuming its beauty, wasting its strength, and cutting it off with pining sickness or violent pain. We see its effects in the changed countenance, the pallid cheek and lip, the cold hand, the stiff limb, the shroud, the coffin, the grave, and the worm. We feel its effects in the rupture of tender ties, and in the irreparable blank and desolation which it leaves behind. Various are the instruments by which it works. It approaches not only in the diseases to which the body is subject, but it lurks and works in the air, in the fire, and in the water; in the food we eat, in the water we drink, in the path on which we walk, and in the vehicle in which we are conveyed; and it is in the calm, as well as in the tempest. It spares not rank nor sex. The very infant unborn, the suckling, the playful child, the blooming virgin, the ruddy youth, the man of strength in the midst of his days, and the man trembling on his staff, are alike liable to death; and the great and the mighty who keep the world alive, as well as the obscure and unknown. Gold cannot bribe it, wisdom cannot elude it, eloquence charm it, greatness awe it, power resist it, or tears melt it. It is everywhere; and has made the world a field of graves, and the inhabitants mourners.

To appreciate aright the nature of this great evil, we must view it in the light of the Scriptures; finding it first as the penalty annexed to the divine law when promulgated to man, and then as the sentence of the eternal Judge of all, when omniscient justice found man a transgressor. It is an evil of appalling magnitude, extending to the soul as well as the body; and it is the just desert of sin. It is no debt of nature, no tribute of being, as some speak; no imperfection in the constitution of things—no arbitrary infliction—no paternal chastisement. It is the wages of sin; and its universality confirms the divine Word, and pleads God's holy law against man's rebellion. But we see the least part of it; for when the dust returns to the dust whence it came, the spirit returns to give account to God. We feel some of this evil in the conscious fears of our own minds, but would require to contemplate it in the alarms of a conscience awakened to a sense of sin, in the case of a sinner who feels that his diseased soul cannot live, and his guilty soul cannot die. It were well to look at Death as sitting on his pale horse, and Hell following with him, and making his advance to ourselves. We would require to look down into the place where the worm never dries, and the fire is not quenched, and to see hell from beneath moved to meet the sinner at his coming. Our busy occupations, our thoughtlessness, our procrastination, our doubts and scepticism cannot change its certainty, mitigate its nature, or give us safety and hope. It has reigned from Adam to

Moses, and from Moses to the present generation; and it is continuing to make havoc of the human race, and menacing the generations to come, like the dragon in the Apocalypse standing to devour the child so soon as it is born. Insatiate monster, gorging up the human race! who shall contend with thee?—*Dr Andrew Symington [Funeral Sermon on Mr Gould].*

II. ITS CERTAINTY.—Yon handful of cloudy vapour, which remains suspended and motionless while the sky is serene, and the surrounding atmosphere is at rest, lies not out more exposed to the breeze which, passing by at any moment, may dissipate it into nothing, than your earthly life lies exposed to any one of ten thousand casualties which may dismiss you from this earthly scene, which comprises, too possibly, even all you care for. Amid the curious framework of the body, whose texture is so complicated, and where the functions of life are performed both by processes so hidden and by a mechanism so refined, what deadly derangements may internally be going on at this very moment, and may have been so for years to get! of which we ourselves are unconscious, and of which there is either no distinct intimation given to us, or no intelligible cause assigned! Death is, even now, thus stealthily approaching some, who are universally regarded as among the most likely of all to yield only to the power of some consuming disease, or to wander on till they wear out and die of very age and infirmity; and every season has to tell of youth, as well as grown men, arrested at the very moment when their most hopeful career was just begun to be entered on, and all the sunny prospects of a lifetime, then opening in brightness, are overcast for ever.

Now, just think for a moment how all is destroyed, if the man hath been but labouring for the bread that perisheth. His soul is required of him; and whose, then, shall those things be which he can no longer retain? He lives in the recollection, perhaps, of a sorrowing family and of friends. But that busy world, in which it may have been his chief ambition to enjoy himself and to shine, and in the midst of which he may have been caressed and honoured, envied and admired, will, but too soon after lamenting that family's disaster, transfer its homage and its attentions to other aspirants, contending still as eagerly for its deceitful favours and rewards. They, in their turn, will give place to the men of another generation. The very names of each successively will drop out, and die away from the memory of the public, after they have been spoken of for a while, as the men that lived, and are dead. A tombstone, oft passed by unheeded, and itself to fall into decay, will comprise all that can be told of him who was once so active, and enterprising, and influential in society. And while his soul, then amazed and terrified, is awaiting, in other regions, the day which shall recall it to resume its own proper body, that they may both go together to the judgment-seat of Christ, it will be forgotten in the world from which he went that he ever belonged to it. And just as when the flower withereth, or the shadow flieh away, or the cloudy vapour is dissipated by the wind, or melted and absorbed before the beams of the morning, so the place that now knows him shall know him no more. Surely it is the strangest of all the many strange sights in this world, that such a reasoning and reflecting, and withal provident creature as man, can see such a death and destruction so surely approaching him, and yet keep going on still scheming, and still pursuing, and still toiling so indefatigably for something that is of the world—allowing himself scarce any leisure to think of God so influentially as even to try to be sure of him—thus deliberately hazarding his only conceivable interest that is imperishable—thus deliberately forgetting, or being content to remain estranged, from the only Being in the universe who hath both the will and the power to befriend him for ever!—*Rev. John Bruce [Funeral Sermon on Dr Abercrombie].*

III. ITS SOLEMNITY.—Under every aspect, and with all its accompaniments, death is terrible. In the Scripture it is likened to sleep, and that beautifully, as far as God's people are concerned; but there are, nevertheless, some awful points of difference. The ghastly hue of the countenance, and the weight that hangs upon the eye-lids, and the blanched lips, and the changed expression, and the oppressive stillness—all notify the cold and ruthless hand of the last enemy. And then the drapery of the death-chamber, where the eye finds nothing to relieve it between the dead black of the coffin, and the glaring white of the shroud; and the suppressed whisper of the at-

tendants, and the sobbing of the bereaved relatives, and the seclusion from the world that they court, and the utter indifference and sickness of heart which creep over them with respect to worldly things—all these bespeak the awfulness of Death, and demonstrate the sternness of his dark dominion. And then, further, the solemnities of the funeral, the slow march of the funeral procession, the crowding of the silent mourners around the narrow house, the lowering of the coffin into its damp and cold bed, the hollow and awe-striking sound of the earth dropping on its lid, and the closing up of the grave, returning, as it were, the echo of the primeval malediction—"Dust thou art, and unto dust shalt thou return;"—all these things exhibit the vanity and emptiness of what is present and earthly, in contrast with what is future and eternal. And after this, the return of the mourners to the solitude of the weeping family, and the feeling of bereavement and desolation, then most keenly forced upon the soul, and the chair that used to be filled standing empty, and the missing of the fond look, and of the beloved voice, and the thousand little objects that

fill the memory of the departed, and feed the fountains of sorrow—these things tell of the havoc that Death works among the purest and sweetest affections of the human heart, and of his power to cloud the fairest hopes, and mar the highest earthly enjoyments of man. Yes, brethren, even when he creeps upon his victims with slow foot-step, and with many warnings of his coming—when the wasted strength, and the daily and visible ebbing of life's stream, and the sunken eye, and the faltering tongue, and the growing insensibility to all that is passing at the bed-side, proclaim that the hour of departure is not far distant, and tell the sorrowing relatives that the last struggle will soon be felt, and the spirit will soon quit its earthly tenement; even then—when the mind is thus gradually prepared for his approach—Death is full of terror, and the stoutest heart quails before his power. But there is something unspeakably more solemn and appalling, when the merciless enemy plants his dart suddenly in the breast of his victim, and, without one note of warning, brings all the realities of the eternal world into the very midst of life and its pursuits.—*Rev. A. D. Davidson [Funeral Sermon on Provost Blair].*

IV. SPIRITUAL DEATH.—Contemplate a man alienated from God in the most favourable light possible; divest him, if you will, of all the grosser and more sensual characteristics of those who are dead in trespasses and sins; and let him display outwardly all the mild and engaging qualities that form the agreeable member of society; give him kindness of heart, and gentleness of temper, and honesty and integrity of conduct (and something that approximates, at least, to these things he may manifest, even in a state of spiritual death)—and still, we say that—while he forgets the claim that God has to the first place in his affections; while he feels not the constraining influence of the love of Christ; and while he acts from no higher principle than a desire to maintain an unblemished character, or to please his fellow-creatures—his condition, when rightly estimated—estimated with reference to eternity—has more in it really calculated to humble and to terrify, than the dissolution of the body with all its associations of terror can have. The darkness of the grave will not bear comparison with the impenetrable gloom in which the unsanctified heart is wrapped up; the rank weeds that luxuriate upon the dust of the most neglected out-cast, do but furnish us with a figure whereby we may give some conception of the pride, and the selfishness, and the other evil passions that haunt the breast of the unregenerate; and when Death has done his worst, and reduced the beauty of the outward frame to a heap of undistinguishable ashes, he has not wrought a change so truly affecting as that which passed upon the soul, when, from bearing the image of God, it became like the enemy of God—like him who, from the first, was a liar and a murderer. Who, then, would compare temporal death, in point of awfulness, with this spiritual death—this death of the soul? Weigh them in the balance of truth, and what is the result? You have the host of stormy and conflicting passions, and the train of unlawful and impure desires, and the array of sinful habits, and the blinded understanding, and the hard heart, all working, and strengthening themselves in opposition to the will of God—you have the man who is under their influence departing further from God every day, and hastening the catastrophe of a final and eternal banishment from his presence—you have the light which was kindled up within him for his guidance waxing feebler and feebler, until at length it flickers and expires, and is lost amid the blackness of darkness for ever!—*Idid.*

CHRISTIAN LACONICS.

“The leaves of the tree were for the healing of the nations.”—
Rev. xxii. 2.

FEBRUARY 15.

If we could only trust when in trial, we might sing when in sorrow.—Ps. xxvii. 5, 6.

FEBRUARY 16.

Atheism springs not from the head, but from the heart; it is not a mistake, but a crime.—Ps. xiv. 1.

FEBRUARY 17.

Christians must not only put on, but keep on, the defensive armour of God; for Satan never puts off the offensive armour of hell.—Eph. vi. 14.

FEBRUARY 18.

What an amount of sin and sorrow might be saved, if we could believe that only “one thing is needful!”—Acts xx. 24.

FEBRUARY 19.

In sinning, we have no excuse; for sin is now commanded, but everywhere forbidden—bated by God now, and punished by God hereafter.—Rom. vi. 12.

FEBRUARY 20.

What cannot hurt the soul can hurt but little, and should be feared little.—Luke xii. 4.

FEBRUARY 21.

A meek and quiet spirit is a rare, but lovely, ornament. Little valued by men, but of great price with God.—1 Pet. iii. 3.

FEBRUARY 22.

The wretched Gadarenes would rather lose Christ than lose their swine. How many are like them!—Mark v. 17.

FEBRUARY 23.

What the living scorn, the dying prize; a dying bed makes mighty changes. Numb. xxiii. 10.

FEBRUARY 24.

Since the Sabbath is divine, and not human, it should be a delight, and not a weariness.—Isa. lviii. 13.

FEBRUARY 25.

Saints have both right and reason to rejoice; for, with present grace in possession, and future glory in prospect, what do they want?—Ps. lxxxiv. 11.

FEBRUARY 26.

The world's portion is but the gift; the believer's portion is the Giver himself.—Ps. xvi. 5.

FEBRUARY 27.

Afflictions serve the part of a file; they remove the gathering rust from believers' graces.—Rom. v. 3.

FEBRUARY 28.

It is not the approving, but the following, that is difficult; for thousands approve what they never follow.—Matt. xix. 22.

MARCH 1.

A God-justifying and self-condemning spirit is eminently characteristic of a Christian.—Dan. ix. 7.

MARCH 2.

Where there is faith and fervour, there will be love and labour.—1 Thess. i. 3.

MARCH 3.

No amount of arrogance will justify a fretful temper: meekness under provocation, and patience under suffering, is what God ever demands.—Matt. v. 29; Prov. xv. 1.

MARCH 4.

The gold ring and the gracious heart, the goodly clothing and the godly life, are not often found together.—1 Cor. i. 26, 27.

MARCH 5.

God sees more evil in the wicked, and more good in the righteous, than men see; for it is not merely by what men do, but by what they wish to do, God judges.

MARCH 6.

Those who forsake God for fear of being singular, will be forsaken by God for not being singular.—1 Pet. iv. 4.

MARCH 7.

All is shadowy that is but temporal; all is real that is eternal.—2 Cor. iv. 18.

MARCH 8.

Saints may be tried, but never beyond what they need, nor above what they can bear.—1 Cor. x. 13.

MARCH 9.

The main thing is not so much the exact time, as the real fact, of our conversion.—John ix. 25.

MARCH 10.

The evil which charity conceals, malice publishes; and the good which charity publishes, malice conceals.—1 Cor. xiii.

MARCH 11.

If saints were always trusting, they might be always triumphing.—2 Cor. ii. 14.

MARCH 12.

There is more unity than many think; for every difference about religion is not a different religion.—Phil. iii. 16.

MARCH 13.

Cross-bearing on earth must come before crown-wearing in heaven.—Matt. xvi. 24.

MARCH 14.

The best way to lessen the sorrows of time, is to live on the joys of eternity.—1 Cor. iv. 17.

N.B.—The reader is requested to confine his attention to one of these “*Laconics*” daily, as he will find “each day’s provender, perhaps, sufficient for each day’s digestion.”

Notes on New Books.

Life in Earnest. By the Rev. JAMES HAMILTON. London.

It was well said of a popular author, that if he had written the history of a broomstick, it would have been interesting; and the same may be said of Mr Hamilton, and, perhaps, with as much propriety as of any living writer. His extensive reading, and still more extensive powers of observation, make his pages brimful, as it were, of matter; whilst his lively hilarity of style sweeps over the whole like a refreshing breeze rippling the water, and unfolding glistering beauties at every undulation. "*Life in Earnest*" bears evident marks of coming fresh from the pen as well as the heart, and has evidently been less subjected to revision than any of the author's previous productions; and, of course, we thus secure more fervour, although we may lack a little of that nicety of expression which critics laud. We might quote numerous passages of great beauty and force; but we forbear, for the reason which Lord Jeffrey assigns for not reprinting his quotations from the *Waverley Novels*—namely, because the originals will circulate more widely than the extracts.

Protestant Missions in Bengal Illustrated. By J. J. WEITBRECHT. London.

China and her Spiritual Claims. By the Rev. EVAN DAVIES. Ibid.

Both these works are intended to direct the attention of the Christian world to the pressing spiritual necessities of the East. Mr Weitbrecht belongs to the Church Missionary Society; Mr Davies belonged to the London Missionary Society—the one being an Episcopalian, the other an Independent. The first is about to return to the foreign field of labour, and the second has undertaken a pastoral charge at home. But, notwithstanding these differences in external matters, both are thoroughly in earnest as to the extension of the kingdom; indeed, we know nothing more calculated to cast down the over prominence sometimes given to denominational peculiarities than practical acquaintance with the difficulties which retard the gospel in heathen lands. The magnitude of obstacles common to both is so impressive, that it always tends to greater unity in things essential. Mr Weitbrecht's is the larger and more elaborate volume, and is liberal and catholic in its views. Mr Davies' is agreeably written, and contains, amongst other things worthy of notice, a detailed account of the life of Confucius. Both are worthy of careful perusal; but, to ourselves, Mr Davies' little work appeals with some force, as the Free Church has not yet done herself the honour of sending forth a missionary to China.

Christian Baptism. By JOHN S. GOODWIN. London.

Mr Goodwin's treatise is much more comprehensive than any other work on Baptism, except Dr Halley's, that we have recently met with; but we regret that he has not brought out more satisfactory conclusions. After pointing out what he regards as the correct principles of interpretation which are to be applied to all the passages in Scripture involved in the controversy, he goes on to show, that to *baptize* never means to *sub* or *dip*, but that it means to purify; and that as Baptism is not the appointed means of regenerating the soul, nor the special means of any spiritual gift, but is simply an emblem of the great precept and promise of the gospel, and a means of grace chiefly as an admonition to Christian duty, and an encouragement to Christian hope; so there cannot, in consequence, be any scriptural warrant for withholding it from infants, and adults who are about to receive Christian education. This appears to us to be the sum and substance of the work; but holding, as we do, by the Westminster Confession, we are constrained to regard such an exposition of the Sacrament of Baptism, while in several respects valuable, as much too meagre.

Memoir of Alexander Bethune. By WILLIAM MCCOMBIE. Aberdeen.

We should scarcely be doing justice to the memory of Alexander Bethune, or to the labours of his excellent biographer, were we to dismiss this volume with a passing notice. We shall, therefore, take an early opportunity of referring at length to the characters of the two Bethunes, when Mr McCombie's work will be duly attended to. In the meantime, we cordially recommend it to the perusal of our readers, as the interesting and affectionate tribute of one gifted man to the memory of another.

The Mother's Practical Guide. By Mrs BAKEWELL.

London.

The greater portion of Mrs Bakewell's volume is dedicated to the discussion of multifarious details connected with what is now known as physical education—a subject on which we do not feel ourselves qualified to pronounce any opinion; but we may observe, in passing, that she is much more minute in her directions than we think is common in such works. The intellectual and religious portions lie somewhat more within our province, and we are bound to say that they are judiciously written. We also notice a new chapter, addressed to Step-mothers; and in such a work a better subject could not have been introduced, as there is not a relation in life that is more thoughtlessly entered on, or one where duty is so negligently performed.

Discourses, chiefly on Doctrinal Subjects. By the Rev. ROBERT NESBIT, Poona. Berwick.

It gives us pleasure to observe an English edition of the excellent Sermons of one of our most worthy missionaries; and we trust that their perusal amongst his countrymen at home will be attended with some portion of the benefit which, judging from their character, we should think would have accompanied their original delivery.

The Silver Trumpet. By OCTAVIUS WIN-SLOW. London.

The Lacer of the Gospel. By J. R. BALME. Ibid.

Mr Winslow's little work is intended for the guidance and warning of the Church in the perilous times in which her lot is cast; and he dwells more particularly, and with his usual ability and fervour, on the dangers likely to arise from the Plymouth Brethren on the one hand, and from the Puseyites on the other.

Mr Balme's tract (which we are glad to observe is in a fourth edition) has been written for the purpose of exciting the mind to greater diligence in disseminating the gospel, and deserves solemn perusal.

The Glory of the Christian Dispensation. By the late Rev. R. M. MCCHEYNE; from the Notes of a Hearer. Dundee.

On a former occasion, we expressed our disapproval of publishing the sermons of a deceased minister from the mere "notes of a hearer;" and when we find such notes embracing no fewer than twelve lectures, we must say that our dislike of the system is not decreased. Mr Bonar may be regarded as Mr McCheyne's literary executor, and if he thought it necessary to make selections from the *manuscripts* of that eminent servant of the Most High, it surely would have been more becoming in a comparatively neutral party to have exercised somewhat more delicacy towards the memory of the departed, than is implied in printing "*notes*," years after the sermon had been delivered, and when memory could do little to supply defects in the pencillings of the note-book. We are quite aware that the fragments of some men's discourses are better than the finished performances of others; and we perhaps might not have recommended the destruction of the notes of these twelve lectures; but we certainly would have placed them at the disposal of Mr Bonar, and so have secured to them in the event of their being ultimately printed, the benefit of an authorised channel of publication.

The Free Church Pulpit. Parts 7, 8, 9. Perth.

We rejoice to observe that this important publication continues to be conducted with great spirit. It is deserving of the warmest encouragement; and we trust that its enterprising conductors will find their zeal adequately appreciated.

The Doctrine of Justification through Imputed Righteousness. By the Rev. DAVID WILSON. Reprinted. Edin.

In these days of sad defections in doctrinal purity, it is a direct benefit to the cause of spiritual Christianity to reprint such an able and valuable treatise as the above.

BOOKS RECEIVED.

The Entire Correspondence between the Four Congregational Churches in Glasgow and the Congregational Churches at Hamilton, Bellshill, Cambuslang, Ardrossan, and Bridgeton. Glasgow.

Strictures on the Rev. James Robertson's "Letter to Dr Candlish on the Atonement." By WILLIAM MARSHALL. Edinburgh.

Jejuna; or, The Converted Hottentot. Dundee.

British Quarterly Review, and several other works.

Ecclesiastical Intelligence.

FREE CHURCH.

MUNIFICENT DONATIONS.—We observe, in the subscription towards the erection of the Free Church College, that £2000 have been received from Mrs Dingwall Fordyce, £500 from Lady Hannah Thorpe (being a second payment), and £130 from an anonymous subscriber.

CANADA. The Rev. John Bonar of Larbert, is about to proceed to Canada, for a few months, as a representative of the Free Church. We understand his principal destination will be Montreal; in which important city the only preacher connected with the Free Church is Mr W. C. Burns.

PRESBYTERY OF GLASGOW.—A meeting of this reverend body was held on Wednesday—the Rev. Mr McGilray, Moderator. The committee, re-appointed at the previous meeting to consider and report on the charges of error brought against the Rev. Mr Scott, by four of his elders, gave in a long written report. The principal charge against Mr Scott was, that he held the doctrine that men, in an unregenerate state, possessed faculties for receiving the truth; that faith preceded the work of regeneration; and that the obstacles to belief were not of a natural, but of a moral kind; that it was not want of power, but of inclination, which prevented them from receiving the truth. Other charges were brought against the reverend gentleman, but which he, on the whole, satisfactorily explained. The committee's report, after advert- ing to the danger of false, in preaching, ambiguous language, pointed out the evil tendency of the doctrines which Mr Scott had taught; and recommended that he should be admonished to be careful and cautioned to be careful in adhering to the doctrines of the Standards, and to avoid all language which might be liable to wrong interpretation; and that, in the meantime, all further proceedings in the case should be suspended till the fruit of this admonition should appear. Mr Scott addressed the presbytery, and laid upon the table a paper, which he had drawn up at a former meeting of the presbytery, and which contained a brief statement of his feelings on the controversy. Mr Bonar moved, and Mr Cairns seconded, after a few brief addresses, that the recommendation of the committee be adopted. Mr McCallum, elder from St Mark's, objected to Mr Scott being sent back to his congregation to preach, after stating that every day laid upon the presbytery table a paper containing the very sentiments which the committee had considered in the report. The recommendation of the committee was, after some discussion on this point, unanimously adopted; and Mr Scott was recommended by the Moderator, and cautioned to be careful as to the doctrines he taught, and the language employed by him in his ministrations.

ESTABLISHED CHURCH OF SCOTLAND.

PRESBYTERY OF GLASGOW. A meeting of this presbytery was held on Monday, for the purpose of hearing motion and voting judgment in the case of the Rev. Mr Nisbet, charged with having, upon particular occasions, been discovered under the influence of intoxicating liquor; he was found guilty by a majority of eight to three, upon the 12th Dec. 1844, he referred to his having been in the B. & O. Hall of Glasgow, upon a particular occasion, and, by his own confession, that he became the worse of liquor. Dr Muir, who made the counter-motion, craved a verdict of guilty of four of the charges libelled upon, protested against this decision. Dr Hill then moved, and was seconded, that Mr Nisbet be suspended from the work of the ministry for three months, and that the moderator, in pronouncing the judgment of the court, be empowered to address Mr Nisbet in the language of penitence. Dr Muir moved, as an amendment, that the term of suspension be six instead of three months; but, upon the votes being taken, the former motion was carried by a majority of even to four. The Moderator then pronounced the judgment of the court, in which parties acquiesced.

SCOTTISH CONGREGATIONAL UNION.

DISUNCTIONS. The four Congregational Churches in Glasgow, having for their pastors Dr Wardlaw, Messrs Thomson, Russell, and Ingram, have withdrawn from communion with the Congregational Churches at Hamilton, Bellshill, Bridgeton, Cambuslang, and Ardrossan. The cause of separation is, the unsatisfactory answers returned to the two following questions addressed by the Glasgow Churches to the brethren above-mentioned:—

1. Do you hold that the influence which the Holy Spirit exerts in the conversion of sinners is a *general*, and in no case a *special*, influence?—meaning by *general* that the Spirit's influence is put forth upon *all alike* who hear the gospel; and that no *more or other* divine influence is exerted on those who *believe* the gospel than on those who *reject* it.

2. Have you ceased to hold the doctrine of personal and unconditional election?—meaning by that the sovereign and gracious choice of individuals to eternal life by God.

It is also understood, that the parties thus cut off from communion, fraternized with the students recently expelled from the Glasgow Theological Academy.

CHURCH OF ENGLAND.

THE OXFORD CONTROVERSY.—The following questions, preceded by an ample statement, explaining the history and nature of academical degrees, and of the practice of subscription to the Articles of the Church, have been submitted to Sir J. Dodson, Queen's Advocate, and Mr Bethell, Queen's Counsel, for their opinion:—

1. Whether corporations in general have the power of *passing* *prolegia* or penal by-laws against their members; and, if not, whether there is anything in the nature of the University of Oxford to take it out of the ordinary rule?

2. Whether the Statute "*De Degradatione*" authorises the House of Convocation to take away degrees by an exercise of its legislative power; and, if not, whether it authorises the deprivation of degrees in arts for a theological offence, such as that imputed to Mr Ward?

3. Whether, if Mr Ward's case were within the class of offences contemplated by the Statute "*De Degradatione*," it would not be necessary that it should be adjudicated upon by a court competent to inquire into offences against the doctrine and discipline of the Church of England before the University could proceed to deprivation?

4. Whether the proposed deprivation of Mr Ward's degrees can be supported in law on any other ground?

5. Whether it is competent for the University, under the Statute 11 Geo. 2, c. 2, § 2, to pass the proposed new to without assent from the Crown, supposing them to be otherwise incompetent to do so in law?

6. Whether, assuming there can be no impediment under the Statutes of the University, the power of compelling any member of the University to resubscribe the Articles with this paper, of declaration of the sense in which he subscribes, upon pain of banishment from the University, can be legally enforced upon the Vice-Chancellor by the House of Convocation?

Sir J. Dodson and Mr Bethell have delivered their opinion in the following terms:

We are of opinion, that the House of Convocation has not the power of depriving Mr Ward of his degrees in the manner, or on the grounds proposed.

A degree is a certain dignity or title of honour, which the University derives its right to confer by grant from the Crown, and to the rank or *status* thus conferred the law has annexed many privileges, both ecclesiastical and civil. The University can have no power of taking away this dignity, and the franchises with which it is accompanied, unless some power be derived from the same source—namely, royal grant; or has been created by some statute or by-law which has received the sanction of the Crown, or been confirmed by Act of Parliament.

But, upon an examination of the Statutes of the University, we do not find any statute which confers upon, or recognises, in the House of Convocation a jurisdiction or authority to deprive any one of its members of his University franchise, except only in the subordinate office of publicly executing the antecedent decree of a court of competent jurisdiction; and we are therefore of opinion, that the proposed act of deprivation will, if it passes, be illegal; and, inasmuch as, by its consequences, it would deprive Mr Ward of certain legal rights, we think it may be properly made the subject of application to the Court of Queen's Bench, and that such court would, by mandamus, compel the University to restore Mr Ward to his degrees, and to the *status* and privileges which he now holds in respect of them.

We desire to observe, that we give no opinion on the question, whether Mr Ward, by the publication of the doctrines contained in his book, has or has not committed an offence against ecclesiastical law, which might be made the subject of a *proper judicial proceeding* before a competent tribunal; but simply, that, in our view of the case, the House

of Convocation is not such a tribunal, and that the notion that it can degrade, by virtue of some general or legislative power, appears to us to be erroneous.

Should the resolution pass, Mr Ward may have another remedy—namely, an appeal to the Crown, as Visitor of the University; and this may be resorted to even if the Court of Queen's Bench should, on an application for a mandamus, decline to interfere.

With respect to the second Statute, which, in effect, proposes to annex a new sense to subscription, we are of opinion that it is contrary to law. The law requires the clerical subscriber to take the Articles in their literal and grammatical sense, but the proposed Statute requires him to take them in that sense in which he believes them to have been originally framed and promulgated, and also in the sense in which he believes them to be now accepted and taken by that body which, at the time of his subscription, constitutes the University. Thus the belief or conjecture of the subscriber upon these two difficult subjects of inquiry is substituted for the

the Articles with the proposed declaration.

JOHN DODSON.

RICHARD BETHELL.

Doctors' Commons, Jan. 17, 1845.
—*Times*.

[Since the publication of the above, the University has abandoned the intention of proceeding against Mr Ward, either by altering the terms of the subscription, or by trying to deprive him of his degrees. The "English mind" was slow to understand the meaning of co-ordinate jurisdiction, as that term was used in our Scottish Church question. Probably the University of Oxford will now perceive that it is a hardship of some consequence to be denuded of the power of independent jurisdiction in matters so purely collegiate as Mr Ward's.]

WESLEYAN METHODISTS.

THE WESLEYAN CONFERENCE AND THE LEAGUE. —In reply to an application from the League, to know the charge of stitching into the forthcoming Number of the *Wesleyan Methodist Magazine* an advertisement of the bazaar to be held in London, the following curt answer has been received:—

"*London, January 22, 1845.* Wesleyan Conference Office, 11, City Road (entrance No. 2, Castle Street).—Sir, Your advertisement from the National Anti-Corn Law League has been laid before the committee, and its insertion in the *Wesleyan Methodist Magazine* is respectfully declined.—Yours truly,

'JOHN MASON.'

—*Manchester Times*.

Miscellaneous.

DR CHALMERS AND DALTON. —It is not generally known, but we have the best authority for stating it, that the Rev. Dr Chalmers was the first to rouse the Government to a sense of Dalton's claims. To his purely professional and literary accomplishments, the celebrated Scotch divine adds no inconsiderable acquaintance with most of the physical sciences, and the widest sympathy with the progress of them all. In early life he is known to have been an indefatigable experimenter, and has even lectured to select audiences on heat and on chemistry. Knowing well what Dalton's merits were, he visited him at Manchester, and was surprised and pained to find him an obscure, ill-remunerated teacher of mathematics. Dr Chalmers lost no time in expostulating, by letter, with Joseph Hume, on the injustice of suffering such a man as Dalton to go unrewarded. His claims were acknowledged even by that rigid economist, and soon after the first pension was accorded him.—*British Quarterly Review*.

THE AMBER WITCH. —This ingenious little tale, which has been twice translated into English, is written by Dr Meinhold, who professes to have composed it as a practical test of the powers of the Strauss school to distinguish between true and legendary history, and it appears that those divines have fallen into the trap. It has also great intrinsic merit.—*Ibid.*

"PRESS ON!"—The mystery of Napoleon's career was this,—under all difficulties and discouragements, "press on!" It solves the problem of all heroes—it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate, so called. "Press on!"—never despair; never be discouraged, however stormy the heavens, however dark the way; however great the difficulties, or repeated the failures, "press on." If Fortune has played false with thee to-day, do thou play true for thyself to-morrow. Let the foolishness of yesterday make thee wise to-day. If thy affections have been poured out like water in the desert, do not sit down and perish of thirst, but "press on."—a beautiful oasis is before thee, and thou mayest reach it if thou wilt. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world hath lost its poetry and beauty: 'tis not so; and even if it be so, make thine own poetry and beauty, by a brave, a true, and, above all, a religious life.

INDUSTRY AND GENIUS.—There are many teachers who profess to show the nearest way to excellence; and many expedients have been invented by which the toil of study might be saved. But let no man be seduced to idleness by specious promises. Excellence is never granted to man but as the reward of labour. It argues, indeed, no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advances which, like the hand of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation. There is one precept, however, in which I shall only be opposed by the vain, the ignorant, and the idle—I am not afraid that I shall repeat it too often—You must have no dependence on your own genius. If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour; nothing is to be obtained without it.—*Sir Joshua Reynolds*.

Calls Moderated.

Bethelrie.—Rev. L. Jack, January 23.

Cadlake.—Rev. John Whyte, January 22.

Lucerwick.—Rev. John Freeland, January 9.

Ordinations and Inductions.

Falkland.—Rev. Mr Burnside, January 24.

Holghown.—Rev. Hugh Jaffrey, January 9.

Logie-Railt.—Rev. Mr Tulloch, February 12.

Old Deer.—Rev. Alexander Urquhart, January 16.

Ordquhill and Ord Congregation.—Rev. Alexander Spence, January 23.

Tummell Bridge and Rannoch.—Rev. Mr Macneil, Feb.

New Churches Opened.

Bo'ness.—By the Rev. L. H. Irvine, January 27.

Braco.—By the Rev. Mr Grant, January 5.

Dallas.—By the Rev. Mr Thorburn, January 9.

Fortrose.—By the Rev. Dr Macdonald, January 14.

West Calder.—By the Rev. William Jackson, January 5.

Obituary.

At Kingean-Cleugh, on 22d January, Claud Alexander, Esq. of Ballochmyle.

At Edinburgh, on 22d January, Mr William Calder, book-binder, aged 40. [Mr Calder published a small collection of poems some years ago, entitled, "Verses by a Journeyman Mechanic," and up to the time of his premature death, he was a frequent and acceptable contributor to the poet's corner of the Edinburgh newspapers. His verses were written less for fame than for the purpose of sweetening the few stray hours that could be snatched from the demands of a laborious profession; but they were always characterised by taste and judgment, as well as by a high tone of moral feeling. He was endeared to all who knew him, by his exemplary correctness of deportment, and by his sincere though unostentatious piety; and he adds another to the noble class of men, who, like the Bethunes, dignified humility of station both by head and heart.]

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THE FREE CHURCH MAGAZINE.

THE CHURCH OF SCOTLAND—WHERE IS IT?

THAT there is an Established Church, or more correctly, perhaps, an Ecclesiastical Establishment, in Scotland at present, there can be no manner of doubt; but whether that Establishment be entitled to the time-honoured designation of "the Church of Scotland," or whether that name belongs to the Free Church, although disestablished, is a question of grave and deep importance. In the opinion of Mr Sydow, "futura will declare in favour of the Free Church;" and he adds, in a very significant note: "During the writer's visit to Edinburgh, in the month of May 1843, he witnessed the first historical verification of this. The deputations from the Presbyterian bodies of America, Ireland, Holland, and England, together with those from the bodies of the earlier Scottish Seceders, that were deputed to the then undivided General Assembly, had, at the Disruption of the Assembly, to decide where they should find the representatives of the Church of Scotland; but all of them, without a moment's hesitation, passed St Andrew's Church, and went to Canongate Hall, to address what they deemed the true General Assembly of the Kirk." Was there ever a time, from the days of John Knox till May 1843, when deputations from foreign Presbyterian Churches could have passed the place where what assumed to be the General Assembly of the Church of Scotland was sitting, and yet not give to it any recognition—any sign of regard and love as a sister Presbyterian Church? Through all former ages, Christendom delighted to recognise the Church of Scotland, not only as a true Presbyterian Church, but as "the fairest daughter of the Reformation;" but now, all Christendom stands aloof from the Scottish Ecclesiastical Establishment—all Christendom refuses to hold intercourse with it as a sister Church—all Christendom regards the Free Church as the true Church of Scotland. And yet that Establishment occupies a position, and claims a title which, in this view, it can hold only to degrade. Deeply do we venerate the very name of "the Church of

Scotland"—a name which calls up and marshals before us a long array of highly-gifted and most devoted ministers—of martyrs, male and female, who gloried to suffer in its defence, and of a God-fearing and pure living people, trained by its instrumentality for heaven; and it is far more in sorrow than in anger that we express our deep grief to hear the venerable name arrogated and abused by an institution so mournfully different in character. Is there unity in principle and in love between the Church on earth and the Church in heaven? So all Christians think—so Scripture gives us grounds for believing. But the entire Church on earth disowns the present Scottish Ecclesiastical Establishment; we almost tremble to suggest the question, In what relation does it stand to the Church in heaven?

2. The Church of Scotland sprang into existence, and was nurtured in the very heart of stern and long-protracted tempests; yet never did she shrink or turn aside from the dread encounter, till, by national conquest she secured a national peace. In vain did a Popish queen strive to destroy the struggling Church in its time of comparative feebleness—in vain did proud and rapacious nobles endeavour to stint its growth and starve it into tame submission—in vain did James VI. ply all his mean and treacherous "king-craft," in order to accomplish the subjugation of a Church which he alternately flattered and persecuted—in vain did his sterner, but not less deceitful son, Charles I., resume the attempt by the extremes of diplomatic intrigue and open war—in vain did his two merciless successors turn Scotland into a field of blood, while they strove to exterminate the very names of Presbyterian and Covenanter;—the Church of Scotland held on her course, often persecuted, but never forsaken—often cast down, but never destroyed—rising with an absolute immortality of fresh life and vigour through and above everything that seemed to threaten her destruction. Where are we to find that long-tried, much-enduring, and still conquering Church now? Are we to expect to find it in an institution like the present Establishment, that has yielded up

all for which our glorious forefathers toiled and prayed, and suffered and died? We are constrained to turn away, with shame and sorrow, from the thought. As well might we seek the Church of Scotland among Morton's tulchan bishops—as well might we seek the Church of Scotland among those hireling curates, whom even Bishop Burnet could not mention without contempt. It is not by the favour of monarchs, nor by the approval of statesmen, nor by the support of nobles, nor by the praise of men of the world, that the Church of Scotland has ever been distinguished; but often by the direct hostility of each and all. Neither, then, can we turn to an institution on which all these concentrate their approving smiles, with any rational expectation of finding the Church of Scotland there. But, if the Church of Scotland still exists, we must look for it in a Church which has calmly and fearlessly encountered a sovereign's frown, the disapprobation of statesmen, the opposition of nobility, and the fierce and bitter hatred of all worldly-minded men—maintaining, in spite of all, her principles unsullied, her doctrines unimpaired, and her liberty unfettered. It needs no lengthened inquiry to ascertain whether such be the character of the present Establishment, or whether it be that alone of the Free Church of Scotland.

3. From the earliest period of her history, the Church of Scotland has struggled against patronage. The truth of this is manifest from all the authentic documents in which she has declared her own convictions and desires throughout the entire of her existence. It was not in her power, indeed, to remove that great grievance by any act of her own. But never did she cease to regard it as a grievance, to protest against it, and to strive for its removal. In the very earliest of her standards, the First Book of Discipline, prepared by John Knox, she declared that "it appertaineth to the people, and to every several congregation, to elect their minister." With equal distinctness did she state the counter-part of the proposition: "For altogether this is to be avoided, that any man be violently intruded or thrust in upon any congregation." Again, in the Second Book of Discipline, patronage is strongly condemned, on the ground that "lawful election, the order which God's Word craves, cannot stand with patronages and presentation to benefices used in the Pope's Kirk; and therefore ought not now to have place in this light of Reformation." And although it was found impracticable to obtain the complete arrangement of the entire abolition of patronage, which the Church of Scotland so earnestly and so constantly desired; yet even then, in the midst of innumerable toils and difficulties, the utmost degree to which the Church submitted, was to endure the existence of patron-

age under protest, "till such time as the laws be reformed according to the Word of God." When, in two subsequent periods of her history, the Church was free to act according to her own convictions of duty, patronage was abolished, and the Christian people were restored to the enjoyment of their spiritual liberties—the Church thereby proving the sincerity with which she held that important and fundamental principle. At a later period, when the perfidious Act of Queen Anne reimposed patronage, in direct violation of national faith, the Church protested solemnly against that wrongful and oppressive deed, and continued that protest for upwards of seventy years. At length a party arose *in* the Church, not *of* it, the master-principle of whose policy was the defence and enforcement of patronage. Against this powerful party the true Church of Scotland continued to maintain a constant, although for a length of time an ineffectual, struggle; and when at length a mightier power advanced to the assistance of the defeated supporters of patronage, the struggle ended in the separation of the two antagonists. In which of these parties, then, are we to expect to find the Church of Scotland? In the present Establishment, which supports that pernicious principle, patronage, for the abolition of which our forefathers incessantly strove? or in the Free Church, which has chosen to forego the advantages of an Establishment, rather than submit to its increased and rivetted fetters. Need the question be asked? There is but one answer which any true-hearted and free-minded man can give. The memory of Knox and Melville, and Henderson and Rutherford, and of hundreds of their worthy compeers, must have perished before it can be for a moment supposed that a patronage-loving and patronage-supported Church is the Church of Scotland, though such an institution may usurp the position, and profane the name of that free, illustrious, and venerable Church, which never has been so degraded as to lug the chains that bound it.

4. Nothing is more characteristic of the Church of Scotland than the watchful care with which she has always maintained her spiritual independence. All her standards, Confession, Books of Discipline, and Catechisms, were framed according to her own thorough and unfettered conviction of what the Scriptures teach and require. Her Reformation was not the work of kings or Parliament, but of the ministers and people. Her General Assemblies met and exercised all the important functions of government and discipline for seven successive years before a single Act of Parliament had been passed recognising her existence. And when at length this was done, the Parliament did not presume to confer upon her any particle of power or jurisdiction, but merely "ratified the power which God has

given to his Church." With perfect truth, therefore, could Melville say: "There are in Scotland two kings and two kingdoms—the one that of King James, the other that of the Lord Jesus Christ." The unyielding firmness with which the Church of Scotland maintained this sacred principle, was the cause of nearly all the long and dangerous contests in which she was almost incessantly engaged with the civil powers; and the sufferings which her martyred worthies endured in its defence, have at once embalmed their memory and conferred a peculiar glory on her name. The truth declared and the testimony borne by Bruce, and Melville, and Welch, and numbers more in their age, and again by the eighteen thousand sufferers in the period of the Covenant, was the same great truth and testimony; and its essence ever was—THE ROYAL PREROGATIVE OF THE LORD JESUS CHRIST, SOLE KING IN ZION; AND THE SPIRITUAL INDEPENDENCE OF HIS CHURCH, FLOWING FROM AND DISPLAYING THAT SPIRITUAL SOVEREIGNTY. And most carefully did the Scottish Commissioners to the Westminster Assembly secure the insertion of that sacred principle into the Confession of Faith, in the following clear and strong language:—"There is no other Head of the Church but the Lord Jesus Christ." "The Lord Jesus Christ,

King and Head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate." "The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven (that is, discipline)."—"God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship." More directly, more strenuously, and more constantly than any other Church on earth, did the Church of Scotland always maintain the crown-rights of the divine Redeemer, in all the fitness of his mediatorial sovereignty; and rightly did she judge in the high value which she ascribed to this great principle, which is at once the essence of religious purity and faithfulness, and the element which both produces and preserves civil and sacred liberty. But is the Scottish Establishment *now* the guardian of spiritual independence? or does she possess it in any, even the slightest, degree? Can she regulate the admission, censure, or deposition of her ministers, by her own authority? can she regulate the admission, censure, or deposition of even ordinary members, by her own authority? Alas, no! In every case that can occur, an appeal may be made to a civil court for a final decision; so that not a shadow of spiritual independence exists in that ecclesiastico-political institution which now occupies the position for-

merly held by the Church of Scotland. Dark and disastrous to both civil and religious liberty is the omen displayed by such an unprecedented state of matters; for who is there but must shudder to behold, what once were temples of true liberty, converted into the very citadels of despotism? who but must mourn to find a beloved and venerated name deceptively employed for the purpose of concealing the character and designs of an insidious and implacable adversary? On the other hand, we trust it may be regarded as a propitious omen for Scotland, and for the Christian Church generally, that in the Free Church the principles and the testimony of our fathers are fully borne, vindicated, and upheld; so that Scotland may still find there a hallowed and secure abode for all the deep remembrances and fond regards which she bears to her own always free, and now again disestablished, yet National Church. Kings and governments may make an Establishment; but God only can make a Church. A worldly institution may usurp a sacred name; but in the spiritual world principles alone are existences; and where the principle of spiritual independence lives and works, there alone can the true Church of Scotland be found.

5. In testing the claims of the present Establishment to be called the Church of Scotland, it is right and fitting to direct attention to a few leading facts. On the memorable 18th of May 1843, there was read by the moderator, and laid on the table of the General Assembly, a PROTEST, enumerating the various invasions of spiritual liberty which had been made by the civil courts, on account of which, sanctioned as these invasions had been by the Legislature itself, the parties signing that document, and forming the true Church of Scotland, were constrained to separate from the State, and resign the position and emoluments of an Establishment. On a subsequent day, the Rev. Dr Cook moved for the appointment of a committee for the purpose of preparing a formal answer to the Protest, with the avowed intention of having that answer circulated throughout the entire of Scotland, for the vindication of the residue that had remained in the Establishment. At a later stage of the Establishment Assembly's proceedings, three different attempts to answer the Protest were produced; but not one, nor all of them, could be sustained as sufficient. The committee was continued, that they might complete the arduous undertaking, and obtain the sanction of the Commission to the publication of their elaborate answer; but, strange as it may appear, from that hour to the present time no such answer has been produced. What can this mean? Does the Establishment, indeed, tacitly admit that the Protest is unanswerable? And yet, notwithstanding that tacit admission—the admission of conscience

under the power of truth—does it venture to arrogate a designation to which its very silence is an acknowledgment that it has no just claim? It must portend incalculable evil to any community, if there be in it what assumes the character of a national institution, and yet the very existence of which is a public monument of undenied apostasy and imposture—its actions and its name forming a glaring and irreconcilable contradiction. But, until the present Establishment answer the Protest, such must be its position and character; and, as such, its continued existence cannot but be productive of the most serious injury to the interests of public honour, morality, and truth. So long as the Protest remains unanswered, so long must it be held that the Establishment has no claim, and knows that it has no claim, intellectual, legal, moral, and spiritual, to be entitled to the name of the Church of Scotland.

6. It was the glory of the Church of Scotland, that, to use the words of one of the great men of the Scottish Reformation, “she drew her principles and forms of doctrine, government, discipline, and worship, from no existing Church, not even from that of Geneva, but from the Word of God alone.” Maintaining the same character and aim, it was her studious care to have it inserted in those Acts of Parliament by which her civil liberties and the free exercise of her spiritual functions were guaranteed, that these were not conferred by any earthly power, but “founded in, and having warrant of, the Word of God.” In the same spirit, the ultimate authority, to which she has appealed, and by which she has regulated her conduct in every age, has been an appeal to the Sacred Scriptures. On that ground she resisted King James’s attempts to change her government into the Prelatic form; by that appeal she tried the bishops in 1638; in the strength thence obtained she unfurled the banner of the Covenant, and endured twenty-eight years of remorseless persecution; and even in more modern times, when contending with that worldly party which, from its first appearance, leaned on the arm of civil power, the plain emphatic appeal of one of her venerable defenders was still the same—“Rax me the Bible.” But now, when any difficult or disputed point arises in the courts of the present Establishment, the appeal is, not to the Bible, not to the Books of Discipline, not to the Confession of Faith—but to “Lord Aberdeen’s Bill,” or, as it is most significantly termed, “The Scotch Benefices’ Act.” Fallen very low, indeed, must be that institution which regulates its government and discipline by such a standard; and woe and shame to Scotland that such an institution should now occupy the position formerly held by her own scriptural Church! Often have we been

pained to think what must be the feelings of some of the ministers of the Establishment when they reflect on what they were, and what they now are—on the liberty which they have lost, and the degrading thralldom to which they have subjected both themselves and their country, so far as depended upon them. Yet some of them make a boast of Lord Aberdeen’s Bill, while others declare that no change has taken place in the condition of the Establishment. It may be left to these parties to reconcile their conflicting opinions as they best can, and then they may combine to answer such questions as the following:—Since Lord Aberdeen’s Bill certainly contains *enacting clauses*, how can an honest man assert that it has made no change? Or, since it has made changes, how can that changed Church be still the Church of our fathers? And how can that be regarded as a scriptural Church which has for its main foundation that secular law, the Scotch Benefices’ Act? Never will the Bible-loving people of Scotland look upon the present Establishment as that Church which their faithful ancestors founded on the Word of God alone.

7. When the Reformation first began in Scotland, the country was in a truly deplorable condition. Religious and civil liberty were alike unknown to the great body of the people, who were sunk into the most hopeless ignorance and barbarism. Every great feudal baron possessed the power of “pit and gallows,” to use the then prevalent mode of expression; and might at pleasure, and on his own responsibility, cast his miserable vassals into a loathsome dungeon, or condemn them to death. But the preaching of the gospel speedily effected a great and blessed change. It taught the powerful nobleman to regard his humble vassal as a brother in the Lord; and it gave to the lowliest believer, not pride, but the conscious dignity of one whom the Son of God had made free. Thus was the Church of Scotland, from her very commencement, the friend and the deliverer of the oppressed. Her voice was the life-breath of civil and religious liberty. Zealously and successfully did she impart education to the poor, that they might be able to understand and value true freedom. Most nobly, throughout the entire period of her national existence, did she put forth her energies to abase the proud and to support the humble. And often as poets, and philosophers, and statesmen have praised the noble-minded and high-hearted Scottish peasantry, seldom indeed, if ever, have they had either the sagacity to perceive, or the candour to acknowledge, that the Church of Scotland, infusing into the people under her careful training her own high character, had been the means of rendering them the pride and envy of the world. Such was the case in the Church of Scotland’s best and happiest days. How stands the case

with the Scottish Establishment now? Can it be that an institution which calls itself the Church of Scotland, is now acting as a willing and busy tool in the hands of oppressors? Is it true that it is leagued with powerful nobles to trample down the poor? Does it urge the aristocracy on to raise a perilous conflict between the rights of property and the rights of conscience?—to deny a patch of land, on bleak heath or barren moss, on which men might erect a tent, if not a solid building, wherein to worship the great God that made the universe, through that Mediator to whom belongs all power in heaven and on earth? Is it indeed true that it is eagerly availing itself of legal subtleties, to seize on property contributed by others and devoted to the accommodation of humble worshippers, while for these structures it has no use, having no congregations to take the places of those who have been wrongfully dispossessed? and that by the same means it has dispoiled the noblest missionary institution that the world ever saw—dispoiled it even of property given personally to the apostolic Dr Duff, locking it up like a miser's ill-gotten and unproductive hoards? Does it now exert itself, not to erect schools, but to expel the most successful and conscientious of those teachers who were already in efficient employment? Can it be the Church of Scotland that perpetrates such deeds of unprincipled and despotic cruelty and injustice? Impossible! Of such wrongs the Church of Scotland has often been the victim, but never the perpetrator. Often has the Church of Scotland encountered the extremes of tyrannical force and fraud in defence of the wronged and the oppressed; but never has she leagued herself with tyranny, and made herself an engine of oppression. To sympathize with sufferers and resist oppressors has always been an essential characteristic of the Church of Scotland; to sympathize with oppressors and assail sufferers is the characteristic of the present Establishment. By this test alone, therefore, it is clearly and unanswerably proved that the present Establishment is not, cannot be, the Church of Scotland. But, on the other hand, the Free Church inherits and endures every characteristic of the Church of Scotland, equally in the principles which she maintains, in the exertions which she has made, and is making, in defence of civil and religious liberty; in her deep, tender, and earnest sympathy with the oppressed; and in the sufferings which she endures and sacrifices which she makes for conscience' sake. And we may very safely leave to futurity, to truth, and to God, the ultimate decision of the question, To which of these two Churches—the present Establishment or the Free Church—rightfully belongs the honoured, revered, and beloved name of THE CHURCH OF SCOTLAND.

We need not, we trust, continue to specify any more of the leading characteristics of the

two antagonist Churches—the Free Church and the Establishment, or point out their respective claims to be regarded as the Church of Scotland; for we cannot conceive how it can be a matter of doubt to any enlightened, intelligent, and candid mind to which of them that venerable title rightfully belongs. Christendom has already pronounced its decision, which we may confidently expect future times to confirm. Yet we are aware that in Scotland itself people may be found who regard the Establishment as the Church of Scotland; or who, affecting great liberality and candour, aver that they can perceive no difference between them. There are none so blind as those who will not see; and we do not cherish any hope of being able to convince people of that character. But it must be remembered, that those who affect to see no difference between the two Churches, are, by inevitable consequence, bringing forward a very heavy charge against the ministers and members of the Free Church. For if there be no real difference, then are we all guilty of the sin of schism—perhaps also of the sin of perjury—in abandoning an institution which we vowed to uphold. It deeply concerns us, therefore, to show that the present Establishment is in no respect the Church of our fathers—the true Church of Scotland—the Church which we vowed to uphold—but the very reverse; that the present Establishment is, in truth, the re-appearance, in another form, of the ancient and implacable enemy of the Church of Scotland, by which she has been often assailed, and in our days betrayed and supplanted, through the combined influence of *force* and *fraud*—the *former* having been the weapon of the Moderates who usurped, the *latter*, that of the forty who stole her name and station. Deeply do we grieve to be constrained thus to write; but the interests of truth—the interests of even mercy to erring or misled men—demand it, and we cannot, we dare not, refrain. Should it appear necessary, we may resume the subject; for we have proofs numerous, varied, and unanswerable, that the present Establishment is not, and never can be, the Church of Scotland.

THE WARRANT OF A SINNER'S HOPE IN GOD.

BY JAMES BUCHANAN, D.D., EDINBURGH.

WERE the believer asked, What is the ground of your faith and hope? he would instantly reply, with David, "I hope in his Word;" but this general answer implies several distinct truths—as, *first*, That the Scriptures are the Word of God; and, *secondly*, That this Word contains a warrant of hope. We may regard the Word as the immediate warrant of a hope which rests on God himself as its supreme object; or, in other words, the proximate ground of hope is God's testimony, while its ultimate ground is God's character. Persuaded that the Scriptures are the Word

of God, the believer hopes, because he finds a warrant for hope there; and this Word he deems a sufficient warrant, because it comes to him on the authority of One who can neither err nor deceive, whose faithfulness is pledged in every promise, and his honour concerned in every declaration which it contains. He finds the first ground of his hope in the contents of Scripture; but his faith in the Word resolves itself ultimately into confidence in God himself; and hence he is said, at one time, "to hope in his Word," because the Word is the immediate warrant of faith; and at another, "to hope in the Lord," because God's character is its supreme and ultimate ground.

I. The immediate warrant of a sinner's hope lies wholly and exclusively in the Word. It is in the objective testimony of God, and not in the subjective experience of our own hearts, that we must find the first ground of our confidence in him. The "bare warrant of his word in Scripture" is that which first brings light and relief to an awakened soul: it is nothing within—no evidence of personal grace—no experience of spiritual life—no discovery of peculiar qualifications—no extraordinary manifestation of divine power; for of this the inquirer may have no consciousness, and if he had, it must all be traced to the Word, the revealed warrant of faith, and the perception of the truth which that Word unfolds. Our hope is lawful and safe if it rests simply on the divine testimony, but it is a dangerous delusion if it rests on any other ground, or goes beyond the warrant of the Word.

That the Word does contain an adequate warrant of hope, might be inferred from the fact that it is expressly declared to be sufficient to beget and sustain a believing confidence in God; and that, in the experience of God's people, it has been the means of quickening and comforting them, when all other light was withdrawn. The Word was given for this end; for even in regard to the obscure and imperfect dispensation of truth which the fathers enjoyed under the Old Testament, it is said, "He established a testimony in Jacob, and appointed a law in Israel, which ... commanded our fathers to make them known unto their children," "that they might *set their hope in God*."—Ps. lxxviii. 5, 7. And David, accordingly, found in that earlier part of the Old Testament Scripture, which was in his hands, a sufficient ground of confidence and hope; for he refers constantly to the Word as the spring of all his comfort, and the reason of all his prayers: "Let thy mercies come unto me, O Lord, even thy salvation, *according to thy Word*. So shall I have wherewith to answer him that reproacheth me; for *I trust in thy Word*. Take not the Word of truth out of my mouth; for I have *hoped* in thy judgments. Remember the Word unto thy servant upon *which thou hast caused me to hope*. This is my comfort in mine affliction; for thy Word hath quickened me. I entreated thy favour with my whole heart; be merciful unto me *according to thy Word*. My soul fainteth for thy salvation; but I *hope in thy Word*. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart."—Ps. cxix. 41-43, 49, 50, 58, 81, 111. In like manner all the Old Testament worthies found, in God's Word, an adequate ground of faith and hope, insomuch that "they endured, as seeing Him who is invisible," and showed that "they had respect unto the promised recompense of reward." And now that the system of revelation has been completed, and the light of the New Testament added to

that of the Old, it is by the truth revealed that "we are begotten to a lively hope;" for we "are born again, not of corruptible seed, but of incorruptible, even by the Word of God which liveth and abideth for ever." It is true, that the objective manifestation of the truth, however clear and perfect, has no saving efficacy without the inward work of the Spirit; but it is equally true, that the Word contains all the truth which is ever taught, and that the Spirit's work consists in enabling us to apprehend and believe what the Scriptures teach, and applying it with demonstration and with power. And hence a *perfect sufficiency* is ascribed to the Word considered merely as an instrument or means: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The judgments of the Lord are true and righteous altogether."—Ps. xix. 7-9. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect*, thoroughly furnished unto all good works."—2 Tim. iii. 15-17.

It is evident that this *perfect sufficiency*, in virtue of which the Scriptures are said to be able to make us wise unto salvation, could not be ascribed to the written Word, unless it contained an adequate ground of faith and hope on its being first proposed to a sinner; and if we inquire what warrant of hope the Word affords, we shall find that it is sufficient to produce at first, and to sustain ever afterwards, a well-grounded confidence in God.

The Word is, in its general scope and design, a revelation of a scheme of grace adapted to the condition and wants of sinners, and comprising every thing that is necessary for the salvation of the soul. It is, throughout, a disclosure of God's purpose and plan of mercy, which was first announced in the great promise, that the Seed of the woman should bruise the serpent's head; then figuratively exhibited in those institutions of worship by which men were permitted to draw near to God with the typical blood of sacrifice; thereafter explained, with growing clearness, by a series of successive prophets, until, in the fulness of time, it was accomplished by the incarnation and death of Christ; and now standing revealed in all its fulness and perfection, as a scheme devised by God himself, executed by his incarnate Son, and made effectual by the agency of his Holy Spirit. And, even in this general aspect of it, there is much that is fitted to relieve our anxious fears, and to beget a spirit of hope; for if God has interposed for the express purpose of saving sinners—if this be the one grand subject of revelation from its commencement to its close—the one work which his providence has been carrying on to its completion in all ages, and on which he has expended all the treasures of his unerring wisdom, and the very blood of his beloved Son,—then, when God has assumed the office, and revealed himself to me in the character, of a *Saviour*, may I not find, in this great fact, a solid ground of comfort?—does it not assure me that almighty power, acting under the guidance of infinite love and unerring wisdom, is engaged in the work of saving sinners, such as I feel myself to be? and although, as yet, I have no evidence of my conversion, nor any sure

token of special grace, may I not at least look hopefully to God, and wait for him as one that is watching for the morning? But if the divine origin of the scheme be one reason of hope, another may be found in the rich provisions of that scheme—the variety and fulness of the blessings which it comprehends. It comprises everything that my soul requires—pardon of guilt—deliverance from wrath—relief from future punishment—a perfect righteousness, already wrought out and accepted; the privilege of adoption—the grace of sanctification—the gift of the Spirit—the inheritance of glory; all are included in the provisions of this glorious scheme, and are exhibited and proposed to me in the Word, as objects to which I may lawfully aspire—as privileges which it is possible I may attain. And should not the very possibility of my enjoying such a salvation, and the certainty that it shall be enjoyed by many as guilty and polluted as myself, be felt as a sufficient reason for hope and prayer? If one or more of these blessings were offered apart from the rest, or if they were offered on conditions such as I could not fulfil, my hope might sink and die; but when they are all alike exhibited, as the several parts of one great salvation, and proposed as God's gift, to be simply received in faith—when the means and the ends are inseparably linked together, and both connected with the good pleasure and sovereign will of God himself—am I not warranted to look to him for *them all*, and to cast myself on his mercy, while I hope in his Word?

But there is much more in the Word than a general revelation of a scheme of grace—there is a message expressly addressed to sinners; and the nature of that message is such, that it should leave no doubt on the minds of any as to their personal warrant to turn and live. For,

1. We have God's call and invitation, nay, his earnest and compassionate entreaty, addressed to sinners of every character, and in every conceivable frame of mind: "Unto you, O men, I call; and my voice is to the sons of man."—Prov. viii. 4. "We, then, as fellow-workers with God, beseech you, that ye receive not the grace of God in vain. As ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God."—2 Cor. v. 19.

To whom are these solemn calls and affectionate entreaties addressed? Some have thought that they belong especially, if not exclusively, to awakened and sensible sinners—to persons who have been so far brought under the power of the truth, as to have some incipient longings for salvation—some convictions of conscience—some emotions of heart, such as may be a sort of personal qualification for obtaining mercy—the grace of congruity coming first, and the grace of condignity afterwards; and, hence, not a few refuse to take to themselves the encouragement which these gracious invitations are designed and fitted to impart; but, as if on purpose to meet and remove this difficulty, God's call is exhibited in a great variety of forms, and is specially addressed to many distinct classes of men, in a way admirably adapted to each.

It is often addressed to *awakened sinners and anxious inquirers*; and there is a peculiar wisdom in singling them out, and speaking comfortably to them; not that their present peace of mind is a predisposing qualification, or a meritorious preparation for mercy; but for the very opposite reason—that they might be ready to despair of it. Hence our Saviour speaks to such

as are athirst—to such as hunger and thirst after righteousness—to such as "labour, and are heavy laden"—he invites them to come, and to find rest unto their souls.

But it is addressed to many who are unhappy, without being spiritually awakened;—the mere drudges of the world, and the votaries of its transient pleasures, who, satiated with its gratifications, or disappointed in their hopes, have begun to see the emptiness of all created good, and have made the discovery that all "is vanity and vexation of spirit," while, as yet, they have no knowledge of a better portion. "Ho! every one that thirsteth, come ye to the waters."—Isa. lv. 1. What sort of a thirst is meant? Is it a spiritual thirst—a longing after spiritual enjoyments, such as belongs to those who hunger and thirst after righteousness, as David did, when he said, "My soul thirsteth for God in a dry and parched land?" or is it a natural thirst—a longing after mere natural enjoyments, such as unconverted men may feel? It is evidently the latter that is chiefly meant; for the parties spoken to are described as seeking their happiness where it is not to be found: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight in fatness."—Isa. lv. 2. At all events, the thirst here mentioned is no predisposing qualification—no meritorious preparation for grace; for they are invited to accept a gift freely tendered and freely bestowed: "He that hath no money [nothing to offer in exchange], come ye, buy and eat; yea, buy wine and milk without money and without price."

It is addressed to many who are not only spiritually unawakened, but utterly insensible of their present misery, and unaware of their awful danger; for the Saviour, speaking to those who said, "I am rich, and increased with goods, and have need of nothing; and knew not that they were wretched, and miserable, and poor, and blind, and naked,"—counsels them to "buy of him gold tried in the fire, that they might be rich; and white raiment, that they might be clothed; and to anoint their eyes with eyesalve, that they might see."—Rev. iii. 17, 18. And it is to such lukewarm and careless sinners that he addresses these memorable words: "Behold I stand at the door and knock; if *any* man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

Still, it may be said, the Laodiceans were Christians, although they had fallen into a state of declension and decay; but elsewhere the call is expressly addressed to *the wicked and the unrighteous*—to men walking on the broad way, which they are commanded to abandon; and far from God, to whom they are invited to return. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. xxxiii. 11. Nay, the word is addressed to such as are asleep and dead: "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light." And the apostles were commissioned to preach to men, like Ezekiel when he prophesied over the dry bones in the valley

of vision; that, by the ministry of the Word, they might "open their eyes, and turn them from darkness to light, and from the power of Satan unto God."

To whatever class of gospel hearers, then, you belong, and whatever may be your present character or frame of mind, God's call is addressed to you—he speaks to you in the language of invitation and entreaty; and in that gracious call you may find a sufficient warrant of hope.

2. But you are not left to draw your encouragement by way of inference merely from the call and invitation of the gospel; it comes to you accompanied with exceeding great and precious promises—promises in which God's faithfulness is absolutely pledged, and which you may confidently plead in prayer. These promises are the very marrow of the gospel, and include in them every blessing which we need for time and eternity. It is not one privilege only that is promised, but all the privileges of the covenant—not a partial, but a full and complete salvation, comprising all that Christ purchased, and all that the Spirit imparts. Consider what is it that your soul needs, and see if you cannot find it in one or other of these promises. Are you guilty, and do you stand in need of pardon?—God's promise runs in these terms: "Return unto the Lord, and he will have mercy upon you; even unto our God, for he will abundantly pardon."—Isa. lv. 7. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, yet shall they be as wool."—Isa. i. 18. Are you ignorant and depraved, and do you stand in need of enlightening and sanctifying grace?—God's promise runs in these terms: "Turn ye at my reproof: behold I will pour out my Spirit unto you; I will make known my words unto you."—Prov. i. 23. For, "if ye, being evil, know how to give good gifts unto your children, how much more will your Father in heaven give the Holy Spirit to them that ask him." Are you stout-hearted, and far from righteousness, and do you stand in need of a great deliverance?—God's promise runs in these terms: "Hearken unto me, ye stout-hearted that are far from righteousness; I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."—Isa. xlv. 12, 13. Are you polluted with sin, and do you stand in need of a new heart?—God's promise runs in these terms: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezek. xxxvi. 25, 26. Are you weak, and ready to faint and be discouraged, and do you stand in need of strength?—God's promise runs in these terms: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."—Isa. xxvii. 5. "I will make my grace sufficient for thee; I will perfect my strength in weakness." Are you exposed to danger, and afraid of the wrath to come?—God's promise runs in these terms: "He that heareth my word, and believeth, shall not come into condemnation." "They shall never perish, neither shall any pluck them out of my hand."—John v. 24, x. 28. Are you dying creatures, and do you stand in need of life?—"This is the promise that he hath promised us, even eternal life."—1 John ii. 25. "This is the record that God

hath given to us eternal life, and that this life is in his Son."

So rich and various are the promises of God in the Word. They contain "all things that pertain to life and godliness" (2 Pet. i. 3), and are so great and precious, that "by these ye may be partakers of the divine nature." It may seem that many of these promises belong only to converted men; and it is certain that they will be fulfilled and enjoyed only in the experience of believers. Those "who stagger at the promise through unbelief," or "who stumble at the Word, being disobedient," shall not obtain the blessings of which we speak. But these promises are, nevertheless, exhibited and proposed to all in the gospel, and are expressly addressed, in many instances, to the unbelieving and unthankful; for it is with us as it was with the Jews. "To them pertained the promises;" yet many of them forfeited the blessing through unbelief; and the apostle says, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 1, 2. The promises are really addressed to many who will never experience their fulfilment; for is not Christ *proposed* to all as a Saviour?—and Christ, too, in all his fullness? and are not ALL the promises of God yea and amen in Christ Jesus?

3. But you are not left to question your interest in the promise, or your warrant to appropriate it to yourselves; for, besides calling and inviting you, and giving you liberty to apply to himself, and holding out exceeding great and precious promises to encourage you, God lays his EXPRESS COMMAND upon each of you, and declares that your continued unbelief will be treated as a heinous sin, and visited with fearful judgments. If his Word contained nothing more than a bare *permission*—had it only intimated the possibility of salvation—had it opened a door of mercy, and given me leave to enter in, without the hazard of incurring the guilt of presumption; then, in proportion to the earnestness of my soul, I might have ventured to draw nigh, and put in my plea, casting myself on his sovereign will, and placing myself at his absolute disposal; but when, besides giving me leave, he lays his command upon me—when he tells, not only that I *may*, but that I *should* enter in by that door, and that I *must*, if I would not perish in my unbelief—then I feel that the presumption now lies, not in consenting, but in refusing, to come; and that, God's Word being express and clear, I have no excuse for hesitation, or diffidence, or distrust. For "this is his *commandment*, That we should believe on the name of his Son Jesus Christ" (1 John iii. 23); and "this is the *condemnation*, that light hath come into the world, but men loved darkness rather than light, because their deeds were evil." The first of all duties is *faith* in God's revealed testimony; and when that testimony declares that it is his imperative will that we should "turn and live," the guilt of presumption is incurred, not in obeying that will, but in disobeying it—not in receiving, but in rejecting, his gracious call. When the Jews asked the Saviour, "What shall we do, that we might work the works of God?" he replied: "This is the work of God, that ye *believe* on him whom he hath sent."—John vi. 29, 29.

4. In addition to all these encouragements, I might mention a multitude of *general assurances*, which, al-

though not given in the form of invitations, or promises, or commands, afford ample ground for faith and hope. Such as the general announcement of God's great gift: "God so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have eternal life;" or that of Christ's all-sufficiency: "He is able to save unto the uttermost all that come unto God by him"—"He is exalted as a Prince and a Saviour, to give repentance and remission of sins;" or that of divine mercy towards sinners: "God is good unto all, and his tender mercies are over all his works"—"he willeth not the death of the sinner"—"he afflicteth not willingly, nor grieveth the children of men;" or that of the efficacy of Christ's blood: "The blood of Jesus Christ cleanseth from all sin;" or, finally, that of the certainty of salvation to as many as believe the Word of promise—"for the Scriptures saith, Whosoever believeth in him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 11-13. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15.

The Scriptures afford a clear warrant for our applying these general announcements to ourselves *individually*; for the general call or statement of doctrine is equivalent to a *verbal* offer of grace to each, and we are taught that it is to be thus understood and applied. The general doctrine is—"Whosoever believeth shall not perish;" but Paul specializes that doctrine, and applies it *individually*, in the case of the Philippian jailer, saying, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house."

The Word contains, then, a sufficient warrant of faith and hope; indeed, it is impossible to conceive in what plainer terms a warrant could have been conveyed; and it is our duty simply to believe God's Word, and to apply it to ourselves. Our obligation to obey his Word is co-ordinate, if it be not identical, with our obligation to obey his will. His authority is equally to be revered when it speaks to us in the sweet accents of the *gospel*, as when it is heard in the thunders of the *law*; we are as much bound to believe God when he speaks, as to obey God when he commands. And this leads me to observe,

II. That it is with God himself that in this matter we have to do; and that, while the written Word is the immediate or proximate warrant of faith, yet God's character is its ultimate ground. We believe the truth which comes to us on his authority, because we know that he can neither err nor deceive—that, as the omniscient one, he knows all things; and, as the God of truth, he speaks nothing but what is infallibly true, and promises nothing that he is unwilling to perform. In the Word his faithfulness is pledged, and may be regarded as a security additional to any that we could have found in the general perfections of his nature. He has revealed the purpose and plan of grace—he has exhibited it in the form of express promises, and thereby given us his bond, nay, his oath of security, that "by two immutable things, in which it was impossible for God to lie, we might have strong consolation." And hence, faith in God's Word resolves itself ultimately into confidence in God himself; while unbelief in his Word is declared to be an impeachment of his character, and a distrust of his

truth. Faith implies confidence in the divine Word, springing from confidence in the divine character; and hence, the man who believes is said to *trust in God*, to hope in the Lord, and to set to his seal that God is true;—as is said of Abraham: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform" (Rom. iv. 20, 21); and of Sarah, that she "received strength, because she judged him faithful who had promised" (Heb. xi. 11); and we are exhorted to "hold fast the profession of our faith without wavering," on this ground: "for he is faithful that promised" (Heb. x. 23); "faithful is he that calleth you, who also will do it;" and Mary the mother of Jesus was blessed, because she believed; for "there shall be a performance of those things which were told her from the Lord."—Luke i. 45. Unbelief, on the other hand, implies distrust of the Word, springing from distrust of God himself; for "he that believeth not God hath made him a liar, because he believeth not the record which God gave of his Son."—1 John v. 10.

When we read the Word, therefore, we ought to feel that God is dealing with us, and that it is with God we have to do; and, reflecting on it in this light, can we really feel any difficulty in discovering a warrant for hope towards him? Does he not speak to us!—does he not speak to us graciously!—does he not call, and invite, and entreat us!—does he not hold out great and precious promises!—does he not direct, and persuade, and command us to believe, and live! What warrant would satisfy our desires, if this be insufficient? If the Lord would come down and write out a covenant, and put it into our hands, containing the same assurances and promises which we find in the Bible, would we willingly subscribe it, and would we deem our salvation sure! And why not subscribe our names to the everlasting covenant, which is ordered in all things, and sure!—why not appropriate the promises which that covenant unfolds? Your name is not mentioned in the Word, but your state is described—your character, your wants; so that you may be as sure that it is addressed to you as that you are a man or a woman, a sinner and an alien; and it is simply by *believing* his Word that objective truth becomes matter of subjective experience. When God speaks, it is yours to hear; and hearing, to believe and obey. Does he call you?—Faith says: "Lord, I come; thou wilt in no wise cast me out." Does he promise?—Faith replies: "Lord, I believe; there shall be a performance of the Word that has come to me from the Lord." Does he reveal himself as the *Lord your God*?—Faith answers: "My Lord, and my God!" Does he give a gracious assurance?—Faith converts it into prayer; for God's Word is the warrant of believing prayer, as we learn from the case of David, when he said: "Thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee: And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever."—2 Sam. vii. 27-29. And why may we not turn every promise into a prayer? and every call, and invitation, and com-

mand, into a ground of hope?—for prayer is nothing else than a pleading of God's promises, and hope is nothing else than the persuasion "that there shall be a fulfilment of the things that were spoken by the Lord."

There is much, then, in the Word to encourage a sinner's hope, but there is nothing there to warrant a careless security; there is enough to afford relief to an awakened and earnest spirit—there is nothing to sanction indifference or sloth. The calls and invitations of the gospel are alike gracious and free; but it is still true that, naturally, we are dead in trespasses and sins—that unless we be born again we cannot see the kingdom of God—that many are called, but few chosen; and that the gospel itself, which is the savour of life unto some, is the savour of death unto others. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."—Matt. vii. 13, 14. God's faithfulness stands pledged to every sinner who believes his Word, and pleads it at a throne of grace, that not one jot or tittle of that Word shall fail; but God's sovereignty is not pledged to work faith in all, or to bring all to heaven.

There are some doctrines in the Word which are often regarded, by anxious inquirers, as drawbacks on the freeness, or deductions from the universality, of the gospel call—such as the *doctrine of election*, the *peculiar relation* which Christ bears to his sheep, and the *sovereign dispensation* of the Spirit. And when these doctrines are taken into view, there may be an apparent, or even a real difficulty in stating, at least in formal propositions, what is the doctrinal basis of the universal call, or explaining the *rationale* of the system, so as to remove all mystery. But God's simple Word is the sinner's warrant—the whole Word, indeed, including these doctrines, for no part of revealed truth must be evaded or overlooked—but the Word considered as a message from God to us, declaring his will, and directing us in duty. And thus considered, it will be found that these high and awful doctrines are not designed to annul or impair any one of the calls or invitations—any one of the promises and commands, which it contains—but do afford a very urgent reason why we should make no delay, but flee for our life; striving to enter in before the door is shut, and giving all diligence to make our calling and election sure.

HINTS FOR MINISTERS.

"A word to a minister is worth a word to three or four thousand souls sometimes."

EXPECT much, and much will be given.

Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and, no doubt, God will bless it, and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh! fight hard against sin and the devil. The devil never sleeps; be you also active for good.

But an inch of time remains, and then eternal ages roll on for ever—but an inch on which we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness—constant nearness to God by the blood of the Lamb; bask in his beams, lie back in the arms of his love, be filled with his Spirit, else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

McHEVNE.

THE CHANT OF DEATH.

I AM not of earth, but spirit-born,
Yet the wide world owns my sway;
Its pomp and its might I laugh to scorn,
For all must my will obey.
I visit the halls of dazzling light,
Enter the loftiest domes,
And all is anguish and all is night
Where the King of Terror comes.

I reign o'er the waves of the mighty deep
I ride on the stormy wind—
On every shore where breakers sweep
My ruthless track you find.
I soar on the wings of the pestilence—
Am heard in the tempest's crash;
And when earth is veiled in gloom intense
I sail in the lightning's flash.

Yet oft in the loveliest guise I dwell—
On the light of the clear blue eye;
On the blooming cheek set I my spell—
They wither, decay, and die.
And often I lurk in the night-wind's sigh,
And steal in the youthful breast
And gently, calmly, and silently,
Doth that spirit sink to rest.

And I smile as I mark the youthful brow
Bent over the midnight page,
And list the fond enthusiast's vow
At the shrine of Bard and Sage,
When I have doomed him to sure decay,
And know, while his days are green,
That his toil-worn frame shall pass away
From earth, and "no more be seen."

I care not for pomp or glittering crown,
Serf and lord are alike to me—
For the mightiest king must bow him down
To a mightier king than he.
I speak! and the loftiest head must bend;
From creation's earliest dawn
I have reigned, and my reign shall only end
With the last of woman born.

All things of earth—of air—of sky—
Must yield them unto me;
And the vast and glittering worlds on high
Shall my parting conquest be;
For the heavens shall melt and pass away
Ere the work of Death be done,
And the sun himself shall see decay
Ere my earthly race be run.

The universe with my fame hath rung
Since my banner I unfurled,
And my parting requiem shall be sung
Mid the ruins of a world.
Lord over all with life and breath!
The same triumphant chime
That sounds the dirge of the monarch Death,
Must sound the knell of Time.

—Illuminated Magazine.

RE-EXAMINATION OF DR KEITH'S THEORY OF THE BOUNDARIES OF THE PROMISED LAND.

(Concluded.)

In examining this theory, we shall begin at that part of it which relates to the southern boundary of the land. This boundary the Doctor forms by running a line across the Arabian Desert at a very low point. The line begins at the Euphrates, touches in its course the head of the Red Sea, and passes on to the Nile, where it terminates. For carrying the limits of the land so far southward, our author pleads the authority of Exod. xxiii. 31: "And I will set thy bounds from the Red Sea, even unto the sea of the Philistines;" and of all those passages in which the "River of Egypt" is mentioned as forming part of the southern boundary. The first proof we have already examined; and, if any weight is to be given to the clearest testimonies of Scripture on the point, and if commands, threatenings, and promises given by Jehovah—all of which imply, that the people, though on this side of the Red Sea, were not within the Land of Promise, are to be believed—it must be admitted that the Red Sea, as a boundary, can have reference only to the *Land of Dominion*, and not to the *Land of Possession or Promise*. As to the second proof—the "River of Egypt"—we shall inquire immediately whether this means the Nile.

Let us attend, meanwhile, to the limits fixed by Moses before the Israelites entered the land, as given in Numb. xxxiv. But as, in passages of this kind, the true meaning depends not a little on the translation which may be given to this or that Hebrew preposition, we shall give Dr Boothroyd's rendering; whose authority is entitled to more weight, that he has no theory to support: "And the Lord spake unto Moses saying, Command the children of Israel, and say unto them, When ye come into the Land of Canaan, then your south corner shall be at the Wilderness of Zin, adjoining to Edom; and your south border shall be the utmost point of the Salt Sea eastward. And your south border shall wind to the ascent of Akrabhim, and pass on to Zin; and thence, extending to the south of Kadesh-barnea, it shall go on to Hazar-addar, and pass on to Azmon. And from Azmon the boundary shall wind about to the River of Egypt, and its termination shall be at the sea." It cannot be affirmed that this line was formed by the Israelites stopping short undutifully in their wars of conquest, and leaving the land unpossessed; it was drawn by Moses, at the command of God, before the tribes entered Canaan. Whether this line shall be found to run high or low in the desert, it forms, unquestionably, the southern limit of the Hebrew territory. Had the tribes ventured to carry their wars of extermination beyond it, what authority could they have pled for so doing? As soon as the Israelite had reached this line, he knew that he had come to the limits of his possessions on the south; and that, with regard to the Red Sea, which was still beyond, he could regard it only as the point to which God would enlarge the bounds of his *dominion* at some future period.

Where did this line begin? It began at the southern bay of the Dead Sea. Of this there can be no doubt: "*Your south border shall be the outmost coast of the Salt Sea eastward.*" Commencing here, it was to run southward "*to the ascent of Akrabhim and pass on to Zin.*" In the Wilderness of Zin was to be the turning-point: "*Your south corner* [Boothroyd's translation]

shall be at the Wilderness of Zin." And Kadesh is named as the precise point in that wilderness where the line was to bend and take a westerly course to the Mediterranean. Seeing, then, that Kadesh was the point common both to the eastern and southern boundary, it becomes an important matter to determine the exact position of Kadesh. Dr Keith has placed it midway between the Red Sea and Mount Hor; his object in placing it so far south obviously being, that a line drawn through it might touch, in its westward course, the Red Sea (Gulf of Suez). We submit that Dr Keith is entirely mistaken in assigning it this position; and that the true position of Kadesh was midway between Mount Hor and the Dead Sea, in the Valley of Araba. This is the position assigned to it by Dr Robinson, the highest living authority on Scripture topography; and no other position can agree with the statements of Scripture regarding Kadesh. Let us attend to these.

The Israelites had been wanderers in the desert for nearly forty years, and now we find them leaving the shores of the Red Sea (Gulf of Akaba) where their camp had been pitched for some time, with the design of entering Canaan on the south—an attempt which they had made, without success, thirty-eight years before. The great valley through which they journeyed was, beyond doubt, El Araba, which afterwards became the channel of the Nabathean traffic, and the site of the Roman road to Judea. They moved northwards, having on their right the towering mountains of Seir, and on their left the low stony hills which bound the Wilderness of Wandering, till they came to Kadesh, where they encamped. From Kadesh they sent messengers to the King of Edom, entreating permission to pass through his country. This request was denied, and the people were obliged to relinquish their design of passing through the territory of Edom, and to return by "the way of the Red Sea;" in order that they might "compass the Land of Edom" on the south, which the mountains, sinking a little near the head of the Gulf of Akaba, allowed them to do. "*And the whole congregation of the children of Israel journeyed from Kadesh*" (Numb. xx. 22); indubitably southwards, for they went "*by the way of the Red Sea, to compass the Land of Edom*" (Numb. xxi. 4)—that is, go round it on its southern edge, not being allowed to pass through its northern border—"and came unto Mount Hor." Their first remove from Kadesh, journeying south, was to Mount Hor. Can anything, then, be clearer than that Kadesh was situated on the north of Mount Hor? Dr Keith appears to have been aware of the force of this argument, and therefore he makes the people go *up* instead of *down* the valley; and he makes them pass through the Land of Edom, notwithstanding that we are distinctly told that "*Edom refused to give Israel passage through his border*;" and notwithstanding that it is said, that "*Israel turned away from him*," and that the people journeyed by "*the way of the Red Sea to compass* [go round] *the land of Edom*;" the soul of the people being discouraged because of the way—obviously from being obliged to return once more upon their path. Having passed along by the southern and eastern border of Edom, they appeared in the wilderness on the east of Moab—the very point where we would expect them to appear, on the supposition of their having gone round the mountainous region of Seir.

This puts it beyond doubt that Kadesh, which was the turning point of the southern border, lay on the north of Mount Hor, between that mountain and the

Dead Sea. Other considerations point to the same conclusion. This position fulfils the conditions stated in Deut. i. 2: "*There are eleven days' journey from Horeb, by the way of Mount Seir, unto Kadesh-barnea.*" This phrase—"By the way of Mount Seir"—seems to intimate, that in going from Horeb to Kadesh one had to pass by Mount Seir. By this location of Kadesh, moreover, we see the reason why Israel halted here, when they designed to crave of the King of Edom permission to pass through his land. This point fronts the Ghoeyr, or great mountain-pass through Edom, which was most probably the "highway," as the learned editor of Burckhardt (Colonel Leake) supposes, by which the Israelites proposed to journey through this territory, there being no other valley in the whole range of Seir large enough to admit of the passage of such a body of people. The fact stated in Josh. x. 41, that Joshua smote the Canaanites "from Kadesh-barnea even unto Gaza," tends to the same conclusion. This renders it certain that the country lying between Kadesh and Gaza was inhabited by Canaanites; a fact which agrees well with the position we assign to Kadesh. But if this place is removed south, to near the Red Sea, observe what will follow. The country, in that case, to within a little of the Red Sea, including great part of the Wilderness of Zin, must have been occupied by Canaanites; and as Zin was the Desert of Wandering, great part of the forty years must have been spent by the Israelites in the midst of their enemies; and if they moved north (as Dr Keith makes them do), instead of south from Kadesh, the whole of the long journey between Kadesh and the northern border of Edom must have been performed on a path skirted, throughout its whole extent, by the Canaanites, if it did not lie actually amongst them. No one has yet ventured to advocate either of these suppositions; but both must have been true, if Kadesh occupied the position which Dr Keith assigns it. In fine, as Kadesh was the point from which the spies departed to search the land, their journey from almost the shores of the Red Sea to the borders of Cilicia, and back again, in forty days, impossible before, becomes yet more impossible. Nothing, then, can be clearer than that Kadesh stood, not where Dr Keith has placed it, but at a middle point between Mount Hor and the Dead Sea; and the more any one makes himself master of the topography of this region, the more inevitable, we are persuaded, will be our conclusion to be.

Bending at Kadesh, the line ran westwards, passing, in its course, Hazar-addar and Azmon, till it reached the "River of Egypt," which formed the remainder of the boundary to the Mediterranean. This brings us to the famous question, whether the "River of Egypt," which is mentioned here and elsewhere as part of the boundary of the Land of Promise, is the Nile, or a small stream which formed, in early times, the eastern limit of the Egyptian territory.

It must here be premised, that although we should grant that the "River of Egypt" is the Nile, it would matter little to the theory we are examining. The point which determines the southern boundary is Kadesh; and that we have shown, incontrovertibly, we think, was midway between Mount Hor and the Dead Sea; and all that could now be gained by making the Nile part of the boundary, would only be a small corner of the desert. It would have been otherwise had the southern line touched the Gulf of Akaba. In that case almost the entire of Egypt

on the east of the Nile would have been in the Land of Promise. We are fully persuaded, after a patient investigation of the subject, that wherever the "River of Egypt" is mentioned as forming part of the boundary of the land, it denotes, not the Nile, but a small stream flowing at or near El Arish—the ancient Rhinocorura. Our limits compel us to state the argument in the fewest possible words.

The philological argument which "S." attempts to found on the original terms is not of much weight; but what weight it does possess is in our favour. In Gen. xv. 18, the term נהר מצרים (River of Egypt), not נחל מצרים (Stream of Egypt), says "S.," is employed; and this favours the idea that the Nile is meant. True; but we have already shown that this promise, if any regard is to be paid to the plain meaning of innumerable other passages, must be viewed as referring to the possessions of the whole of Abraham's descendants—or, at least, to the Land of Dominion as opposed to the Land of Possession. In the passage before us (Numb. xxxiv. 5), where the limits of the land are more precisely defined, and in other passages, the term נחל מצרים (Stream of Egypt) is employed. Now, as the Nile ranks amongst the principal rivers of the earth, the term *stream* is one not likely to be applied to it. Moreover, in Josh. xiii. 3, xv. 47, this river (*Nahal Mitsrayim*—Stream of Egypt) is mentioned as being the boundary of the Land of the Philistines towards the south; but the possessions of this people never extended to the Nile; therefore the Nile cannot be here meant. Besides, in the first of these passages it is said to be "before Egypt;" that is, *towards*, or on the *frontier of Egypt*—terms not likely to be employed regarding a river flowing through the heart of Egypt. In Amos vi. 14, it is called "the River (*Nahal*—stream) of the Wilderness"—terms admirably fitted to describe a stream flowing through the desert lands of Rhinocorura, but very inapplicable to a river which watered, like the Nile, so highly cultivated a country as Egypt. The opinion of the Septuagint translators on the point in question is undoubted. They have rendered the "River of Egypt" by "Rhinocorura;" thereby implying that they believed the stream at the town just named to be meant, and not the Nile. Living in those early times, and in the country in question, their opinion is certainly entitled to great weight. With them agree all the early Christian writers on the topography of Scripture—who all, with one consent, place the boundary between Egypt and Palestine at Rhinocorura—the present El Arish; and how the boundary between the two kingdoms should come to be so universally placed here, unless from the fact that here it had been placed from the most early times, it is altogether impossible to conceive; and even ages after these countries had been united into one great empire—a circumstance fitted to cast doubt upon their ancient limits—Rhinocorura continued to be the reputed boundary between Egypt and Palestine. Of this the following fact from Ockley is a striking proof:—Amrou, having conquered Palestine, was about to proceed to Egypt, when he received a letter from the khalif commanding him to return, if still in Palestine; but if he were in Egypt, to remain. The general was apprised of the contents of the letter before the arrival of the messenger, and, after he came, still prosecuted his march. Being come to El Arish, he halted, assembled his officers, and, in their presence, opened and read the khalif's letter. He next demanded

whether the place where they then were belonged to Syria or to Egypt? They answered, "To Egypt."

The attempt of the author to show that the "Shihor" in Scripture necessarily and always means the Nile, is, to our mind, far from being satisfactory or conclusive. That it does so in some passages we admit; but there are others in which the term "Shihor" occurs, where the Nile cannot possibly be meant. Such is 1 Chron. xiii. 5: "So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim." When David thus convoked his subjects, he had been only two years king over all Israel. The most of that time he had been employed in warring with the Philistines—so far was he from having extended his possessions to the Nile, which neither David nor Solomon ever appear to have done. It was not till after this convocation that he entered on those wars of conquest by which he enlarged his dominions both on the south and east. The Shihor, then, mentioned in this passage as the boundary of his possessions on the south, cannot have been the Nile—it must have been some stream to the south of Gaza. Moreover, the very fact that the Shihor is called "Shihor of Egypt," and "Shihor, which is before Egypt," is, in our view, a sufficient proof that "Shihor" does not necessarily mean the Nile—that it was a bounding stream, and not the main river of the country. None of the sacred writers have said the "Euphrates of Mesopotamia;" and no writer at this day would say the "Nile of Egypt." The care always taken to point out the country with which the Shihor was connected is sufficient to show that it was a river of much less note than the Nile. Nor can we agree in the remark of Dr Hales, quoted by Dr Keith—that "the River of Egypt, which is contrasted with the River Euphrates, must also be a great river." Our inference would be just the opposite; for the terms in the promise, "the great river, the River Euphrates," seem to imply that the other was not a great river.

Nor will it mend matters, as regards this theory, to carry the appeal to the geographers of antiquity. Herodotus—the earliest of them all, and, therefore, the highest authority on a question touching the most ancient limits of the kingdoms which he wrote about—distinctly places the eastern boundary of the Egyptian territory at or near the point we have indicated. From many others we select only the following proof (lib. xi. 6):—"ἡμεις διαιρίομεν τὴν Αἴγυπτον ἀπὸ τοῦ Πλινθηνίου κόλπου μέχρι Σαρωνίδος λίμνης. All between the Plinthenetic Gulf and the Lake Sirbonis we reckon as belonging to Egypt." Dionysius Periegetes, who wrote a geographical work, in Greek hexameter verse, in the time of Augustus, makes Egypt to extend on the east to the same point—the Lake of Sirbonis.—Cap. xvii., *De Aegypto*. Pomponius Mela, however, who lived in the next reign, makes the Pelusiatic branch of the Nile the eastern boundary of Egypt, and makes Arabia to commence from Pelusium.—*Pom. Mela*, lib. i., cap. 9. Considerable stress is laid by Dr Keith on the testimony of Strabo. Let us examine it. We admit that, when speaking in a general way of the boundaries of Egypt, Strabo makes Pelusium its extreme limit on the east; and the country between Pelusium and Palestine he assigns to Arabia. At page 1123 (tom. ii., Oxon. ed.), he makes Egypt to lie between the Canopic and Pelusiatic branches of the

Nile; but he speaks in such a way as to lead us to suppose that he refers rather to the basis of the Delta, than to what, even in his day, was accounted Egyptian territory. When he comes to give a topographical description of Egypt, he extends its limits on the west to the Catabathmus (tom. ii., p. 1132); and, in several passages, he speaks of its eastern parts in a way that leads us to think that he viewed them as having extended, formerly, at least, a good way beyond Pelusium. He makes mention (p. 73) of a belief that, in very early times, Egypt had been covered by the sea as far as the marshes at the foot of Mount Casius and the Sirhonic Lake; and when he enumerates the natural defences of Egypt (p. 1159), he speaks of the Arabian mountains, which lie south of Rhinocorura, as protecting it on the east. Certain it is that Strabo makes the Red Sea, so far as it extends, the boundary of Egypt; and, with regard to what lies beyond the line prolonged from the head of the Red Sea to Pelusium, he assigns it, not to Palestine, but to Arabia. But what enables us to reconcile Strabo with the other geographers, and with himself, is the fact that, from the age of Augustus, the parts belonging to Egypt on the east of the Pelusiatic branch formed a province, under the name of "Augustamnica;" and the term "Egyptus" remained as distinctive of the rest. When Strabo mentions Pelusium as the boundary, it is of "Egyptus," no doubt, as opposed to "Augustamnica"—which formed, however, part of the Egyptian territory. Our own opinion is, that the eastern boundary of Egypt was never strictly defined: in some ages it appears to have come nearer the Nile, in others to have extended farther into the desert; but no one, who has examined the subject, will question the statement, that the almost unanimous suffrages of the geographers of antiquity place it near to the Sirhonic Lake, or between that lake and Rhinocorura; and in this they have been followed by the most distinguished geographers of modern times—by Cellarius (cap. xxi.), who makes Rhinocorura the boundary between Palestine and Egypt; by D'Anville (vol. ii., p. 582); and by Pococke (vol. i., p. 136)—both of whom place the boundary at Rhinocorura—and, though last, not least, by D'Herbelot (*Bibliothèque Orientale*, p. 579), who says: "L'Egypte est bornée à l'Orient, par une partie de la Syrie, de l'Arabie Pétrée et de la Mer rouge." And so little inclined are some Oriental geographers to make the Nile the boundary of the Egyptian territory, that they assign the Wilderness of Sinai itself to Egypt: "Quelques-uns ont compris," says D'Herbelot, "aussi dans l'Egypt, le Pays que les Arabes appellent Belad Al Thour, c. a. Le Pays de Tor, ou de la Montagne de Sinai."

Thus, with regard to the southern boundary of the Land of Promise, so far is it from being true that it commenced at the Persian Gulf, and, extending across the desert, finally terminated on the Nile a good way above Cairo, we hold it as incontrovertible that it began at the southern extremity of the Dead Sea, passed on to the south, till it reached Kadesh—a place midway between the Dead Sea and Mount Hor; that here it took a westward course, and terminated on the shore of the Mediterranean, near to El Arish.

We had intended to examine, at the same length, that part of the theory which relates to the northern boundary; but we must bear in mind that our limits are almost exhausted—that it is only a few of our

readers whom we can expect to take a strong interest in this matter; and, above all, that this part of the theory has already been ably examined by the correspondent whose letter we gave in our first critique. To that letter we beg to refer our readers—it will be found in the August Number of last year. It is there clearly shown, from Numb. xiii. 21, that the “entrance into Hamath” was in the neighbourhood of Rehob; and as Rehob was unquestionably situated in the possessions of Asher, it follows that the “entrance into Hamath,” the northern boundary of the Promised Land, was near the sources of the Jordan. We are not able to tell the exact spot, and no one but “S.” will insist on our doing so; but unquestionably it was on the south of Lebanon. All that our correspondent, says “S.,” has ascertained, is, “that there is a Hamath in Naphtali, and a Rehob in Asher.” He has ascertained something more. He has shown the proximity of the “entrance into Hamath” to Rehob, and that the distance of these two places from Kadesh was such as corresponds with the number of days spent by the spies on their journey thither. This, we think, perfectly warrants his inference, that the “entrance into Hamath” was near the head of the Jordan, and at the northern border of the *Land of Possession*. If “S.” can find a *Rehob* and a *Hamath* anywhere else, in close proximity, we shall admit that our correspondent’s inference is not quite so strong, but till he do so, we shall maintain it to be perfectly irrefragable. Besides, our correspondent admitted expressly and unequivocally that the Hamath of the later historical Scriptures, of which Toi was king, was indeed the Hamath of Orontes; he only maintained that the “entrance into Hamath” was not necessarily at, in, or near the same place, especially when he had found a suitable Hamath where.

Let the following considerations and facts also be borne in mind:—The extreme improbability that Mount Casius, if the northern boundary was to be regulated by it, would have been described by the vague terms of *hor-ha-hor* (*the very high mountain*), when it stands at so great a distance from the Land of Possession, and when it occurs on a mountainous coast, where it was so exceedingly likely to be overlooked or mistaken. If the Orontes was the real northern boundary, it is likely that the term employed to describe that boundary would have been the “River of Hamath,” and not the “entrance into Hamath.” The Arvadites, Hamathites, and other tribes, indeed, members of the Canaanitish family, but their possessions formed no part of the “Land of the Canaanites;” nor is the name of any of these tribes once mentioned in the lists of the nations to be exterminated. Joshua, before his death, having appointed men to survey the Land of Promise, divided it by lot among the tribes.—Josh. xviii. xix. The limits of the land, as divided, coincide, speaking generally, with the limits of the land as possessed. In Judg. i. we have an enumeration of the several localities where the old inhabitants of the land still remained; all the places specified are within the limits possessed by Israel. Why is it never charged as a sin upon the Israelites that they did not drive out the inhabitants of the northern Lebanon, and of the deserts on the south and east of Canaan? Why are the nations that remained said to be left *amongst*, not *around* them? To what do all these facts and considerations point, but to the truth so solemnly added after the division of the land: “And the Lord gave unto Israel all the

land which he sware to give unto their fathers; and they possessed it, and dwelt therein?”

In brief, there are two places whose position determines the boundaries of the Land of Promise; these two places are, Kadesh on the south, and the “entrance into Hamath” on the north. The paper which we gave in our first critique proved incontrovertibly that the “entrance into Hamath” could not be far from the sources of the Jordan. In this article we have shown, we think not less incontrovertibly, that Kadesh was only a little way south of the Dead Sea. On the eastern boundary we do not now think it necessary to say a single word.

There are one or two considerations of a general nature, bearing on this theory, to which, in conclusion, we would beg attention. In the *first* place, the interest belonging to a country depends, in no degree, upon its extent. A principle the reverse of this has operated, we suspect (unconsciously, there is no question), in the production of this theory. Although we should grant that the Land of Promise extended to the Euphrates and the Nile, would that have the smallest effect in magnifying the importance and grandeur of the mighty plans for the development of which Providence selected it as the stage, or of heightening the interest attaching to the history of the remarkable people by whom it was occupied? We are aware that some writers, who have taken to themselves the name of philosophers, but who, this particular, have shown themselves to be devoid of a sound philosophic spirit, have succeeded at the limited extent of the Hebrew territory, and the small number of the Hebrew people. But does not history attest that nations with narrow territories have generally emanated greater movements than states whose possessions were immensely more bulky? Whether did the Greeks or Persians run, of old, the more brilliant career? and which of them exerted the most powerful and permanent influence on the destinies of mankind? Whether is it our own little island of Britain, or the almost boundless domain of Russia, which is furnishing, at this day, the most heart-stirring materials for history? Nor do we account it wise to seek to meet the sneers to which we have just alluded, and which, after all, are harmless enough, by an attempt to magnify the extent of the Hebrew possessions; for still it remains a fact, that such were the limits possessed by the Jews—that

in these limits did all the events of their wonderful history take place; nor does our interest reference to the Holy Land extend beyond the narrow strip of territory running along the Mediterranean shore, from the foot of Lebanon to the hills of Gaza.

But, in the *second* place, we may be reminded of the words, “A good land, and a large.” These words were spoken before the age of great kingdoms, and this is enough to explain them. The only great kingdom then on the earth was Egypt; and even Egypt, as regards the really useful parts of its surface, was restricted to the Valley of the Nile. As regards the countries immediately adjacent, with which Canaan is here contrasted—the kingdom of Ogg, and the lands of Ammon, Moab, and Edom—the territory of the Jews was truly “a good land, and a large.” There are kingdoms in Europe, at this day, whose influence and rank are by no means contemptible, but whose territories, nevertheless, are smaller than that of Palestine.

In the *third* place, it ought to be borne in mind,

that if the extensive wildernesses and deserts by which Palestine is surrounded on all sides, save the north, are assumed as forming integral portions of the Promised Land, it becomes difficult, if not impossible, to justify the terms in which it was described by Jehovah: "A good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills. A land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil olive, and honey"—"the glory of all lands." If we make the Land of Promise as extensive as this theory makes it, then we have a country, a sixth part, or so, of which may be capable of cultivation; leaving the remainder covered by sands, destitute of water, visited by noxious winds and dreadful sand-storms, and incapable of being the abode of a civilized and settled people. To a country like this, we feel assured, the terms we have quoted would not have been applied; and for this plain reason, that they would have been altogether inapplicable. But if we restrict the Land of Promise to the limits we have assigned, the description becomes sober truth, and nothing more; for we know not where, on the face of the earth, we shall find another country combining, within so narrow a compass, so many advantages and delights—a climate so healthful and so delicious, a soil so exuberantly rich, a surface so finely diversified, multiplying thus its capabilities without end, and giving to its scenery exquisite beauty and endless variety.

In the *fourth* place, it appears to us, that it was only in a country of limited extent, like Palestine, that the great ends for which God selected the Jews, and settled them in the Promised Land, could be successfully carried out. Any one who compares their polity, both civil and religious, with their country, will see that the one was finely adapted to the other. One leading end of Providence with the Jews obviously was, to keep them separate from the rest of the nations, and yet to have them always before the eyes of these nations. Now, in Palestine, the first end was gained—that of their separation—very effectually by the well-defined natural barriers which, on all sides, surround the Land of Canaan—the sea, the mountains, the desert; and the second end—that of having them prominently before the world—was gained by the advantageous position of their country, as completely as if they had occupied the entire extent allotted to them by the theory under review. Above all things, it was desirable to keep them uncontaminated by the idolatry that prevailed around them; but, in proportion as we enlarge the limits of their domain, we render that end of just the more difficult attainment. It was the purpose of God, not to create a sun to enlighten the earth, but to kindle a lamp to prevent the darkness from wholly overwhelming the world; what was wanted, therefore, was not a wide sphere for containing this light, but a prominent point on which to place it, whence it might dart its rays far into the surrounding gloom. And such a position Infinite Wisdom found in Palestine. The light stationed there illuminated dimly the banks of the Nile, was reflected from the mountain peaks of Armenia, circulated along the shores of the Mediterranean, piercing, though not dispelling, the dense fogs which overhung the lands of Greece and Italy. It could be descried even from the plains of Babylon and the provinces of Persia; shining, not indeed with power sufficient to make it day, but with a pure, steady light, which told that there was a region of the earth where it was day, and inviting all men to come to the light; and engen-

dering, even in the minds of those who resisted the call, a doubt whether there was not a higher Wisdom than any they knew, and a higher Deity than any they adored. And, last of all, with regard to the annual festivals of the Jews, we do not see how their celebration could have taken place in a country of much greater extent than Palestine: "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose." What a hardship would this command have involved, if the Land of Promise had been as extensive as this theory would make it! Those of its people who dwelt by the Euphrates, or on the borders of Cilicia, must have spent a third, at least, and very probably a half, of every year, in journeying between their homes and the capital. In such a state of things, the great annual festivals, not to speak of the numerous offerings, both of thanksgiving and expiation, which the Israelite was required to present in person, in the place of the sanctuary, would speedily have fallen into desuetude.

In fine, most willingly do we give Dr Keith credit for the labour and ingenuity which he has expended in the construction of this theory, and the earnest eloquence with which he advocates and recommends it. As we peruse the pages on which his views on this subject are set forth, we catch something of the spirit of their author, and allow ourselves to be half persuaded that the towering pinnacle of Casius, and the broad rich valley beneath it, with the noble stream of the Orontes, were indeed the boundaries of the Promised Land. But when we pause to inquire on what foundation all this rests—when we compare it with the facts and statements of inspired history, and when we think of the inconveniences which would have resulted to those who occupied so wide a territory—we are satisfied that not only were these not the boundaries of the Land of Promise, but that we have no reason to wish that they had been.

THOUGHT AND DEED.

FROM POEMS, ORIGINAL AND TRANSLATED, BY CHARLES L. KENNEDY, ESQ.

FULL many a light thought man may cherish,
Full many an idle deed may do;
Yet not a deed or thought shall perish—
Not one but he shall bless or rue.

When by the wind the tree is shaken,
There's not a bough or leaf can fall,
But of its falling heed is taken
By One that sees and governs all.

The tree may fall and be forgotten,
And buried in the earth remain;
Yet from its juices, rank and rotten,
Springs vegetating life again.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming,
In other shapes and forms arise.

And Nature still unfolds the tissue
Of unseen works by spirit wrought;
And not a work but hath its issue
With blessing or with evil fraught.

And thou may'st seem to leave behind thee
All memory of the sinful past;
Yet, oh! be sure thy sin shall find thee,
And thou shalt know its fruits at last.

CHRISTIAN LACONICS.

"The leaves of the tree were for the healing of the nations."—
Rev. xxii. 2.

MARCH 15.

If God lays in proportionate grace, it matters not what suffering he lays on.—2 Cor. xii. 9.

MARCH 16.

There is nothing real about the world but its vanity.—Job vii. 3.

MARCH 17.

The gospel proclaims not acceptance at the last, on account of previous working; but acceptance at the first, through simple believing.—Acts xvi. 31.

MARCH 18.

Full pardon and full joy may well be expected from a full Saviour; for in Christ all fulness dwells.—Col. i. 19.

MARCH 19.

It is vain to expect calm spiritual peace apart from clear scriptural views.—John xvii. 17.

MARCH 20.

Believers are justified now on account of the work of Christ for them; and they shall be glorified according to the work of the Spirit in them.—Gal. iii. 13; Matt. xxv. 21.

MARCH 21.

He that seeketh freedom must seek faith; for it is faith that breaks off the chains which unbelief binds on. Luke xvii. 6.

MARCH 22.

Blessed is he that would rather grieve his dearest earthly friend than grieve the Spirit. Eph. iv. 30.

MARCH 23.

Saints enter into rest even now; and none can enjoy their future who do not partake of their present rest.—Heb. iv. 3, 9.

MARCH 24.

A sure mark of a tender conscience is a readiness to suffer rather than to sin.—Heb. xi. 25.

MARCH 25.

Saints may have conflict and prayer in the beginning, but they shall have victory and praise in the end.—Ps. cxxvi. 6.

MARCH 26.

Many wish to seem right, but the Christian wishes to be right.—Ps. xix. 12, 13.

MARCH 27.

We may be the administrators, but we are not proprietors of the things we possess.—Ps. xxiv. 1.

MARCH 28.

The believing sinner will find in Christ, not only sufficiency, but security of the most absolute kind.—Col. ii. 10.

MARCH 29.

How many would rather have their praises sounded by men, than have their souls saved by God!—Matt. vi. 2.

MARCH 30.

It is not to the mere teaching of a child, but to the training, God gives the promise.—Prov. xxii. 6.

MARCH 31.

The more saints exercise their graces, the more they increase their enjoyments.—Ps. xcii. 12–15.

APRIL 1.

There is but one sower and one seed, but there are four soils; if there is no fruit, the fault is in the soil.—Matt. xiii. 18.

APRIL 2.

Saints must do more for Christ than others; for Christ has done more for them than for others.—Matt. v. 47.

APRIL 3.

What should be with men the chief end of their being, is also with most made no end at all.—1 Cor. x. 31.

APRIL 4.

He who ceases to be fervent, will soon cease to be frequent, in prayer.—Job xxvii. 10.

APRIL 5.

Not to enjoy softness, but to endure hardness, is the present portion of believers.—2 Tim. ii. 3.

APRIL 6.

Weep not for those who have died in the Lord; they are not dead, but living—not sad, but rejoicing.—Rev. xiv. 13.

APRIL 7.

Much that is bigotry with the world is truth with God; and much that is charity with the world is mockery with God.—Isa. lv. 8.

APRIL 8.

All God's blessings come as gifts—all God's curses come as wages; the former in grace—the latter in justice.—Rom. vi. 23.

APRIL 9.

Let saints be sure that, however varied or severe their trials be, they are among the "all things" that work together for good.—Rom. viii. 28.

APRIL 10.

It is their permanency that gives such sweetness to heaven's joys, and such bitterness to hell's sorrows.—Matt. xxv. 46.

APRIL 11.

Our robes, to be white as snow, must be washed in blood.—Rev. vii. 14.

APRIL 12.

What philosophy but pretends, Christianity performs.—1 Cor. i. 21.

APRIL 13.

Heaven will have all the sweetness of meeting, and none of the bitterness of parting.—Rev. xxii. 1–5.

APRIL 14.

Many who see the love of the Father in devising redemption, and the love of the Saviour in executing it, forget the love of the Spirit in applying it.—Rom. xv. 30.

N.B.—The reader is requested to confine his attention to one of these "Laconics" daily, as he will find "each day's provender, perhaps, sufficient for each day's digestion."

TOPICS FOR THE NEXT ASSEMBLY.

In our last Number we directed the attention of our readers to certain matters connected with the *external* organization of the Free Church, which, we trust, will more or less engage the serious attention of the approaching General Assembly, viz., the refusal of sites by some of our large proprietors—the efforts necessary for extending the knowledge of the truth in destitute districts of Scotland, both in town and country—for erecting manse and schools in connection with all our places of worship; and the whole arrangement and constitution of our new college.

We now proceed to call attention to some points of *internal* arrangement, to which it is, perhaps, equally necessary that the attention of the collective wisdom of the Church should be turned. Amongst these we mention,

I.—THE PERMANENT COMMITTEES OF ASSEMBLY.

It is unnecessary to refer to committees for *temporary* purposes, as any inconveniences which may arise in such committees can be easily obviated. But it might be well that the serious attention of the Church were turned to the arrangements connected with all committees which are intended to be *permanent*, with the view of devising or adopting plans by which their efficiency may be still further promoted. The success which has already attended our missionary and other schemes, has afforded ground of earnest thankfulness, and reflects the utmost credit on those to whose energy such success must, under God, in a great measure be traced; but it may be well to review our actual position, now that we can do so calmly, and see whether still greater achievements are not within our reach, and whether prospective evils may not easily be avoided.

A vast change has taken place in our position as a Church, and in that of our committees. In former times the committees of Assembly, with, perhaps, the exception of that on striking the fairs, were merely nominal bodies. Dr Chalmers called them “pall-bearers,” to carry questions to their graves. Even after the evangelical party were called to lead the counsels of the Establishment, the interests managed by her committees were only beginning to be seen in their proper magnitude; but our position is still more important now. The attention of our committee is not only directed to the support of the ministry—to the erection of churches, manse, schools, and colleges at home—to the Jews, to Canada, India, and the whole world abroad; but immense funds are placed at their disposal, and there is reason to think that still greater funds would be raised if our agency were more extended. It is so far well that the Free Church at once got over the difficulty—which other Churches are still scrupling about—the payment of agents to manage some parts of her public business; but it is worth considering whether our present agency will be permanently sufficient. Our Wesleyan friends—whose missions are admitted to be models for the world—appoint some of their most eminent ministers to devote their entire time to the working of her vast enterprises. In how far our Church could with propriety imitate such an example, may be worthy of consideration; but, at present, it is clear that our system is not perfect. Whether the efforts of a whole man should be devoted to each of our Schemes,

or at least to the most important of them, may be a question; but what have we got at present? The scraps of spare time of some of the hardest working ministers in Scotland, or perhaps in the world, distracted amidst a multitude of objects, each claiming a share of their regard. And what has been the result? Some of our men have given the effort up in despair, whilst others of our most valuable ministers have been broken down under the weight of accumulated toils. A few of the more robust and Herculean still hold out; but we suspect that they will be the first to confess that some arrangements, more perfect than the present, are eminently desirable. The only difficulty is, to make such arrangements in consistency with the spirit of our Church, and so as most effectually to secure the object in view, without damage to other interests. The subject is worthy of serious consideration.

One other topic in connection with the committees of Assembly deserves serious attention. We think the General Assembly ought to prohibit its committees from becoming, in any degree, mercantile bodies. We do not refer at all to the cheap publication scheme, which does not, in our opinion, fairly come under this designation. Its object is *not to make gain*; but simply to secure for the people, at as cheap a rate as possible, the valuable works of our old divines. We regard this as a most legitimate and laudable object. But the case becomes totally different, when a committee of the Assembly becomes, in effect, a bookselling company, and publishes a book in the hope of thereby realizing a revenue. This has been done by the Psalmody Committee, we believe inadvertently. They have published an excellent book of sacred music, likely to be of great permanent benefit to the Church. The object also, to which they proposed to devote the *profits* of this book was excellent, viz., the promotion of sacred music. But what would be the result were this continued? The vast agency of our Church, established for spiritual purposes, would stand before the mercantile world as a rival in trade. The Church would have the aspect of being at once a mercantile and spiritual corporation—trading with one hand and begging with the other; the members of committees would become liable to actions of damages, and all the other contingencies of merchandise; men who know nothing of business, would be at the mercy of those whom they employed; in short, a variety of most serious consequences would soon arise, some of which we may not at present be able to anticipate. All the committees of the Free Church should, in our opinion, act under the impression that they are appointed only to stimulate and direct the spiritual energies of the Church; and that by the use only of appropriate scriptural means. They are not responsible for not being able to do more than the people, by their spontaneous contributions, give them the means of doing; and although it may often be their duty to call books into existence as well as churches, let them abjure the idea of doing either under the odious aspect of a pecuniary speculation. We trust this point is so plain, that it only requires to be stated to secure the unanimous assent of the Church; and we earnestly trust it may not be necessary even to have a discussion in regard to it. Let all our measures, which involve mercantile transactions, be handed over, by public competition, to be managed by mercantile men, and let the Free Church and her committees keep rigidly within the lines of the spiritual province.

II.—TRANSLATIONS OF MINISTERS.

An overture has been sent to the Assembly by the Presbytery of Edinburgh, requesting the supreme court to consider the principles according to which the translations of ministers ought to be conducted, and especially the place which the will of the minister himself ought to occupy, and the influence it should exert in all such transactions. The overture arose out of the case of Mr Gregory's proposed translation to Dundee, the circumstances of which are, of course, well known to our readers. The members of presbytery were, with one or two exceptions, unanimously in favour of the translation; but Mr Gregory declined to accept the call—which the congregation in Dundee afterwards withdrew. With a view of having the general question fully discussed, apart from any case, the matter was sent up to the Assembly, by means of an overture. The question is one of considerable importance, and not without difficulty. We are not sure that any absolute rule can be very positively laid down in regard to it, whilst in practice there have been extremes every way, both in the proceedings of ministers and of Church courts.

There are certainly two extremes to be observed in the conduct of ministers. Some ministers, when they receive a call, profess a total indifference whether they are translated or not. Now this appears to us so unaccountable, that we will not even attempt to explain it. The pastoral tie is of such a nature, that it is almost as possible to suppose a man absolutely indifferent whether he is to lose his wife, as whether he is to be taken from his congregation. A man may be perfectly prepared to follow whatever course his brethren may suggest; although we suspect he will, in almost every case, have a tolerably decided opinion of his own, the benefit of which they are entitled to have in coming to a decision. But it is to be feared that, in some of those cases of professed indifference, the real principles of action are concealed, or may not be seen in their proper light by the person himself. There lurks in the man's mind wish to be translated, but he shrinks from avowing it to his congregation, who, it may be, are warmly attached to him—he desires not to bear the odium himself, but he has no objection to throw it upon the Presbytery—a proceeding which sometimes has the effect of giving the translation a measure of importance which in itself it may not merit. This is one extreme. It is a very odious one, and we are glad, in every case, to see such measures defeated. But there is an opposite extreme on the part of ministers—that of taking up a position so determined against all attempts to translate them, as to set the opinions of the members of presbytery at defiance. Observe the consequences of this. It seems to overturn much of the past history of the Church. We find Rutherford and Henderson translated very much against their private wishes; but for the great and manifest good of the Church. It seems to require a complete change in our present arrangements in regard to translations, which seem to be framed upon the theory that Church courts have power to translate ministers. Why summon parties—why meet—hear all having interest—engage in prayer for divine guidance—why give opinions as members of a court of a Church of Christ—if, after all, the matter is to be solely and finally decided by the mere will of the individual minister? Upon such a supposition, these previous proceedings are absurd and uncalled

for. But, again, how far may this be carried? A man occupies a position, for the discharge of whose duties he turns out not to be in every respect very well qualified; his congregation dwindles away, and the cause is virtually ruined in the district. This man may be very much fitted to be useful in a less prominent and important situation, and the people of such a situation are most anxious to have him; but he does not see it to be his duty to move. In such a case, is the business of the Church just to look tamely on—to give this man, as before, his proportion of the Sustentation Fund, and wait for better times? Or, a man may be in a very obscure situation and yet, by his talents and attainments, fitted to adorn the highest station in the Church. Important congregations may call him—the Church may absolutely require his help; but he may love study and retirement, and may refuse a place in the front of the battle. Is there no remedy for this? These are, of course, the other extremes, in so far as ministers are concerned.

There are two extremes also, in so far as presbyteries are concerned. The one extreme—of course a very odious one, were it at all likely to become general—is, that of the presbyteries exercising a lordly power over ministers, without a regard to their feelings and wishes. It is clear, that as a general rule, no man will labour heartily where he does not labour willingly, and that there may be many reasons which influence a minister in desiring or declining a translation which he may not be disposed to state, or concerning which, if stated, presbyteries may not be very well able to judge. A minister's own opinion will, therefore, generally have all but paramount weight. But, on the other hand, for presbyteries to throw up the power of judging altogether, seems an extreme in the other direction; and it is instructive to know that the Church courts of the United Secession have passed through both extremes. At first, they carried the power of determining the localities in which their ministers were to labour to the verge of despotism; and this being found inconvenient, latterly they have virtually abandoned that power altogether. We have heard men well acquainted with the subject remark that the last end was worse than the first. But the subject is not without difficulty, let it be taken up by the Free Church calmly, and as the result of full deliberation.

The great difficulty in the question, viewed abstractly, lies in the principle that *mutual consent*—not the consent of the *people* only, but of the *minister* also—is necessary in forming the pastoral tie; so that if this consent is positively withheld, it seems difficult to proceed. But, on the other hand, the question is, Whether, in a Presbyterian Church, a man is not, in some sense, the minister of the whole Church, and bound to have his will, in so far as his actual sphere of labour consists, regulated by that of the general body—whether a man is entitled to take what he conceives to be the advantages of a Presbyterian Church, whilst he refuses what he may reckon its drawbacks—whether you can at once have the strength of Presbytery, and the absolute individual liberty of Independency? If this latter view should be taken, another question will immediately arise, in regard to the General Sustentation Fund. It is questionable in how far that very Fund may not hereafter become, to a great extent, the cause of the practical inconvenience to which we have referred. A man who has his dividend of £100 a-year, come what

will, and whose necessities are limited, can afford to continue with any congregation, however unprosperous, if his situation is otherwise pleasant. But, in such a case, the Church is employing means to defeat herself, and it will be a question, in how far such cases ought not to be made exceptions to the general rule, and the matter left to right itself by the operation of the scriptural maxim: "If any man will not work, neither shall he eat."

III.—PRESBYTERIAL VISITATIONS.

That our presbyteries should in some way maintain a vigilant superintendence over the congregations within their bounds, seems not only in essential accordance with the fundamental principles of our scriptural constitution, but with the universal ancient practice of the Church. Without such a superintendence, our system degenerates into the worst form of Independency; and, amongst the other evils of Moderatism, the extinction of presbyterial visitation must certainly not be reckoned the least. We are glad to see a determination to revive the system, and that the subject will come before the ensuing Assembly, both by overtures and appeal.

It is desirable that some general directory were made to guide all the presbyteries of the Church in conducting the visitation of congregations. This will both come with far more authority from the Assembly, make sure that the subject is more thoroughly considered in all its bearings, and prevent any rules that may be laid down from assuming a local and personal aspect. There are some preliminary general principles, however, which we think it important to state. It is not possible that large presbyteries can, in a body, visit all the congregations within their bounds; and we suspect that the attempt to do this in more recent times, led, in some measure, to the discontinuance of the practice of presbyterial visitations altogether in the larger presbyteries, whilst the smaller ones followed the example. Now it appears, both from Scripture and the early history of our own Church, that presbyterial visitations were made by the more simple plan of delegates appointed for that purpose by the respective presbyteries. We quote specimens of this from vol. i. of the "Miscellany of the Wodrow Society," pp. 459, &c. We modernize the spelling; and the passages quoted will be found to illustrate other points besides that to which we have referred:—

"VISITATIONS OF THE KIRK OF HOLYROODHOUSE.

"*Visitation in June 1583.—The 11th of June 1583.*

"The which day Mr John Davidson, Moderator of the Presbytery of Edinburgh, and Mr Nicol Dalglish, Commissioners of the said Presbytery, being present at the Assembly of the Kirk of Holyroodhouse, before their communion this order was observed as follows:—

"In the first, after the invocation on God's name, John Brand, minister of the said kirk, *being removed*, it was required by the said commissioners, if any person or persons had anything to lay to the said John's charge, in doctrine, office, life, or conversation? Who first, the whole with one voice, praised God for the doctrine of the said John, which they found continually true, profitable, and diligently used, &c. And for the office in executing of discipline, the most part praised God, &c. Notwithstanding, it was laid to his charge by one brother, that the said John had

over suddenly published one man's name in pulpit; *Secondly*, He was charged by some other brethren that he was some part negligent in visiting the sick, and in seeking of reconciliation among persons being at variance.

The said John being called, answered as touching the first. He rather asked God's mercy that he had been so slack, and so long delaying the publishing of the relapsed fornicator, who began to make his repentance, but fell back from the same; and further affirmed, that he did nothing in that case but at command of the session—who, being present, affirmed the same.

"As touching the visitation of the sick, he declared that he was evermore most willing and glad to visit the poorest creature, being advertised and required thereunto, in the very night season; and further required, if any person or persons could say of their conscience that ever he was charged or refused.

"As touching the third, he affirmed it, that the contrary was true, one thing excepted, viz., being often times to be chosen to be judge or arbiter in civil matters, he had for just causes refused it. And touching wives, *flying*, that by oft reconciling, and without fear of punishment, they were growing the more ready in daily *flying* in the gait. In all other controversies, he took God to witness he was most willing and ready to take pains for agreement," &c.

Again—

"26th November 1588.

"According to the commission given to Mr Robert Pont, Mr John Davidson, and Mr William Watson, the 12th of this instant, to visit the Kirk of Holyroodhouse."

Again—

"26th September 1598.

"Ancient the commission given the 12th of this instant, to certain brethren, to visit the Kirk of Holyroodhouse," &c.

From all these extracts, it appears that our ancestors, instead of attempting to visit congregations by the cumbrous and unwieldy apparatus of a whole presbytery moving at once, accomplished the object easily and effectually, by appointing a certain number of commissioners. The whole Presbytery was divided into committees, we presume; and congregations were visited by delegates, as we now visit schools. The Presbytery of Edinburgh have resolved to recommence this ancient practice. In the smaller presbyteries, such subdivision may be unnecessary; but wherever it is required, we trust it will be adopted at once.

In two other respects, however, the example of our ancestors ought to be a beacon to warn us. The plan of *removing men*, then universally resorted to, and asking questions about them behind their backs, seems to have been borrowed from the dark ages. It seems little fitted to promote justice, and eminently calculated to foster jealousy and suspicion. We trust that all questions in regard to our ministers and elders will be put face to face. It will be seen also, how important it is to avoid mere vague general questions, such as "What have you to say about the minister?" &c., or questions the answer to which may be a mere matter of opinion, and not a statement of fact. The great business should be to elicit specific facts; and, instead of allowing vague charges to be made in general language, men should be punished as slanderers if, as in the case of some of Mr Brand's hearers,

they bring general accusations which they are unable to prove, perhaps merely to gratify some malignant personal feeling against a faithful minister. Nor should the mere opinions of ministers, elders, or deacons, be taken in regard to the spiritual state of their congregations, or on any other subject. The presbyteries should bring out information on which to found their own opinions, and should warn, approve, or admonish as circumstances may seem to require. The rule is, "By their fruits ye shall know them."

In the first instance, presbyteries should see that the whole machinery for administering the Word and ordinances is fully set up within their bounds, and vigorously plied. Next, they should direct their attention to the spiritual results which may be expected to accompany the means of grace, and to the removal of any hindrances which may stand in the way of the promotion of the cause of God. We trust the whole subject will be taken up by the Assembly, and a wise and comprehensive directory framed. And we should like to see a return to this ancient and salutary system on the part of other Presbyterian Dissenters.

LETTER FROM REV. DR CANDLISH.

TO THE EDITOR OF THE FREE CHURCH MAGAZINE.

(Continued from page 67.)

A DESIRE to facilitate the sinner's coming to Christ, and closing with Christ—to help him over the great gulf (which, on this side of the grave, is to none impassable) that divides a state of reconciliation from a state of enmity—weighs with many who dislike the restriction or limitation of the work of Christ, and of the whole of his saving offices and relations, to the people actually, in the end, reconciled. Now, it might tend to remove, in part, such a feeling of repugnance, were it borne in mind that it is not at all *this* feature of the salvation of the gospel which is presented to the sinner, in the first instance, as the ground or warrant of his believing, and the motive or inducement for him to believe; but *another aspect of it altogether*, which is not in the least affected by the former; the aspect, namely, which that salvation exhibits, as in its nature suited, adapted, and applicable to the case of each individual sinner, and in its terms freely and unreservedly offered, and by an absolutely gratuitous grant or deed of gift, conveyed and made over to the acceptance of every individual sinner who will have it. True, it may be said, all this liberality in the ostensible proclamation and front scene, as it were, is well; but there is the fatal contraction and drawing in behind. Nay, we reply, there need be no reserve in the matter. The exclusive reference of the work of Christ to those actually saved by it may be, and must be, announced. But this does not hinder the work being, in its very nature, such that each individual sinner may see and feel it to be what meets, and what alone can meet, his case—or the terms on which an interest in it is bestowed being such, that each individual sinner may also see and feel it to be freely and fully within his reach, if he will take it. We go farther, and venture to add, that it is the very exclusiveness, so often complained of, which imparts to the work of Christ that character of special and pointed adaptation to his own case, so readily apprehended by every sinner truly sensible of his sin, and which makes the free offer of an interest

in it so very precious and welcome; inasmuch, that if my soul be really groaning under the burden of sin, whatever difficulty I may feel in getting over the decree of election, or the doctrine of the necessity of the Spirit's agency in producing faith, I ought not to feel, and sinners so situated do not, we believe, usually feel, the pressure of any difficulty on the side of the work of Christ; but, on the contrary, I would not wish to have it more extended, lest it should cease to be what it approved itself to be on a first glance, and on the first awakening of a desire towards it—namely, a complete remedy for all my soul's disease, through the substitution of him who bears it all in my stead. The real truth would seem to be, that the universality so much in demand, and admitted to be so indispensable, is not the universality of an actual interest of any kind, in anything whatever that is Christ's, but the universality of a contingent or possible interest, of the most complete kind, in all that is his: and what I need to have said to me for my encouragement is, not that I actually already have something in Christ, but that having now nothing in him at all, I am freely invited, exhorted, and commanded at once to have Christ himself, and then in him to have, now and for ever, all things.

But the transition from this warrant to have, to the actual having—the translation of the contingent into the categorical—the transmutation of the objective gospel offer, Christ is thine (as the saying is), *for the taking*, into the subjective gospel assurance, Christ is mine, *in the taking*, that, now, is the difficulty; a difficulty which, more than any other, has vexed the ingenuity of practical and experimental divines, especially since the era of the Reformation. It is a difficulty which was not much felt, either on the first proclamation of the doctrines of grace in apostolic times, or on the first recovery of these doctrines out of the rubbish of Popery. The fresh and authentic simplicity of a newly awakened or revived soul, bursts through all entanglements, and asks no questions; but, with a deep conviction of sin, and a bright discovery of the Saviour, frankly and unhesitatingly makes the obvious application, and rejoices in it. At each of the times referred to, for at least a brief moment, all was fresh and authentic; nor, even in the most doubtful and suspicious age—the most to be doubted, or the most apt to doubt—have there ever failed to be multitudes, converted and become as little children, who have been content to know that Jesus Christ came into the world to save sinners, of whom, each has been ready instinctively to add, I am chief; and they have found that knowledge enough. This is our comfort, in attempting to thread the mazes of an intricate inquiry, that to babes in Christ the Spirit opens up all mysteries, and unties or cuts every knot. At the sametime, for minds of a more restless turn, and with a view to errors to be shunned, the inquiry cannot be declined.

The inquiry may be regarded as having respect to the office, the nature, the warrant, and the origin of saving faith.

1. Let the office of faith be considered, or, in other words, the place which it holds, and the purpose which it is designed to serve, in the economy of grace. Let the question be asked, Why is the possession of all saving blessings connected with faith, and with faith alone? It is easy, at once to dismiss all answers to this question which would imply anything like a plea of merit, or a qualification of worthiness in faith.

It is, doubtless, in itself an excellent grace, most honouring and acceptable to God and his beloved Son, as well as most becoming and ennobling to him who exercises it. It is, moreover, the source of all excellence, working by love, and assimilating its possessor to God himself; for, by "the exceeding great and precious promises" which faith receives, we "are made partakers of the divine nature." But to represent it as saving or justifying, on account of its own excellency, or the virtue that goes out of it, is to build again the covenant of works—making the good quality of faith, or its good fruits, our real title to the divine favour and eternal life, instead of the perfect obedience which the law requires. In this view, the dispensation of grace, brought in through the mediation of Christ, consists simply in a relaxation of the terms of the old natural and original method of acceptance—not in the establishment of a method of acceptance entirely new. Again, it is easy to answer the question which has been put, by an appeal to the divine sovereignty, and the undeniable right which God has to dispense his liberality in any manner, and upon any footing that may seem good to him. This, undoubtedly, is the *ultima ratio*, the final explanation or account to be given of the arrangement in question—that God is free to connect the enjoyment of the blessing with any act on our part that he may be pleased to appoint. But this summary argument, or answer from authority, though it may silence, cannot satisfy; and, on the particular point at issue, it is in accordance both with reason and with Scripture, that we should be not merely silenced, but intelligently satisfied; for, thus left, faith would be as much the mere blind fulfilment of an arbitrary or unexplained condition, as the doing of penance, or the undergoing of circumcision, would be; and no sufficient reason—indeed no reason at all—could be given, why life and salvation should be inseparably and infallibly annexed to the one more than to the other.

Is faith, then, to be viewed, in this matter, as a condition, in any sense, or to any effect? Is that properly its office or function? Setting aside, on the one hand, the idea of a condition of moral worth or moral qualification, on the part of man; and, on the other hand, the notion of a condition of mere authoritative appointment, on the part of God, as if faith were one of several kinds of terms, any of which he might indifferently, at his own mere good pleasure, have selected and chosen—there remains one other aspect in which faith may be regarded—as a condition of necessary sequence or connection—a *conditio sine qua non*—as that without which going before, in the very nature of things, and by the necessity of the case, the desired result or consequence cannot be obtained. In this view, it may be said, without impiety or even impropriety, that God requires faith in those who are to be saved, because he cannot save them otherwise; so that, as "without faith it is impossible to please God," so without faith it is impossible for God to save men; for God saves men in a manner agreeable to their rational and moral nature, as intelligent, conscientious, and accountable beings. Hence generally the office or function of faith, as distinguished from its nature, may be said to be this, namely, to effect and secure man's falling in with what God is doing. But more particularly, in determining the office or function of faith—the purpose it is designed to serve—what, in short, renders it indispensable—much will depend on what it is that God is doing, in saving sinners, and especially on the extent and man-

ner of the use which he makes of the sinner's own co-operation or instrumentality.

Take, for example, any saving work of God, in which man's own agency is employed. This is the simplest class of cases, in which, indeed, there is no difficulty at all. God is about to save Noah, when the flood comes; and this salvation is by faith. Why so? What, in this instance, is the office or function of faith? Evidently to set Noah to work in preparing the ark, "wherein few, that is, eight souls, are saved." For this end God gave the promise, which Noah was to believe, and on which he was to act. So also, when he was about to make Abraham the father of the promised seed, he required faith, and for a similar reason; because, without Abraham's belief, the promise could not have been accomplished. In these cases, it is not merely from any abstract delight which God may be supposed to have in receiving the homage of a believing assent to His word, nor out of a regard to any barren honour thereby done to His name, as the God of veracity, and faithfulness, and truth, that He requires this act or exercise of faith; but for a more immediately practical end, and, if we may so speak, with a business view—that faith being the indispensable prerequisite, or *sine qua non*, to the setting in motion of the human agency or instrumentality, on which the attainment of the end sought depends.

The case is somewhat different, and the explanation perhaps not quite so simple, when we pass to another mode of procedure on the part of God, and take, as an example, an act, or work, or transaction, in which all is done by God, without any co-operation or agency of man. Why is faith required now? What is its function? Not evidently, as in the former instances, to execute or perform anything, but simply to acquiesce, or to APPROPRIATE. For there is the same necessity for appropriation here as there was in these former instances for performance, that the saving work of God may be effectual. That work, we here assume, is complete and finished, independently of any co-operation on the part of man; faith, therefore, on his part, is not needed for any work to be done by him. For what, then, is it demanded? Is it merely that the individual believing may have an intelligent apprehension of this work, and may admire it, and be suitably affected with all the sentiments and emotions which it is fitted to call forth? Is this what God immediately and most directly seeks when he unfolds his plan of justifying mercy through the righteousness of Christ, and asks you to believe? Is it merely that your faith may lead you to have a right conception of that plan, and do justice to it, and approve of it? Is it simply that he may have your signature, as it were, and setting to your seal, to justify his wisdom and love in the scheme of redeeming grace? Nay, it is not your approbation or admiration that he desires; but your appropriation of it—your acquiescence in it—your personal application of it to yourselves; and for this end he requires in you faith, otherwise the requirement of faith, in the matter of the sinner's justification, has no meaning or propriety.

Thus, then, in the divine arrangements, where anything is left to be done by man himself, the office or function of faith is properly that of a motive prompting to action; but where, on the other hand, as in the justifying of the ungodly, all is done by God, and the act of justification proceeds upon no

work of man, but on the finished work and perfect righteousness of Christ, instead of a motive to any act, faith rather takes the character of a mouth, or hand, appropriating all as already done. Hence the fitness of such expressions as receiving, embracing, closing with Christ—all describing the office or function which belongs to faith as that which carries and makes sure the sinner's consent to be saved freely by grace, through the redemption that is in Christ.

II. A right and clear understanding of the office or function of saving faith, may go far to supersede, if not to settle, the question respecting its nature. Let it be remembered, then, that the reason why faith is required or appointed at all, as a step in the accomplishment of the Lord's purpose, is not any grace or beauty in faith itself, making it generally acceptable to God and useful to man; but this special virtue which it has, that it provides for and secures man's falling in with what God is doing, and taking the place which God assigns him, whether it be, as in his sanctification, actively to "work out his own salvation with fear and trembling; since it is God which worketh in him both to will and to do of his good pleasure" (Phil. ii. 12, 13); or, as in his justification, to appropriate the free gift of God, and make it his own. Now, if we comprehend in our idea of the nature of faith, all that is essential for this office or function which it has to discharge, then, it would seem, besides a rational conviction of the understanding, there must be included in it, or associated with it, some corresponding affection of desire in the heart; otherwise it is not explained how it either acts as a motive, or appropriates as a hand or handle.

There is, indeed, a difference of statement on this point among those who hold substantially the same sound doctrine, which need not, however, occasion much embarrassment, if the parties mutually understood one another. Thus some are anxious to make the intellectual part of our nature exclusively the seat of faith, properly so called; faith, according to them, being altogether an act or exercise of the understanding, weighing the evidence submitted to it, and drawing the legitimate or necessary conclusions; and faith in God being simply the belief of what God says, and because he says it. There is an advantage, as they think, in thus isolating the bare and simple act of believing, and separating it from any process going before or coming after, and viewing it as simply the state of the mind assenting to certain truths, on the testimony of Him who cannot lie; a state not at all differing, as to the nature of the thing done, from that of the mind assenting to truth of any kind, on the authority of a credible witness.

The advantage of this way of considering faith is chiefly twofold. In the *first* place, it most effectually puts away and puts down the Popish or Semi-popish notion, of implicit faith, or of a blind reliance on the supposed communication of spiritual blessings to the soul by a mystical charm, or sacramental virtue, or some process guaranteed by the priest, of which he who is the subject of it need have no knowledge or cognizance at all. That the faith with which all saving blessings are connected, is a reasonable act of an intelligent mind, not merely taking the thing said to be done upon trust, but understanding and assenting to what is done, is a great scriptural truth, and a great safeguard against the delusions of the Man of Sin. It is sanctioned by such passages as the following, in which, after dwelling on

the fact that the gospel system is foolishness to the world, the apostle is careful to explain that it satisfies the reason, and carries the intelligent assent of the upright or sincere inquirer:—"Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

—1 Cor. ii. 6, 7. Again, in the *second* place, this view tends to divest faith of that character of unknown and mysterious peculiarity, which is apt to make it appear, in the eyes of an anxious inquirer, so very recondite an exercise of soul—so very unattainable a grace. Such a one is told of the necessity of faith, and hears much of its workings and experiences; and conceiving that it must be some high and singular attainment, altogether different from the ordinary actings of the mind, he harasses and perplexes himself in groping after this unknown something, without which, it seems, he cannot be saved; and so, he either involves himself in a labyrinth of inextricable difficulties, or elaborately gets up some frame or feeling which, he thinks, answers the descriptions usually given of faith; whereupon, having got, at last, as he imagines, the key, he seems boldly to enter into the treasury. It is manifest that the alternation, or transition, or vibration, as it were, here, is between absolute helplessness on the one hand, and a subtle form of self-righteousness on the other; and it is a safe and blessed relief for such a mind to have faith presented to it in its very barest and most naked aspect, and to be made to see that there is nothing recondite or mysterious in the act of believing, inasmuch as it is really nothing more than giving to the true God, in reference to things divine and eternal, the same reasonable and intelligent credit that you give to a true man, in reference to the things of time.

With these advantages, the intellectual view of the nature of faith comes strongly recommended by its simplicity and clearness; nor would we say that it is practically defective, if we regard it as the isolating, for the purpose of better mental analysis, of what in reality never exists, but in a certain combination. For, as in physical science, an analytical chemist may take out of a compound or complex substance one single ingredient, that he may subject it to the test of a separate and searching scrutiny, and verify its character in its purest and most unequivocal form, while still it may be true that the ingredient or element in question is never, as a natural phenomenon, to be found otherwise than in a given union or affinity; so, in the science of mind, the moral analyst may deal with some act or state of the living soul which, though seeming to be one and simple, is yet capable of being resolved into parts. He may detach and clear away, as in a refining crucible, all that may be regarded as the adjuncts, or accessories, or accompaniments, leaving single and alone the real central and staple article of the mass, round which the rest all cluster, and with which they all combine; and this he may do for the most useful and satisfactory purpose, while he may be himself the readiest to admit that, for ordinary practical uses, it is the mass as a whole with which we have to do.

Thus, to apply this illustration, let it be granted that faith may be resolved ultimately and strictly into intellectual assent or belief on the evidence of divine testimony—still it remains true, as a matter of fact,

that this assent or belief, if it is of a saving character, has ever associated and blended with it, on the one hand, a deep sense of sin in the conscience, a clear sight of Christ in the understanding, and a consenting will and longing desire in the heart; and on the other, sentiments of trust, reliance, confidence, or what can only be described as leaning and resting upon Christ; and all these, in actual experience, so enter into combination with the central element of assent or belief, that the whole may be practically considered as making up one state of mind, complex in its ingredients, but simple enough in its acting and out-going—the state of mind, namely, in which as a poor sinner I flee away from my guilty self to my righteous Saviour, and roll over the burden of all my iniquities on him who, though he knew no sin, was made sin for such as I am, that such as I, the chief of sinners, might be made the righteousness of God in him.

There are two observations, however, which it seems necessary to make, in the way, not so much of controverting, as of guarding on the one hand, and supplementing on the other, this analytical view, if we may so call it, of the nature of faith.

The first is, that it must be understood with an express or implied qualification, recognising the moral character and the moral influence of faith—its moral character, as proceeding from a renewed will, and its moral influence, as determining that renewed will to embrace Christ as the chief good. Not only to maintain, untouched, the fundamental principle of man's responsibility to God for his belief, is thus explanation necessary; but with reference, also, to descriptive view of man's depravity, as well as of the office or function of the faith which is required of him. All belief is voluntary, in so far as it depends on the fixing of the mind upon the substance of the truth to be believed, and the evidence or testimony in which belief is claimed. To understand what we are expected to assent to, and to weigh the grounds of the assent expected, implies an exercise of attention; and attention is a faculty under the control of the will. Hence, any perverse bias of the will must affect the kind and degree of the attention which is given; and consequently, also, the result attained. On this ground, it may be most consistently maintained, that the renewal of the will is an indispensable preliminary to the believing assent which the understanding has to give to the truth of God. "The natural man understandeth not the things of the Spirit of God, neither can he know them; for they are spiritually discerned." The intellect of fallen man is clouded and struck with impotency, through the entire estrangement of his affections from God, and the enmity of his carnal mind against God, and the impossibility of his willing subjection to God. He is prejudiced, blinded, darkened; and in order that the light may get into his understanding, and bring home to it a conviction of the reality of things divine, there must be a direct work of God in the soul, restoring to it the capacity of discerning and perceiving the truth which God has to reveal. Again, it is presumed, in the principle on which this theory of faith proceeds, that once to carry the understanding, is to carry all. Get the mind or intellect enlightened and convinced, and all is gained. Thus it is alleged that a man really understanding and assenting to all that God reveals respecting coming wrath and present grace, cannot but flee from the one, and lay hold on the other; and hence, though neither reliance nor appropriation be held to be of

the essence of faith, yet both are secured, if you have the intelligent belief of what God testifies concerning his Son. It is true, there seem to be individuals not a few, whose understandings are well informed in the whole of Christian doctrine, and convinced of the truth of every portion of it, who yet give too palpable evidence of their being still unrenewed. But then, it is said, there must be, unknown to us, and perhaps even to themselves, some mistake or misapprehension in some particular, or a latent incredulity in regard to some point: they cannot really know and believe all the truth; since, if they did, it would be impossible for them to continue, for a moment, impenitent and unreconciled.

Now it is here, if anywhere, that we confess we feel the intellectual view, as it is called, of the nature of faith, giving way. We may allow the extreme improbability of a man being able to comprehend, even intellectually, the whole truth of God, in all its terrible and affecting reality, without an inward work of God on his conscience, his mind, his will, his heart: though even in this view it is most painfully instructive to observe how very near, at least, natural intelligence, under the ordinary means of grace and the common operations of the Spirit, may, and does often, come to a right speculative knowledge, and a real theoretical admission and belief of all the statements of the Divine Record, without any consciousness or any satisfactory evidence of a change of heart; and it is a solemn duty, in a land of privilege and profession, to warn all hearers of the gospel that they may have what at least is commonly understood by an intellectual acquaintance with things divine, and an intellectual conviction of their truth, through the mere use of their natural faculties, under gospel light and gospel opportunities, without being spiritually enlightened so as savingly to know Christ Jesus the Lord. But it is the other aspect of this matter that chiefly strikes us as doubtful. When it is taken for granted that the understanding is the ruling principle of our nature, and that to carry it is to carry all, we have some fear that man's depravity is under-rated. Is it so very clear, that a man, knowing and believing all that is revealed of his own lost estate, and the Redeemer's free and full salvation, will necessarily consent to be saved? Is there no case of a sinner, whose mind is thoroughly enlightened, so far as an acquaintance with all the truth of God is concerned, and thoroughly convinced, so far as intellectual assurance goes, yet, from sheer enmity to God, and unwillingness to own subjection or obligation to God, refusing to accept deliverance, and choosing rather to perish than be indebted, on such terms, to a being whom he hates—who will not barter salvation with him for a price, and from whom he cannot bring himself to take it as a free gift? Or, if such a case be considered visionary and ideal, and it be alleged that, in point of fact, such a man cannot really know what it is to perish, or cannot believe in the certainty of his perishing, since, if he did, he could not but seek and be anxious to escape—then, at any rate, we are mistaken, if it be not the deep feeling of almost every child of God, not only that such a depth of depravity is conceivable, but that it is no more than might have been, and but for a strong pressure from above on his rebellious will and heart, must have been, realized in his own experience. On this account we are rather inclined to consider consent and confidence as not merely flowing naturally and necessarily from faith,

but forming its very essence; and giving all due prominence to the share which the understanding has in bringing about that state of mind which we call faith, we would still place its seat in the moral, fully as much as in the intellectual, part of our nature, and make it chiefly consist, not exclusively in the assent or credit given to what God reveals or testifies, but also in our embracing, with a fiducial reliance or trust, Him whom God reveals, and of whom he testifies, as the Lord our righteousness, and the Lord our strength. "With the heart, man believeth unto righteousness."—Rom. x. 10.

And the *second* observation which we have to make confirms this leaning. For, returning again to what was said of the office or function of faith, as appropriating Christ, and all things in him, it would seem that it is only through the medium of this trust or reliance—this casting of ourselves upon Christ—that we arrive at any intelligible connection or correspondence between the nature of faith and its office, or are enabled to see how faith is fitted for the purpose which it is designed to serve; what there is in it that adapts it for this appropriation of the salvation presented to its acceptance in the gospel. If we limit our view of faith to the mere assent or credit given to the testimony of God, then, on the one hand, no very satisfactory reason can be given for the selection of faith as the medium or instrument of justification (unless it be that it excludes works, which is rather a reason why works are not, than why faith should be, the appointed way of obtaining the blessing); and further, on the other hand, it seems difficult to explain how a sinner can get at the direct act of APPROPRIATION, which it is the very office and function of faith to secure. True, he may arrive at this appropriation, and even at full personal assurance, by a reflex act of faith, or a syllogistic process of argument, founded on his own act of believing. For though there is no revelation or testimony of God concerning the salvation of any individual sinner, personally, and by name; though there is nothing beyond the general declaration of his being able and willing to save all, and any sinner who believeth; yet, according to the intellectual view of faith, appropriation may be reached by reasoning thus:—Christ is the Saviour of every one that believeth; but I am conscious that I believe—that I understand and assent to what is revealed in the gospel concerning Christ, and the way of acceptance in him; therefore, I conclude, Christ is my Saviour; and I rejoice in him as such. And this, as all admit, is a legitimate and scriptural way of arriving, through a process of reflex self-inquiry, at a full assurance of one's personal interest in Christ. But we plead, also, for a more direct act of appropriation; for which, on the theory of faith we are now examining, there is scarcely any room. For, making faith consist mainly in trust or reliance on him of whom the Father testifies, we hold that the discoveries of Christ in the gospel, as the Saviour of sinners generally, are so full, pointed, and precise in themselves, and are so brought home to the individual, by the Spirit working in him, that he is persuaded, as by a leap—not indeed at hazard, or in the dark, but still as one would venture from a burning house into the arms of a friend standing below—to cast himself upon Christ; and in so doing, he directly appropriates Christ as his own; his language being, "My Lord, and my God."

But this, and other points respecting the warrant and origin of faith, must be postponed.

Review.

- 1.—THE CHURCH OF SCOTLAND PULPIT. Part I. Edinburgh: Macphail.
- 2.—THE CHURCH'S CONFIDENCE; a Sermon preached to the Congregation of New Greyfriars', in Newington Church, on Sabbath, 26th January 1845. By the Rev. WILLIAM ROBERTSON. Edinburgh: Bell and Bradfute.

WE had almost imagined that our acquaintance with the sermons of the Establishment was at an end. They have lain out of our way of late, and we have not been tempted to turn aside in search of them. Here, however, we find four of them, somewhat unexpectedly, on our table. Others, we believe, have come from the press. But as they were of the nature of "Rejected Addresses," published because they were disapproved, we have been unwilling to interfere with their natural progress to the fate which they deserve. The truth is, we do *not* read everything that is published; but we have read these four sermons; and as we think that our readers may be pleased to have some account of them, we shall set ourselves to gratify their curiosity.

The little *brochure* which bears the title of "The Church of Scotland Pulpit," contains three discourses, by Dr Robert Lee and Dr Arnot of Edinburgh, and Mr Macleod of Dalkeith. The last of these is really a good sermon—sound in doctrine, perspicuous in style, and pointed in application. The text is Jer. viii. 30; and the preacher, after remarking that all are at this moment either saved or not saved, and that, in regard to many, the fact that they are not saved is obvious and unquestionable, asks: "Why are they not saved?" and sets forth the power and willingness of Christ to save them. On one or two points we might have wished something more to be said; but where all that is said is good, it might seem thankless to crave what the author did not see fit to give.

Dr Arnot's sermon is on Ezra ix. 13, 14, and states, as its topics, that judgments are sent as the punishment of sin; that they are mingled with mercy; and that it is dangerous to disregard them. These may seem rather obvious truths to be enunciated *ex cathedra*, and certainly there is no great originality in some of the observations by which they are illustrated; as, for example (p. 25): "While there is life there is hope;" and, "Nothing was ever so bad that might not have been worse." Still, all this is true, and that is saying something in a time when errors are rife. And not only has the Doctor admitted little or no error, but he has secured a large amount of truth, by making half of his sermon consist of passages of Scripture. Towards the close, he takes occasion, from the sin referred to in his text, to caution Christians against ensnaring intimacies with the world; and at the end he remarks: "As a community, we never were riper than we are at this day, either for an abundant outpouring of the Holy Ghost, and for a signal reviving of the work of the Lord, or for formality, deadness, infatuation, and wrath." We are not sure what feeling in Dr Arnot's mind suggested this language; but it very much resembles the terms employed (by Livingston, we think) to describe the condition of the Irish, when they were first visited in their ignorance and demoralization by the Presbyterian ministers. Neither are we certain that the Doctor refers particularly to his own *religious* community. This was the idea, however, which occurred to us on the first perusal.

sal of his sermon; and we could not help thinking of the happier alternative to which he refers, and imagining a time when, under such a blessed effusion, the most honoured names in the Evangelical communion may, in their regard to the glory of Zion's King, and to the spiritual feelings and privileges of his people, be left far behind by the Bryces and Macfarlanes of the Establishment. We would beware of saying "If the Lord would open windows in heaven, might this thing be?" Rather would we pray that it may happen soon, and that we may see it, and may recognise in it the first-fruits of the millennium promise, that the wilderness shall become a fruitful field.

This happy consummation will not be retarded by our dealing faithfully with Dr Lee's sermon, to which we must now turn our attention. The subject of it is 'The Incarnation,' and the text, Heb. ii. 11-18; an *solo*, we humbly think, has a noble text received more unsatisfactory handling. The general object of the discourse is to show that it was necessary for the discharge of Christ's various mediatorial offices, that he should be both God and man. It is an extensive theme, and for the treatment of it he had an admirable instructor and guide in the Larger Catechism. And had the Doctor set himself first to understand, and then to expound three of the answers contained in it (Q^{ues}. 38-40), he would have done far more justice to his subject, and have avoided some amazingly crude speculations. He has not, however, understood even his text. He considers the phrase, "He took on him the seed of Abraham," as simply descriptive of the incarnation; and in explaining the argument of the apostle—"Wherefore in all things it behoved him to be like his brethren"—he represents it as stating merely that because the incarnation took place, there must have been a necessity or propriety for its taking place. And as he begins with confounding the seed of Abraham with the seed of Adam, so he goes on to describe relations as existing between Christ and the world which Scripture describes only as existing between Christ and the Church. Where, for example, does he find in Scripture, that Christ intercedes for unbelievers? And yet he exclaims: "Now, O sinners! the God-man maketh intercession for you!" Again, in reference to the kingly office of Christ, he observes, with a rather strange accommodation of Scripture: "The voice of man's guilt cried, like the Israelites, 'Give us a king, that he may rule over us, and let him speak, but do not thou speak to us, lest we die;' and so the Son of God has ever from the first been King of men."—P. 10. And, once more: "We, so suspicious are we rendered by sin, might regard a superior nature with distrust. But now all judgment is committed to him who is the Son of man, that every suspicion on our part may be removed; and, *because as he was, so are we in this world*, we might have confidence before him in the day of judgment." It is really melancholy to find a privilege which is ascribed to believers by the apostle (see 1 John iv. 17), because they dwell in love, and therefore dwell in God, and God in them, ascribed by this preacher to men in general, because they are so far like Christ as to be partakers of flesh and blood. But the strangest statements of our author are made in relation to the sacrifice of Christ; and we cannot venture to make our remarks on this subject till we have submitted the passage to our readers:—

If he were a priest, he must have a sacrifice to offer. Wherefore he took human nature, and made it part of himself, that

he might have something to offer up to God. We need to advert here to two distinct and important considerations:—1st, *The essence of a sacrifice, a real sacrifice, is obedience contrary to the natural inclination or will of that which is sacrificed.* The divine nature of the Son could not be a sacrifice to God, having the very will of God itself. But every man has that distinct will which is of the essence of freedom and responsibility. The man Jesus had that will. As a man, Christ was capable of obedience and of sacrifice, of which, unless he had laid aside the form of God, he could not be. The reason why the bulls and goats, which the sons of Aaron offered continually, were not pleasing to God or profitable to men, except for exhibition and instruction, was, that those creatures had no reasonable will, and they were slain contrary to that will they had. But when the only begotten Son cometh into the world, he saith, "*Sacrifice and offering, and burnt-offerings, and offerings for sin (such as those presented by the law), thou wouldst not, neither hadst pleasure therein.*" For the doing of his will, which the bulls and goats could not do, is the sacrifice with which God is truly pleased. But Christ our priest came clothed with our nature, that he, being both possessed of a reasonable will, and rendered capable of obedience and suffering, might offer that sacrifice; for then, said he, "*Lo, I come to do thy will, O God!*" He taketh away the first, the animal sacrifice, that he may establish the second, the spiritual, the doing of God's holy will; by the which will we are sanctified through the offering of the body of Christ once for all. Our Lord expressed the very essence of his sacrifice when he said: "*Not my will, but thine be done.*" Such language could not be used by the Son till he took on him the likeness of sinful flesh, or if before, prophetically; for till then he had no will distinct from the divine; and this never could be sacrificed to itself, because it could never be contrary to, or inconsistent with, itself. 2dly, It is impossible, &c.

This 2dly, however, contains some rant so revolting, that we scruple to transfer it to our pages. Our readers may gather the drift of it from a few expressions. "Had he appeared to the world in the form of God—Who would have presumed to—crucify one who appeared with the *visible attributes* (!) of the Most High?—But that he might suffer from man whatever was necessary for man's redemption, he hid himself under their own form; and men dared to inflict upon the Son of God, *so disguised*, whatever the divine government and their eternal salvation required."

This language we abandon to the reflection of our readers. Our remarks shall be confined to the passage which we have extracted. It is not difficult to see how Dr Lee got at his strange definition of *sacrifice*. That term properly denotes the infliction of death on a living creature, and the presenting of that creature to God—generally for the purpose of expiation. But as this implied pain to the creature which was slain, and a giving up of property on the part of its owner, the term has come to be applied to anything which is given up with pain; as when a man is said to have sacrificed his conscience to his interests, or to sacrifice his outward advantages to a sense of duty. Now this last and merely figurative notion Dr Lee adopts as the proper and original idea conveyed by the term, and makes the sacrifice of Christ to consist simply in the submission of his human will to the divine; or, in plain language, to be merely the performance of an unpleasant duty. We are by no means inclined to be hypercritical as to language, otherwise we might say that "obedience contrary to the will" is reluctant obedience, which, in reference to God, is actual *dis-obedience*. But, putting the most indulgent construction on Dr Lee's words, we would ask whether the whole sacrifice of which Dr Lee speaks might not have been made, had God only commanded a holy angel to sojourn for a time exclusively among wicked men. The angel would have yielded obedience contrary to his natural inclination;

and this, we are told, is the essence of a real sacrifice. "*The reason why*" the sacrifice of bulls was not pleasing, "was that they had no reasonable will." But Gabriel, even without our nature, "being possessed of a reasonable will, and capable of obedience and suffering, might offer that sacrifice." And why, then, it may be asked, should our Redeemer be either God or man? And what is meant by a sacrifice *for sin*? or how is its value to be estimated, that we may judge of the truth of the statement, that "a divine sufferer alone could be a worthy sacrifice for the sins of the world." Had Dr Lee reflected as deeply as he ought on what Scripture reveals, and what he himself, we trust, believes, of the vicarious character of the sufferings of Christ, when he "bore our sins in his own body on the tree," he would not have written anything so crude and flimsy about His sacrifice.

We abstain from noticing other speculations equally questionable, but less important, contained in this short discourse. We may merely observe, that he has gone over the ground, not only of those answers in the Larger Catechism to which we have already referred, but also of three others—(Qq. 43–45); and that on none of them do his statements accord with the views therein contained. We do not say that his views contradict the doctrines of the Catechism, and we mean more than that they only partially represent those doctrines. They are widely different, and, assuredly, they are not an improvement; and we think it might still do the Doctor good to study the Catechism, and see how such subjects were viewed by men of incomparably stronger intellect and greater theological lore.

So much for the new "Church of Scotland Pulpit." We have tried to deal with it fairly and charitably. But comparing it with what we have heard in the Church of Scotland of old, the comparison is not to its advantage. We have drunk the old wine, and do not desire the new, because the old is better.

But we have another sermon before us, and it would be flattering Mr Robertson, were we to compare his discourse to wine of any kind. It is a less generous potation—frothy, thin, and sour. And as, in discussing so many sermons, we are getting our hand into the style, we do not care though we treat of it under these three heads, and conclude with a word of practical application.

Firstly, then, of the first. The *frothiness* of Mr Robertson's discourse may be perceived by the Oh's and Ah's, and other interjections that are continually bubbling up under the eye as it skims his pages. And it is demonstrated by the metaphors run mad with which he allows himself to be carried away. We have no objection to a little figurative language. It often expresses an idea more forcibly or more delicately than a plainer style could have done. We find no fault with Mr Robertson for using the following terms to describe—if, indeed, he means to describe—a good man of a naturally crabbed temper, who has been visited with reduced circumstances and family bereavements:—"I have seen the tree become more firmly rooted in the soil by the very storm which stripped it of its leafy honours—broke and scattered its decayed and feeble branches—and seemed for a while as if it would have split its gnarled trunk." Only, the preacher should be sure that he has some idea in his own mind corresponding to the metaphor, and that there is a fair chance of the idea being perceived by his hearers. But there is no trusting Mr Robertson with a metaphor. Especially

set him aboard ship, and we defy you to keep up with him:—

"Away the good ship goes, and leaves
Old England on the lee."

Mr Robertson will have the Established Church to be a ship—and, Oh, he says—

Oh! she was a gallant and stately ship, with all her canvass spread to the winds, her crew faithful and bold—a fair and steady breeze filling every sail, and the ocean through which she ploughed her glad way smiling and bright around her! Ah! it was easy for us all in those bright and prosperous days to hold fast our confidence.

It seems, however, that a storm was brewing, and we have next a sketch of it.

The bright and happy day which the Church had long enjoyed became at length overcast. The clouds gathered thicker; more and more threatening grew the aspect of the sky; at last the storm burst, and the searching time of trial came!

However, as Dr Arnot says, "nothing was ever so bad that it might not have been worse," and the old hulk is still afloat.

The Church of Scotland hath proved herself no mere holiday barge—fit only to glide with the current, or sport on a summer sea; but as fit to master the storm as to profit by the calm. Oh! well did I love her, and highly did I honour her in the day of her prosperity, when adorned with colours streaming in the breeze her tall masts pointing to the sky he sails filled with favouring gales—the light of heaven shining on her track, and her sparkling course followed by the admiring shout of thousands, and by the loud and fervent prayers of thousands more. Well did I love her, and highly did I honour her *then*; but tenfold more have I loved her, and a thousandfold more have I honoured her when I have seen her in darkness and in tempest, with shattered masts and broken cordage, and riven sails—yet, instinct with God's own strength, battling with the spirit of the storm, hurling back the fierce waves that seemed ready to engulf her, and riding in triumph through the maddened and warring elements.

If our readers are familiar with shipwrecks and disasters at sea, they may probably suspect that this description, long as it is, stops short of the whole truth—that one event common in such calamities has not been recorded, and that *some* of the crew are convinced that the vessel is sinking, and are getting drunk before she goes down.

But we pass from the froth of Mr Robertson's sermon to look more particularly at its quality. Our readers, of course, know that the Greyfriars' Churches in Edinburgh were consumed by fire, one Sabbath morning not long ago; and Mr Robertson alleges, that amidst its smoking ruins, some Christian minister was "capable of a sneer." The thing is very possible—the sneer might be very right, if it was well directed; at all events, it was not a matter to break the heart of any man. Yet, this is "the sore bereavement" for which Mr Robertson pours forth his lamentations. Though no life was lost, and no limb injured—though he and his flock were accommodated the next Sabbath with ample room in a neighbouring place of worship—though they expect their church to be rebuilt without costing them a farthing more than it will cost ourselves—yet he howls as if all the calamities of Job had fallen on his head, and presumes to accommodate to *such* a subject the sacred words: "Though he slay me, yet will I trust in him." If this is not absolute profaneness, it is at least miserably silly. If Providence should ever visit Mr Robertson with real affliction, he will see reason to be ashamed of such childish whinings. And there is vanity as well as weakness in the case. He regards himself as the counterpart of Job in his virtues as well as his sufferings; for, speaking of the times of

the Disruption, he says to his "dear brethren," "We were then placed in many respects in the same situation as that in which Job is represented at the beginning of this book: 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him on the earth?'" &c.

Mr Robertson seems to imagine that some may condemn the Establishment because the Greyfriars' Churches have been burned down. He may be assured that no one thinks of employing such an argument; and he might, therefore, have spared his references to the Galileans whom Pilate murdered, and the Jews on whom the Tower of Siloam fell. He does not perceive the distinction, which will be apparent to every man of sense, between drawing inferences as to the character of individuals from the dispensations with which they are visited, and marking the suitability of providential visitations to their well-known character. No one had a right to say that Herod must have been a vain-glorious man, because he was suddenly smitten. But those who witnessed his idolatrous vain-glory did right to stand in awe, as they saw him cut down in a moment. It would be absurd to reason that the Establishment dishonoured Christ, because this or that accident had befallen it; but it is quite another thing to draw attention to the fact, that places, particularly and solemnly connected with the acknowledgment of Christ's supremacy in his Church were, in the course of Providence, dismantled or destroyed as soon almost as the Establishment, into whose hands they had fallen, had practically rejected the doctrine. The sin of the Establishment is inferred, not from the burning of her buildings, but from her own too notorious overt acts; and the connecting of painful events with that sin may be groundless, but is consistent with perfect charity. We hope Mr Robertson will comprehend this distinction. But it is hard that we should have the trouble of teaching such plain truth to the "Friars of orders grey."

Our hopes, however, are not very sanguine; for Mr Robertson's doctrine is *sour* as well as *meagre*. He bemoans the severe language that has been applied to him and his brethren in the Establishment. We shall not inquire whether all the terms adduced by him have been actually applied, or how far application of any of them was unjust; but there are one or two which we thank Mr Robertson for recalling to our remembrance. Mourning over the obloquy to which he had been exposed, he puts his finger in his eye and whimpers, "We were said to be nothing better than the chaff winnowed from the wheat, and the dross from which the gold had been purged." Now, we are not sure who spoke about the purging of the gold—perhaps some humorous orator explaining the word *residuum*; but the allusion to the chaff is an evident reference to Mr McCosh's provoking book, and it has set us to look once more into that sad list of names—a list more fitted than the burning of twenty churches to make a good man melancholy; and, passing the names of many a fallen brother, we come upon this one:—

William Robertson, Logie, professed the principles of Non-Intrusion and Spiritual Independence, and uniformly supported the Evangelical side—in the Assembly of 1835 voted for the Veto Act and the Chapel Act—was a member of Convocation; but did not adhere to either series of resolutions.

Ah! Mr Robertson—of Logie no longer, but of New Greyfriars', Edinburgh—we have here the secret of the "severe trial" to which you say you were exposed. You "professed the principles of Non-

Intrusion and spiritual independence;" but then came Sir James Graham and Lord Aberdeen, backed by the Legislature, and said, that if you meant to retain the emoluments of the Establishment, you must give up the idea of spiritual independence, and consent to intrude in the face of any dissent or dislike of the people; and what could you do with your professed principles? The trial, we do not doubt, *was* a severe one; and your final determination, was to "*Stick to the stipend.*" Our readers must not suppose that this is Mr Robertson's phrase; he expresses the idea differently. By the boldest metaphor in all his sermon, he calls the stipend "the Church of our fathers," and then tells how his attachment to it had been tried, and how nobly he had withstood the temptation to leave it—a degree of virtue which he devoutly ascribes to more than human power, and which he wonders that others do not estimate so highly; and, having taken this flight, his boldness waxes into audacity, and he states, with reference to the censures cast upon him and his friends—

All this occurred while we were utterly unconscious of the slightest change having taken place in our characters, our principles, or our conduct, to justify, in any measure, such a change of treatment. What had our ministers done? On the day of ordination, each one of them publicly made a solemn vow to God that he would, to the utmost of his power, maintain and support the Church of which he then became a minister; and that he never would endeavour, directly or indirectly, the prejudice or subversion thereof, or follow any divisive courses. This solemn vow to God they held sacred and kept inviolate; and *that was all*.

Well does Mr Robertson know that this was *not* It was neither all nor any part of the charge which he, and too many others, must underlie. Having once "professed the principles of Non-Intrusion and spiritual independence," he must know the change which has taken place in their profession at least, if not in their character, principles, or conduct—a change fraught with dishonour to the cause of religion, and calculated to affix a stain to the piety of Scotsmen, which it required all the self-devotedness of more high-principled men to efface. He cannot deny—or, if he does, it is still true—that, at the bidding of the civil power, and for the sake of the advantages which the civil power had to bestow, they have consented and undertaken to do what, but for these considerations, they would have maintained, and had maintained, to be sinful. And yet he dares to insinuate that those who were enabled to resist the temptations by which he and his friends were overcome, had broken their vows and followed divisive courses; and then he complains that "they hate him without a cause," and "magnify themselves against him," and indulge "in cold and heartless sneers." All this shows an *acidity* of spirit which is much to be lamented on Mr Robertson's account, but can scarcely affect any other than himself.

In short—and here we reach our practical conclusion—it is plain that Mr Robertson's conscience is ill at ease; and it is well for him that it is so. Let us, in all charity, beseech him to listen to its remonstrances. He may be assured, that such rhetoric as this sermon exhibits will not impose on any candid mind of ordinary intelligence; above all, "God is not mocked." But it is possible—and it is a fearful possibility—that he may deceive himself; and, in trying to convince others, he may unhappily convince himself of the rectitude of that from which his mind, in its better days, would have most sensitively revolted.

Notes on New Books.

Freedom not Lawlessness. By MISS GOLDIE, author of "Truth and Opinion," &c. Edinburgh.

This is a somewhat remarkable book. It is an attempt to introduce to the British public a modification of the philosophy of Kant, Schelling, and Coleridge. We have perused the work with considerable attention, and regret to say, that we do not think it will accomplish what its author desires. In one respect, this is not strange. There is in the British mind a prejudice against everything that partakes of the transcendental; and it would require a very peculiar degree of both power of thought and felicity of style to introduce that philosophy to the favourable notice of the public. It is no surprising thing that Miss Goldie should not be able to surmount the difficulties which she had to encounter. But we are constrained to say, that she does not seem to have estimated very accurately either the nature and strength of these difficulties, or her own powers to surmount them. We think we understand the philosophy which she recommends; at least it has engaged no small portion of our study. But we do not think it either very strongly or very clearly stated by Miss Goldie; and we regret to add, that the style is anything but attractive, elegant, or even grammatically correct. Still, as we are desirous to direct the attention of all philosophical thinkers to the study of what may ultimately prove a deeper and a truer philosophy than that which has so long prevailed in this country, and as Miss Goldie has presented its main elements in an intelligible aspect, though not in a very systematic arrangement, we have no hesitation in recommending the work, as one which a thoughtful and intelligent reader can scarcely peruse without advantage, though he may not wholly agree with its principles, and may set aside many of its applications; some of which, relating to theology in particular, are very crude. We may, on some future occasion, resume the subject, with the view of showing the mode in which the Kantian or Coleridgean philosophy attempts to meet and set aside the scepticism of Hume and the Infidel school. It deserves also to be carefully studied with regard to its pretensions to being a true philosophy of nature and mind.

The Moral Phenomena of Germany. By THOMAS CARLYLE, Esq., of the Scottish Bar. London.

In this little treatise the author has placed in our hands a very curious medley of learning, observation, thought, and inference or anticipation, on almost all subjects of importance to Germany, Britain, and the world. He treats of the government, nobility, society, the learned, and the Church; not only as these seem to him to exist in Germany, but also by a comparative view of the state of similar matters in our own country, and elsewhere. His remarks are often acute, sometimes profound, and not unfrequently extravagant. Although he does not very explicitly state his own opinions, yet it is not difficult to perceive that his anticipations of what is necessary, and must, ere long, take place, if a better system of things is to arise, are based upon what is termed the Millenarian theory, somewhat peculiarly understood and applied. Apostolical succession he deems an absurdity, in the Puseyite sense; but looks to the re-appearance of the apostles themselves, to restore the proper apostolical government of the Church. We do not enter into any discussion of that point at present; though we cannot help marking its curious occurrence in a discursive treatise of such a politico-philosophical kind as that before us. The little treatise deserves a perusal from those who can think, analyze, and use; but the rather pedantic insertion of so many German phrases and sentences will tend to deter many from making the attempt.

The Last Days; or, The Character required in Christians, and especially in Theologians, at the Present Time. Being an Address to the Students of the Theological School at Geneva, 3d October 1844. By J. H. MERLE D'AUBIGNÉ, D.D. Glasgow.

The merest incidental sketches of some men are more valuable than the most elaborate productions of others. Such a man is D'Aubigné, and such are the Addresses which have proceeded, apparently without an effort, from his pen. It would be altogether absurd to attempt giving an outline of this precious little treatise; but this we may say, most earnestly do we wish

it were not only in the hands, but fixed in the memories, and steadily operating in the hearts, of all Christians of the present day; and we entreat all our readers to procure it speedily, to consider it thoughtfully, and to act upon its principles conscientiously and vigorously.

The Romanism of Italy, preceded by a Correspondence with the Catholic Institute of England. By SIR CULLING EARDLEY SMITH, Bart. London.

Sir Culling Eardley Smith, at a recent meeting of the London Missionary Society, had stated some circumstances in connection with modern Popery, all going to show, as he expressed it, that Popery was "still the same superstitious, persecuting, Anti-Bible system which it had ever been." The Committee of the Catholic Institute, called in question the accuracy of his statements, and demanded from him proof of their correctness; and this pamphlet is written in answer to the demand. And certainly Sir Culling does succeed in making out a strong case on some of the points to which reference was made in the Correspondence. At the same time, we think one part of it might have been made much stronger. We refer to the charge of corruption which he brought against the Papal authorities at Rome, for receiving during the past year the sum of £10,000 for the canonization of a saint. The Catholic Institute reply, that the whole of that enormous sum was swallowed up in payments to professional men, and in a gorgeous ceremony at the conclusion of the process. And Sir Culling's only answer to this is, that in his opinion, "Payments for ostensibly religious acts imply corruption, whenever these acts are in palpable and diametrical opposition to the Word of God." Now we are by no means sure that, as a general principle, this is correct. If it hold good, there must be corruption even in a priest receiving a stipend, however stinted, from his flock—a length to which, we humbly think, there is no necessity for our going. Had Sir Culling, instead of laying down so dubious a principle, boldly seized upon the facts, even as admitted by the Catholic Institute themselves, his position, we think, would have been a surer one, indeed, from which not all the Jesuiting of the Institute (and that evidently is not small) could dislodge him; for the idea of regulations by which Romish cardinals and ecclesiastical lawyers must receive £10,000, before a spiritual process of this kind can be completed, is so utterly monstrous as to bear corruption upon the very face of it. It is of no avail to affirm, as does the Catholic Institute, that, according to the fixed scale of fees, the expenses could not be less; for that but makes the matter worse, by showing that (this instance being but one of many) the system of extortion which it reveals is a general one, and one founded on a carefully, and no doubt cunningly, devised plan. There is one part of Sir Culling's pamphlet deserving of special attention, as proving the jealousy of Rome, lest by any means, however trivial, the light of truth should penetrate the darkness which reigns over her territories; we allude to the suppression of the English prayer-meetings at Rome.

Scripture Emblems of the Holy Spirit Explained and Applied. By the Rev. THOMAS WATKES, Land. Edinburgh.

It is a hopeful sign of the times, that so much of our religious literature should be devoted to the exposition and enforcement of the Scripture doctrine or work of the Spirit. The plan, however, of this little work is, so far as we know, original. Intended chiefly for the young, it takes the Scripture emblems of the Spirit—such as Fire, the Dove, the Wind, the Dew, &c.—and in each chapter presents a complete view of the whole subject; but always under a different illustration. The work is well and attractively written, and what in these days may be reckoned of greater importance, is thoroughly orthodox; and we have much pleasure in recommending it to all classes of our readers.

A Guide to Acquaintance with God. By the Rev. JAMES SHERMAN of Surrey Chapel. London.

The Righteousness of God. By ROBERT HALDANE.

The Religious Tradesman. By JOEL HAWES, D.D.

These three publications have been brought out by the Religious Tract Society. None of them are new; but all of them are good, and deserving of careful perusal.

Reflections on the Illness and Death of a Beloved Daughter.
By the late Dr LAWSON of Selkirk. Edinburgh.

We have read these Reflections with much pleasure, and acquiesce in the opinion of Dr Brown, as stated in a prefatory note, that the giving of them to the public is at once fitted to add new fragrance to the memory of their sainted author, and to communicate instruction, support, and consolation to many a solicitous and sorrowing parent.

Look to The End; or, The Bennetts Abroad. By Mrs ELLIS. London.

"The Bennetts" are a family, consisting of father, mother, and daughter, who go abroad in search of health for the latter; and in their tour visit France, Switzerland, and Italy. The object of the work apparently is, to impress upon the readers the connection which ought to subsist between a love of the beautiful in morality and a love of the beautiful in nature; and to show how imperfect and useless the latter must be without the former. The work, like all the other works of Mrs Ellis, is pleasantly, and often sparklingly written, and gives us an interesting view of the chief places of note which the tourists are said to have visited; although, in working out the moral of the story, a little common-placeness and sentimentalism may occasionally be detected.

A Family History of Christ's Universal Church. By the Rev. HENRY STEBBING, D.D. Parts 1 and 2. London.

There can be no doubt that the object which this respectable author has in view is a good one. Church history is unquestionably a very important branch of knowledge; and yet few compilations of Church history are well adapted to what may be termed family reading. To produce a work thoroughly suitable for the supply of the existing deficiency would be a very meritorious achievement. But, after a careful perusal of the two Parts of Dr Stebbing's history which have already appeared, we regret to say that we cannot give it our entire approbation. It is written in a very easy and pleasing style; and it presents the general outline of events with sufficient accuracy. But it proceeds at once on assumptions which have not been proved, and never can be proved, as if they were undoubted certainties—such as that Timothy was bishop of Ephesus. Not only so, but, in relating the martyrdom of Ignatius, several passages are cited from those Ignatian Epistles which every person acquainted with Church history knows to be destitute of all authority—some of them being entirely spurious, and others so grossly interpolated, that it is altogether impossible to pay any respect to their contents. If Dr Stebbing does not know the character of the Ignatian Epistles, he is not competent for the task he has undertaken; if he does, and still cites them, he exposes himself to a heavier censure. We regret to be constrained thus to write; but we cannot help it, for we cannot recommend a work which assumes where it should either prove or withhold any assertion, and which quotes as authentic what is known to be spurious. It may be that Dr Stebbing has no doubt respecting Timothy's bishopric, or the authenticity of the Ignatian Epistles, and similar records, and his statements concerning them may be made in the sincere faith of happy ignorance; but while we entertain very different opinions, and are prepared to prove them, we cannot recommend his present work to the perusal of families desirous of knowing the true history of the Church of Christ, without the bias of partisanship.

The Curate of Linwood. Bath.

We regard this work as one of very high promise, and anticipate for its author a career of both eminence and usefulness. It is very evidently the production of an accomplished mind, thoroughly imbued by the principles, and deeply conversant with the experience, of true and earnest Christianity. Such a mind could not but regard Puseyism with pain and sorrow; and seeing the active and almost universal exertions made by the advocates of that dangerous delusion to extend and propagate itself, by means not only of elaborate books and reviews, but also of little treatises of a semi-romantic or novellette character, it occurred to the author of the Curate of Linwood that they ought to be met on every inch of the ground which they were attempting to occupy, and in every form in which they attempted to delude the public. Viewed from this point, we regard the work as exquisitely adapted to accomplish the purpose for which it was intended, so far as it goes. But we

are inclined to suggest an expansion of the idea, for another work similarly directed. The nugatory character of Puseyism is very clearly shown, and its utter inefficiency to meet the terrible necessities of the season of death to an awakened and anxious soul; but the clergymen who are introduced escape from its effects themselves. The darkest and most dreadful effects of the Puseyite theory are, consequently, left untouched. It would require a very powerful pen to trace the character of a thorough Puseyite—self-righteous, haughty, scornful, intolerant, overbearing, and remorseless, towards all who dared to differ from his pernicious dogmas; yet seeming to cultivate a spirit and habit of humility, self-denial, and mortification, in all that pertained to his own personality. Many other aspects of the Puseyite character will readily occur to the author of the Curate of Linwood; and we venture to suggest, not merely the continuation of a series such as that already produced, but a work of a loftier and more daring aspect, in which the more formidable elements might be freely and boldly developed. But enough: one who writes so well is not likely to be satisfied with a single literary production.

BOOKS RECEIVED.

Impressions of America and American Churches. By the Rev. GEORGE LEWIS, Dundee.

Dr Streethors on the Free Church. By a FREE CHURCHMAN.

Ecclesiastical Intelligence.

FREE CHURCH.

THE Commission of the General Assembly of the Free Church met on the 5th instant. Rev. H. Grey, moderator. The first matter brought forward was the increased encouragement given to Popery by Government; on which, after energetic addresses from Dr Candlish, Mr Begg, Dr Cunningham, and others, the following resolution was come to:—"That the Commission, viewing with the deepest alarm the rapid progress of Popery, and especially the announcement lately made on the part of her Majesty's Government, of their intentions in reference to the College of Maynooth, and other measures—resolve to petition both Houses of Parliament, setting forth the views of the Commission on the subject, and, at the same time, expressing their convictions, that these views are generally entertained by the presbyteries and congregations of this Church. The Commission further recommend to the several presbyteries and congregations within the bounds of the Church, to hold themselves in readiness to concur in any measures which may be taken generally by the Protestants of this kingdom in regard to this matter. Meanwhile the Commission, deeply impressed with the present position of this country, in reference to the progress of the Man of Sin, appoint a special diet of public worship to be held on the evening, or on some convenient part of Sabbath the 23d instant, for calling the attention of the people to this subject, and for solemn and earnest prayer to God." The refusal, by the Duke of Sutherland, of sites for schools in connection with the Free Church, was then taken up, and the Education Committee were empowered to visit Sutherland, investigate into the facts, and bring up a report to next General Assembly. On the motion of Mr Begg, it was also agreed to empower the Building Committee to send a deputation of their number for the purpose of ascertaining the particulars connected with the refusal to grant sites for churches in various parts of Scotland. Mr Bridges brought forward the subject of Sabbath Observance; and, on his suggestion, it was agreed that a deputation of the Sabbath Observance Committee should be appointed to attend the meeting of the General Assembly of the English Presbyterian Church, in order to urge that body to exertion on behalf of the cause. A short conversation then took place on the public exhibition of the plans of the new college, which was strongly urged by several members; but no formal resolution on the subject was proposed.

At the evening sederunt, Mr Sym brought forward the case of Dr Kalley; and, after stating that the Colonial Committee had transmitted to Lord Aberdeen two letters from Dr Kalley, accompanied by the expression of a hope that his lordship would see it to be his duty to protect that individual from the

threatened attacks of the Portuguese Government, read the following letter, which the Committee had received in reply:—

“*Foreign Office, Feb. 12, 1845.*”

“**SIR,**—I am directed by the Earl of Aberdeen to acknowledge the receipt of your letter of the 29th ultimo, stating that the Court of Relação at Lisbon has decided that you are to be put upon your trial for having propagated among Portuguese subjects in Madeira doctrines condemned by the Roman Catholic Church, and appealing to his lordship to prevent such legal measures being taken against you. I am to acquaint you, that it appears to Lord Aberdeen, from your own statement of your proceedings at Madeira, that you are in the constant habit of knowingly permitting Portuguese subjects to assemble at your house, for the purpose of hearing you inculcate religious opinions at variance with the established religion of Portugal. Lord Aberdeen conceives that such practices are not consistent with the terms of the 1st article of the Treaty between Great Britain and Portugal, of the 3d of July 1842; and he is therefore of opinion, that if, by those practices, you have rendered yourself amenable to the laws of Portugal, her Majesty's Government can have no right to endeavour to prevent the judicial authorities of Portugal from proceeding against you according to the forms of Portuguese law. I am also directed to remind you of the warning contained in my letter to you of the 11th of February 1844, in which you were informed that it was open to the Portuguese authorities to recommence proceedings against you, and that the Treaty of 1812 would not bear you out in receiving Portuguese subjects in your house, for the purpose of inculcating upon them doctrines at variance with the established religion of Portugal.—I am, &c.

(Signed) CANNING.”

After addresses from Mr Sym, Dr Macfarlan, Dr Duncan, and others, the Commission resolved to memorialize Government strongly on the subject; and also to communicate with Dr Kalley, sympathizing with him in his painful position, and assuring him, that if he saw it to be his duty, in present circumstances, to visit this country, he might depend on their united and strenuous support. Mr Lorimer then gave some interesting and encouraging particulars, in connection with the spread of the gospel on the Continent; and, in the course of his address, read the following extract from a letter of Professor Gausson upon the proceedings of last Assembly:—“Beyond all doubt a spirit of power and wisdom, and of a sound mind, has been poured out on your men of God. There is in the proceedings of last Assembly a combination of loftiness of decision—of wisdom—which fills me with joy. I have shed tears of joy in perusing the accounts of it; and I have most ardently thanked the Lord for having given us again to witness the sight of a great Church, in which the spirit of the fathers is revived in the children—in which with one heart they surrender themselves to such noble sentiments—in which their whole desire is to give glory to Jesus Christ. The Protestant world had need of such an example. I hope that in many places it will profit by it. You have rejoiced me not a little in telling me that this great movement has incurred the displeasure of many classes of the men of the world. Woe unto it, if men should speak well of it!” Mr Jallray having made the gratifying announcement, that the Mission Board had, since last Assembly, already received considerably more than was reported for the whole of the last financial year, the Commission separated.

DR DUFF. We rejoice to learn from the *Caledonian Christian Advocate*, that this eminent servant of the Lord has been privileged, on the 8th January, to admit, as members of the Christian Church, five individuals of the Jewish nation—three men and two women. The child of one of them was also at the same time dedicated to the Lord in baptism. In the course of an eloquent address on the occasion, Dr Duff stated, incidentally, that it was computed that, during the last thirty years, no fewer than four thousand of the remnant of Israel had been brought into the fold of Christ; and that of this number eighty had become ministers of the gospel.

UNITED SECESSION CHURCH.

At the last monthly meeting of the Edinburgh Presbytery, Mr Marshall introduced a motion, to the effect that the Synod should be asked to give a deliverance on the doctrinal points involved in existing controversies on the atonement. This was resisted by several members, as being unnecessary, the Synod having already done this sufficiently. A motion founded on this latter view was carried, on a division, by 21 to 5.

ESTABLISHED CHURCH.

MR NAPIER'S CASE.—The Glasgow Presbytery have, by a majority of 15 to 4, found “that the objections against the Rev. P. Napier, which were previously found relevant, and the reasons against his settlement, have not been substantiated;” and have, therefore, resolved to proceed with his settlement.

PRESBYTERY OF STRANRAER.—At the last meeting of this presbytery, Mr Galbraith said, he had a very extraordinary statement to make, and one which implied a very serious charge against some member or members of the presbytery, and made a motion in consequence, to the following effect, viz.: “That in respect a *fama* has gone abroad that the Rev. James Ferguson, or some other member of members of presbytery, have lodged criminal information with the Lord Advocate against Mr Wilson, untruly stating that authority for such complaint had been given by the presbytery; and that the Lord Advocate has dismissed the complaint, whereby the presbytery is placed in a false position; that a committee be appointed to investigate the truth of such *fama*, and report.” Seconded by Mr Wilson. The Rev. Mr Milroy said, the matter was verging into an investigation against the presbytery, instead of Mr Wilson. He moved, “That the committee be not appointed *in loco status*.” Seconded by the Rev. Mr Bennett. Mr Galbraith's motion was carried by a majority of 4 to 3; and a committee appointed. Mr Ferguson, after a few observations, laid the libel against Mr Wilson on the table. Mr M'William, writer, as agent for Wilson, “craved the presbytery, in respect of the reasons of dissent and protest to the Synod of Galloway, lodged since last meeting of presbytery, and read to-day, and which have been appointed to be answered, to delay the consideration of the libel against Mr Wilson until those reasons of dissent and answers are considered by the Synod.” After much hesitation as to the course to be pursued, the presbytery granted the craving by 5 to 4. Mr Ferguson dissented, and protested for leave to complain to the Synod of Galloway, for reasons to be given in due time. The presbytery then adjourned.

QUEEN'S COLLEGE, KINGSTON. It is stated, in the *Monthly Record*, that this college, with its three learned professors, possesses only four divinity students!

CHURCH OF ENGLAND.

MR WARD'S CASE.—Since our last publication, this reverend gentleman's case has been formally brought before a Convocation, held at Oxford, when after a full hearing of his views on the subject, the passages read from his book, entitled “*The Ideal of a Christian Church*,” &c., were declared to be “utterly inconsistent with the Articles of religion of the Church of England.” The vote stood 777 to 396. Mr Ward was afterwards deprived of his degrees at the university.

Foreign Churches.

MOVEMENT IN GERMANY.—The exhibition of the Holy Tunic at Treves seems likely to be followed with important consequences; for Ronge, the priest of Breslau, has not only denounced the exhibition, but has issued the following remarkable creed, to which many thousands of the Roman Catholic population have already adhered. The whole of Germany is described as being in a ferment. *February 10.* The following is the confession of faith adopted by the followers of John Ronge:—1. We throw off the allegiance to the Bishop of Rome and his whole establishment. 2. We maintain full liberty of conscience, and condemn every compulsion, falsehood, and hypocrisy. 3. The basis and the contents of the Christian belief are the Bible. 4. The free investigation and interpretation is not to be restrained by external authority. 5. As the essential contents of our faith, we lay down the following symbols:—“I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice, and love. I believe in Jesus Christ our Saviour, who, by his doctrine, his life, and death, has saved us from bondage and sin. I believe in the working of the Holy Ghost on earth, a holy universal Christian Church, forgiveness of sin, and life everlasting. Amen.” 6. We recognise only two sacraments as instituted by Christ—baptism and the Lord's supper. 7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in

the doctrine of faith. 8. The Lord's supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected. 9. We recognise marriage as an institution ordained by God, and therefore to be kept holy by man. We maintain for it the sanction of the Church; and consider, with regard to the conditions and restrictions applying to it, the laws of the State alone as binding. 10. We believe and confess that Christ is the only mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages. 11. We believe that the so called good works have only value in so far as they are the emanation of Christian sentiments; we reject, therefore, all commands of fasting. 12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love.—*Silesian Gazette*.

PERSECUTIONS IN MADEIRA.—Dr Kalley has never received any compensation for his five months' imprisonment for the crime of teaching the Scriptures; and legal proceedings are again about to be instituted against him! Maria Joaquina (who, after twelve months' imprisonment, was brought to trial and condemned to death for avowing Protestant doctrines) is still in Funchal jail! Twenty-two other persons are now in prison charged with the crime of reading the Bible! The person who passed sentence of death upon Maria Joaquina, imprisoned the others, and refused bail from Dr Kalley, is the British Judge Conservator, Dr Negro, a Portuguese lawyer, who is specially appointed and paid by the British Government a salary of 400 dollars a-year to protect the lives of British subjects!

RUSSIA. THE GREEK AND LATIN CHURCHES.—The *Journal des Debats* publishes a letter from Brody, in Galicia, of the 29th ult., which states, that M. Holowinski, a distinguished professor at the University of Kiev, having been appointed rector of the Catholic Seminary of St Petersburg, the Emperor of Russia came to visit the establishment, and having congratulated the rector on his promotion, he added, "I likewise am a Greek Catholic, and I am not the enemy of the Latin Catholics; but I solemnly swear that I will never tolerate Latin Catholics, unless they consent to acknowledge no supremacy but mine, and that they will no longer communicate with Rome." The writer adds, that "the reverend Father Sieroisinski, a friar, whose entire order had been condemned to imprisonment or banishment, was expiating at Tobolsk the crime of having remained faithful to his Church and to his country. As he found several Poles in that town, he began to exercise his sacred mission amongst them. During his exhortation he cautioned his flock against the attempts of the Russian police to induce them to become schismatics. He was denounced, and the Governor condemned him to receive 5000 blows of the knout. He suffered some hundred blows without breathing a complaint, and at length the executioner discovered that he was striking a dead body."

RELIGION IN SILESIA.—We learn from a correspondent, that the number of faithful ministers in Silesia is so great, that their appearance is no longer isolated; but they form a large army. Two corps are now uniting their energies for the defence of the truth as it is in Jesus. At the head of one troop stands Lukow, the author of *The Prophet*, a German periodical, in which the authority of the Bible, as opposed to all human tradition or usage, is discussed with great boldness. At the head of the second troop is Dr A. Hohn, author of the *Church Intelligence*, an evangelical preacher. Both parties strengthening each other in their respective synods, and availing themselves of every opportunity for the promotion and spread of their principles. Meantime much true spirituality has unfolded itself, and much more is anticipated.—*Continental Echo*.

NUMBER OF PROTESTANTS IN FOREIGN COUNTRIES.—The number of persons professing the Reformed Faith in France is estimated by some at 1,500,000—by others, at 2,000,000; in Switzerland, the Protestants are 1,200,000; in Germany, including Austria and Prussia, 20,000,000; in Denmark, Sweden, and Norway, together 5,100,000; in Holland, 2,000,000; and in Russia, 1,000,000; total, 31,300,000.

THE CHURCH IN NEW ZEALAND.—Dr Selwyn, bishop of New Zealand, has established a college at Waimati, about 100 miles from Auckland, for the education and ordination of clergymen, which is founded on a singular plan. Each pupil has to perform some office or duty to the establishment, besides attending to his studies; for instance, when he has

laid the book and gown aside, one is a bullock driver, and assumes the carter's whip. The bishop is a man eminently suited for the high station he holds; to simple manners, a kind and affable address, he appears to unite a shrewdness of intellect, with an earnest devotion to his high calling.—*Globe*.

The Papacy.

MAYNOOTH.—The Government have determined to increase the grant to the Popish College of Maynooth. At present it amounts to £8000 yearly, and hereafter, if Government succeed in carrying out their views, it will be increased, it is said, to £28,000. Sir Robert Peel announced the intention of Government to this effect, on the first night of the session. A strong opposition to the proposed increase is getting up throughout the country. In London, the leading members of the various evangelical denominations are uniting to resist the attempt, and the Commission of the Assembly of the Free Church has already sent off a memorial remonstrating against it.

THE JESUITS IN SWITZERLAND.—Great commotion prevails in Switzerland, on the subject of the expulsion of the Jesuits. Petitions, signed by one hundred and twenty thousand persons, have been presented to the Diet, demanding their expulsion from the whole republic. The Diet entered upon the consideration of the petitions on the 27th ultimo. Mr Neuhaus, deputy for the canton of Berne, opened the debate, and argued that the Jesuits were particularly dangerous as regarded Switzerland, for the following reasons:—"1. Because of their morality. They taught the people to commit, without remorse of conscience, the most culpable actions. But in republics morality was wanted above all things. 2. The Jesuits were dangerous, because they made use of the ecclesiastical character to carry disorder into families, and to divide the members of them, in order the more easily to govern them. Examples abounded, and, if necessary, he would cite many. 3. They were dangerous, because the order required of all its members a blind obedience—an absolute submission. What was necessary to the people of Switzerland, if they wished to maintain their independence, was the sentiment of liberty and moral force, and that sentiment the Jesuits annihilated. 4. The Jesuits were dangerous, because they had neither family nor country. As soon as a Swiss citizen entered the order of Jesuits, he only belonged to that body. On this account the governments of the cantons would do well to make a law, that any one entering the order of the Jesuits should lose his natural rights. When a man was obliged to lay aside his feelings of family, to disown his canton as well as his federal country, he was no longer a Swiss—he was nothing but a Jesuit, and a stranger to every country. 5. The Jesuits were dangerous, because they endeavoured everywhere to seize upon power. In despotic and monarchical governments, where the head was invested with extended authority, they might be tempted to make use of the Jesuits as auxiliaries. As long as the Jesuits did not dominate, they would consent to serve a master; but when they had attained their end, they took advantage of services which they had rendered to establish their domination over those who had recourse to them. This was what made all the governments of Europe banish them from their states. They were dangerous to monarchies, and still more to republics, where the authorities did not possess the elements necessary to counter-balance their pernicious influence. 6. They were especially dangerous to Switzerland, because one of the principal ends of the order was to extirpate Protestantism. Without doubt, the Swiss Catholics had a right that their Protestant brethren should respect their religious convictions; but the Protestants had also rights which should be respected by the Catholics; and the deputies of the canton of Berne would ask, if those Catholic cantons which tolerated, and even invited into their bosoms, an order the object of which is the extirpation of Protestantism, conducted themselves like good confederates towards the reformed cantons; if they fulfilled the federal duties, and if those states had not the right to say to the states which received the Jesuits, 'We have no congregation which labours for the extirpation of Catholicism, and we ask of you not to tolerate a corporation so hostile to us as the Society of Jesus.' Various deputies followed, for and against the expulsion; and on a division, it was found that ten cantons, and two half cantons, were in favour of their expulsion from the whole country; while eight cantons, and two half cantons, were for leaving each canton to decide in the matter for itself. Two cantons gave it as their opinion, that the cantons which had admitted the

Jesuits should be recommended to send them away, but refused to vote for their summary expulsion. This, in effect, makes parties equal on the main question; but it is anticipated that the two cantons referred to will be driven, by the pressure of public opinion, to vote for the expulsion. A letter from Lord Aberdeen reached the Diet before the vote was come to—threatening the interference of the British Government, if violent measures were resorted to.

"THE AMBER-WITCH" AND THE RATIONALISTS OF GERMANY.

OUR readers may have seen or heard of a sort of romance published last year by Murray, translated from the German by Lady Duff Gordon, entitled "The Amber-Witch." It is not a work to be noticed in these pages, except on account of the theological purpose it was intended to answer. In order to explain this, it may be necessary to say a word or two on the history and present state of German theology. Fifty years ago a degree of scepticism prevailed in Germany of which in this country we can form no adequate conception. Under various names—Neologists, Rationalists, and so forth—they took the most daring liberties with the Word of God. They explained away all the miracles, and everything, in fact, which was supernatural. They pretended to an acquaintance with the language and history of the Sacred Writings so profound as to be able to decide, respecting the most ancient portions of Scripture, what was genuine and what was not so, to a degree of certainty which overpowered all external evidence. Accordingly, there is hardly a book of the Old or New Testament whose genuineness, either in whole or in part, has not been impugned by them. And of what these writers have allowed to remain, the most important parts, the great facts on which our religion mainly rests, have been declared by others to be statements of the same kind as those which Niebuhr rejected from the early history of Rome; that is, legends, or, as they call them, *myths*, to which some ancient common opinion had given rise. Of this kind a portentous phenomenon has appeared within the last ten years. An elaborate work by Dr David Strauss was published in 1836—to show that the whole history of Christ was exactly what the Apostle Peter said it was not—"a cunningly devised fable;" that is, not a fraud, but a *myth*, a sort of spiritual exhalation, the superlative beauty of which was one of the evidences that it could not be real. Astounding as this production appeared, it was soon perceived that it was likely to be the crisis of a disease which had long preyed upon the vitals of German theology. It is to the credit of Neander, the celebrated historian of the Church, that, as a member of the Censorship, he gave a casting vote in favour of its publication. The result has fully justified him. Osander remarks, in the *Studien und Kritiken* for 1840: "While the eagerness and concentrated activity of the contest shows the deep importance of the object, and indicates a vital crisis in theology, the universal excitement produced by it—the number of defenders of the Gospel history from among laymen as well as clergymen, Rationalists as well as Revelationists, Catholics as well as Protestants, who have come forward—the multifarious positions from which the defence is made—and the entire unanimity among men of estimation which has prevailed, are all indications of a healthful action which has sprung from the influence of that very history of the incarnate God."

But what, it will be asked, has all this to do with the "Amber-Witch," published last year by Murray? In 1826, a small treatise was written by a clergyman of Usedom, a small island at the mouth of the Oder, in Prussian Pomerania, intended to illustrate the witch-trials and the belief in witchcraft, at one time so general. For some reason or other, it was "not allowed" by the Censorship of the Press. The author, therefore, kept it by him for some time, till the idea occurred to him of putting it into the form of a narrative professing to be derived from an old manuscript discovered in the church at Usedom, in which an account of a witch-trial, and the events that led to it, is given in the language and manner of the supposed period. It further occurred to him whether he could not mystify the Rationalists of Germany, and thus put to the test, by means of a modern production, the skill to which they pretend of detecting forgeries, be they ever so ancient, and be the traditional evidence ever so strong in favour of their genuineness. He, therefore, sent the manuscript to Dr David Strauss, suggesting whether the account which it contained might not, in some degree, illustrate cer-

tain statements in the New Testament. The work, in short, was laid before the king himself, and by him ordered to be printed in 1843. Half a year after this, the author, finding that his *myth* was universally received as a piece of genuine history, made a public declaration of the entirely fictitious character of the work, and of the theological purpose it was intended to answer. He says, in *Hengstenberg's Kirchenzeitung* for last year, after the declaration referred to: "My view, as far as I can find out here, in my literary Patmos, is attained—the work is almost universally received as genuine; none of the critics mention the least suspicion of what is nevertheless the fact, that it is mere fiction, without any single historical ground to rest upon. In this way those persons have received my undisguised *myth* for genuine history, who have rejected as fabulous a History which is attested not only by its existence and wide extension to the present day, but by the united testimony of all antiquity, and by the blood of thousands of martyrs—a madness more insane than if they were to affirm, that the splendid cathedral at Cologne was commenced and obtained its present state without an architect and without a plan, by the act of pilgrims who merely cast stones together as they passed!"

In a subsequent communication to the same periodical, the author says:—"After I had made my former declaration, the uproar was unbounded in the manner in which the critics had been deceived; they not only abused me, and accused me of wickedness, but persisted in declaring that my "Amber-Witch" was a genuine historic document. I therefore hereby subjoin the united testimony of the Synod of Usedom that my declaration is correct." Here follows their testimony. The author continues: "From the history of my work the following conclusions may, I think, be drawn, which I would fain circulate far and wide:—1. The critics who assert that they can develop, from the letters and style of the Sacred Writings, the author and the exact time of composition, ought to blush at the present failure of their skill. 2. Those of them who declare that history of Jesus Christ, whose historic truth has a far better foundation than any other historic fact whatever, to be a romance, ought to be ashamed of themselves for taking the romance of Dr Meinhold [the author's name] for real history. 3. If they persist, as they probably will, in declaring my fable to be a fact, in spite of my own assertion to the contrary, and of the affidavit of a synod of divines, and yet declare the history of the Gospel to be false or fabulous, though its authors have sealed their testimony to its truth with their own blood, all reasonable men will judge that they have pronounced their own condemnation. If the device by which I have proved this is wicked, it is the wickedness of one who, by an artifice, would detect a thief that had broken into the sanctuary. To me and thousands of others the Gospel is such a sanctuary."—*The Baptist Record*.

Ordinations and Inductions.

Chapelton.—Rev. Mr Young, March 13.
Kilwarden and South Hall.—Rev. A. F. Russel, Dec. 5, 1844.
Sorbic.—Rev. Samuel Blair, February 20.

New Churches Opened.

Cairnryan.—By the Rev. Mr McNaughtan, February 2.
Dundie, St Andrew's Church.—By the Rev. Mr Ewing, February 9.
Helmsdale.—By the Rev. J. McDonald, February 10.

Obituary.

At his seat in Norfolk, on 19th ultimo, Sir Thomas Fowell Buxton, an unceasing advocate for the abolition of slavery. At London, on 21st ultimo, Rev. Sydney Smyth.

TO CORRESPONDENTS.

IN answer to numerous inquiries, we beg to state, that the Publisher has prepared a cloth Cover for the Volume for 1844, which can be had by order of any Bookseller. Also, that he has reprinted the Numbers necessary to complete Sets; and that a few copies of Vol. I. may be had, handsomely done up in cloth, price 6s. 6d.

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THE

FREE CHURCH MAGAZINE.

OUTLINE OF THE BOOK OF REVELATION, AND INQUIRY RESPECTING OUR PRESENT POSITION IN THE PROPHETIC HISTORY OF THE CHURCH.

In a previous article we stated, that the Book of Revelation is, from the beginning of the 4th chapter to the end, one comprehensive prediction of the history of the Christian Church, expressed throughout in language purely and expressly symbolical, beginning at the epoch when John beheld the vision, and ending only when time itself has ended, and the eternal state begun. We have also endeavoured to point out the peculiar character of symbolical prophecy, which always represents an action, or a series of connected actions, in such a manner as if they were beheld by the eye, or by the mind's eye. There are many instances of symbolical prophecy in Scripture, not only as seen by the prophets, but in which the prophet was directed to the performance of some action which symbolized or represented what he was commissioned thus to predict by foreshowing. Thus Ezekiel foreshowed the siege and capture of Jerusalem by acting a representation of a siege of the city upon a tile, and by carrying his goods from his house through a breach in the wall. Many other instances will occur to every reader. To understand symbolical prophecy, therefore, it is necessary, first of all, to translate the symbol. What is called a literal interpretation is otherwise impossible. In such cases as those of Ezekiel the meaning was sufficiently apparent; but in the symbolical visions of Daniel and John the meaning is not so obvious, being conveyed in much more comprehensive and majestic symbols. Still they may be understood, if due attention be paid to the character and meaning of the symbols—carefully abstaining from all intermingling of any preconceptions of our own, and strictly adhering to the course and tenor of the vision. It is, indeed, manifest that the apocalyptic prophecy follows a chronological arrangement with great precision, though not without at least one remarkable instance of retrogression, for the purpose of bringing up a parallel course of narrative. In order, therefore,

to introduce our inquiry respecting the position which we occupy at present in the prophetic history of the Church, it may be expedient to give a brief outline of the apocalyptic vision and its fulfilment hitherto, so far as that appears to be sufficiently made out; and in this we shall follow chiefly the view taken by the Rev. F. B. Elliott, in his "*Horae Apocalypticae*," which is, in our opinion, by far the ablest work on the subject.*

It will appear evident to every intelligent reader, that the 4th chapter of the Revelation begins the prophetic vision of the "things which must be hereafter." "Immediately," the apostle says, "I was in the Spirit." All that follows, therefore, is spiritual, prophetic, and in the form of a symbolical vision. The scene of that vision is heavenly, and yet commands a view of both heaven and earth. It is the Church in heaven, with its temple, in the interior of which is the throne of Jehovah, its sanctuary, its court, and outer court. Beneath appears Mount Zion and its holy city; and still lower appear the heavens of our world, and the outspread earth of the Roman Empire—the scene on which the transactions of the external portions of the great vision were to take place. In the firmamental heaven which overhung the earthly scene below, there would appear sun, moon, and stars—the well-known symbols of the secular powers of the world. The storms in that ærial firmament, and the convulsions in the world beneath, would readily represent changes of dynasties, revolutionary commotions, and all that compose the general history of nations. And from the position in which John was placed, he could with a glance perceive the transactions going on within the temple and sanctuary, and the corresponding effects produced on the subjacent and surrounding prophetic earth. Explanations were occasionally given to him by the angel "who talked with him;" but while these may be used as translations

* While we cordially express our strong approbation of Mr Elliott's very remarkable work, and admire the comprehensive and yet minute accuracy of its historical proofs and illustrations, we must, at the same time, guard ourselves by stating, that in some points we differ widely from the author, and intend to take an early opportunity of dealing with them.

of the symbols, so far as they go, they must be carefully separated from the symbols themselves. What is so interpreted must be understood literally; because the symbol is translated in that interpretation; but that gives no ground for a literal understanding of any other portion not so translated, though it may aid in furnishing a key to a farther translation.

Following the general outline, our attention is directed to the sealed book or roll, which none could open but the Lamb, the accomplisher and revealer of God's purposes respecting mankind. It had been already revealed to the Apostle Paul, and by him to the Church, that there was to be a terrible apostasy; but that it could not fully rise till the overthrow of the Roman Empire. The fates of the Roman Empire, therefore, necessarily took precedence of every other matter in the history of the Church; both because it was a hostile power, and because its removal was to make way for a still more formidable enemy—even Antichrist. The seals, therefore, relate to the history of the Roman Empire in its Pagan character. Remembering the form of a sealed roll, we should expect each opened seal to display but a small portion of the writing, and consequently a brief period of history chronologically considered. The opening of the *first seal* displays the prosperous condition of the Roman Empire during the reigns of the five good emperors—from the year 96 till about 185; and the symbol of the bow in the hand of the rider refers to the Cretan origin of the first of these emperors, Nerva. The *second seal* relates to the civil war caused by the usurping conduct of the Praetorian Guard—the sword being the symbol of the Prefect's authority. This period was from about 185 till 220. The *third seal* introduced the period of oppressive taxation, under the authority of the Proconsuls, by which the Empire was exhausted—from 220 till 248. The *fourth seal* displayed the dreadful mortality which followed, and by which the Empire was reduced to extreme weakness—extending over a period from 248 till 303. The *fifth seal* introduced the era of martyrs, during the bloody reign and persecution of Diocletian—which filled up the guilt of Pagan Rome, preparatory to its overthrow. The *sixth seal* exhibited the complete revolution which took place when Constantine avowed Christianity, and the old idolatrous institutions of Rome were shaken from the heavens of power which they had usurped and abused.

It might have been expected that the triumph of Christianity was come, and so indeed, as the authors of that period testify, did many Christians imagine. But the vision of the sealing of a definite number of God's servants from the tribes of Israel, symbolizes the sad truth, that the true servants of God, his sealed ones, would still be a

small minority—an election of grace—among professing, but still merely nominal Christians. Then followed the opening of the *seventh seal*, which introduced the trumpets, and all the rest of the now opened roll, though still in chronological order.

As the *seals* had traced the progress of Pagan Rome till the overthrow of Paganism, and as the *sealing* had intimated an election of grace out of an apostatizing Church, the next grand scene of the vision displayed the successive stages by which the body of the Roman Empire itself was broken to pieces, rendering it practicable for the Antichristian power to arise. As in the Mosaic dispensation, the sounding of trumpets often indicated the proclaiming of war against God's enemies, so the *seven trumpets* reveal the great wars by which God destroyed the Roman Empire, breaking it into ten separate kingdoms, and permitting the rise and sway of Antichrist. The sounding of the *first trumpet* indicates the invasion of Alaric the Goth, about 400. The *second trumpet*, that of Genseric the Vandal, whose devastations were chiefly maritime, about 420. The *third trumpet* was the dreadful Attila the Hun, "the Scourge of God," as he delighted to be termed, about 450. The *fourth trumpet* introduced a less terrible, but more successful conqueror, Odoacer, chief of the Heruli, who dethroned the last emperor, and put an end to the existence of the Roman Empire, in 476. The Roman Empire was now at an end. But the vast inundations of northern barbarians, Goths, Vandals, Huns, Lombards, and others of less distinguished name, continued for some time to toss and fluctuate throughout its regions, like a waste of unsettled and heaving waters, till there appeared the fearful portent of the Beast arising out of that weltering sea, and of the scarlet-clad Harlot that sitteth on these many waters. The specific vision of the rise of that dread Antichristian power did not, however, appear till the completion of the trumpets, in order that the continuity of the symbols might be preserved. The sounding of the *fifth trumpet* introduced the woe of the Saracens, which continued for a period of 50 years—from 612 till 762. The *sixth trumpet* brought on the woe of the Turks, which continued for an hour, a day, a month, and a year, in prophetic numbers, or 396 years and 106 days—from 1057, when Togrul Beg became the head of the Mohammedan power, till 1453, when Constantinople was taken, and the eastern division of the Roman Empire destroyed; from which period the Turkish power became stationary, and ere long ceased to alarm Christendom. The sounding of the *seventh trumpet* introduced the vials, which contained the judgments to be poured on Antichristian Rome. But as this was a peculiarly important part of the great historical

prophecy, it was necessary to recede and recommence the vision with direct reference to the Antichristian power, whose destruction was finally to be displayed. This is done in a peculiarly impressive and significant manner in the 10th chapter, by the appearance of a "mighty angel," whose symbolical characteristics indicate him to be none other than "the Angel of the Covenant," Christ himself, in his spiritual appearance at the era of the Reformation, with the opened book of gospel truth, and giving anew the commission to his servants to preach to all nations. Then, in the 11th chapter, there begins a retrospective view of the true Church, in its witness-bearing state during the Antichristian domination of Papal Rome—the slaying of these witnesses by the Antichristian power, immediately before the period of the Reformation, and when that power was in its highest pitch of supremacy—a period contemporaneous, or nearly so, with the termination of the second woe-trumpet, and preparatory to the sounding of the seventh, or third woe-trumpet. There have been, and still are, many different opinions respecting the slaying of the witnesses, whether that be a past or a still future event. Mr Elliott has proved, by incontestable historical evidence, that every testimony against Popish corruption and tyranny had been so completely suppressed, that on the 5th day of May 1511, during the sitting of the fifth Council of Lateran, the public orator of the day proclaimed aloud, and truly proclaimed: "There is an end of resistance to the Papal rule and religion; opposers there exist no more." From that day till the day on which Luther affixed his theses against Papal indulgences at Wittenberg, 31st October 1517, is a period of exactly three years and a-half to a day. That is, all public testimony against the Papal and Antichristian Beast was suppressed for precisely three years and a-half, as the witnesses were slain and remained dead for three days and a-half; and, at the end of that period, the spirit of life from God entered into them, and they resumed their testimony, never more to be suppressed, however greatly they might again be tried. That this completely fulfils and exhausts the prediction, so that it can have no future fulfilment, it would be rash to say; but that it does fulfil it, and might exhaust it, is extremely probable.

The subject having been thus introduced, and a brief glimpse of its conclusion shown, the 12th chapter recommences the vision, for the purpose of giving a more distinct and special view of the rise, character, power, and final overthrow of Antichrist. According to the extremely ingenious hypothesis of Mr Elliott, this may be regarded as the writing on the outside of the roll, displayed in prophetic vision. The inside writing contains the direct history of the Church, and of the judg-

ments on Pagan Rome; the outside writing contains the history of the Dragon's attempts to destroy the Church, first by means of Pagan Rome, till he was cast out from the firmament of political power, and then by his invisible agency, through the instrumentality of the Papal Antichrist, which arose out of the sea of the barbarian races that overthrew the Roman Empire. The second beast that arose out of the earth, with two lamb-like horns and a dragon's voice, Mr Elliott would interpret to be the priesthood, acting collectively and by General Councils, and thus exercising the power of the Beast, and causing men to worship him. In the close of this retrospective, or rather parallel vision, this representation of the writing on the outside of the prophetic roll, the conclusion is intimated at the end of the 11th chapter, as formerly at the close of the 11th chapter; and then the direct vision of the *seven vials* is introduced in the 15th chapter with great and terrible solemnity.

The pouring out of the *vials* of divine judgment upon the Antichristian power begins; and as the beginning of the judgments which are to end in the utter destruction of Antichrist may fairly be understood to be the end of Antichristian supremacy, it is important to note the period, and see whether it agrees with the predicted duration of that superstitious and persecuting system. The entire period of that supremacy's duration, it is well known, was to be 1260 years. In the year 533, the Emperor Justinian wrote and promulgated his famous Decretal Letter, in part of which there was both a solemn recognition of the Pope as *head of all the Churches*, and a formal subjugation of even the Eastern Churches to his rule. To this add 1260, and it brings us to 1793, the era of the French Revolution. Whatever may be thought of the French Revolution by contending politicians, it cannot be denied that it was one of the most stupendous events recorded in the annals of the world; that it gave the first decided and deadly blow to Papal supremacy in political affairs; and that almost the entire of its destructive fury was poured out upon Papal countries. It is not, then, a rash interpretation to regard the wars of the French Revolution as fulfilling the events symbolized by the outpouring of the first five vials. The *first vial* marks the irreligion and the moral enormities of the revolutionary outbreak in France itself. The *second vial* indicates the bloody naval war between France and Britain, in which the former sustained dreadful slaughter. The *third vial*, the sanguinary wars waged by Napoleon on the Rhine; in the Austrian dominions, along the Danube; and in Italy, on the banks of the Po. The *fourth vial*, poured on the sun, indicates, according to prophetic symbols, the overthrow of sovereigns and dynasties; which also was signally

fulfilled in the making and unmaking of kings and kingdoms by Napoleon. The *fifth vial* intimates a direct assault upon Papal Rome itself; and in 1809, Napoleon issued two decrees, whereby the Pope's temporal authority over the Roman State was abolished, and Rome itself was incorporated with France, as the second city of its empire—the title of King of Rome being given to Napoleon's son. The *sixth vial* introduces a change in the scene; for it is poured upon the great River Euphrates, to dry up its waters, preparatory for mighty events in the regions of the East. The bearing of this prediction upon present times is too manifest to be overlooked; inasmuch as, while the symbolical language evidently implies the overthrow of Mohammedanism, or of the Turkish Empire, not by direct violence, but by a drying up, or slowly wasting process, we cannot help seeing that such is the condition of the Turkish Empire at the present time; and we are therefore constrained to conclude, that we are now within the period marked by the pouring out of the sixth vial. It may, however, be fairly concluded that the full effects of that vial are not yet realized; for the Turkish power, though wasting rapidly away, has not yet ceased to exist. But it is manifest that it might be overthrown within the course of a few months, were God to give that direction to the political movements of the European powers. And it deserves to be marked, that Egypt has again risen to some rank among nations, though still nominally in subjection to the Turkish sultan; while Palestine lies equally claimed, and yet almost equally disclaimed and unpossessed, between the kings of the North and of the South—a debateable land—a battle-ground of nations, as it has so often been in former times. Everything betokens a crisis in Turkish affairs, which will more completely explain and fulfil the outpouring of the sixth vial. The peculiar statement respecting the pouring out of that vial, and the drying up of the River Euphrates, “that the way of the kings of the East might be prepared,” has often been so interpreted as to apply it to the restoration of the Jews to Palestine. But this interpretation, however pleasing in itself, does not seem well founded, or supported by the general tenor of Scripture prophecy. The Jews are nowhere in other Scriptures designated “kings of the East;” nor is it from the East peculiarly that they are to come at the time of their restoration. On the contrary, they are “scattered and peeled, meted out and trodden down”—the objects of hatred and oppression in general, up to the very epoch of their restoration; and they are summoned from all quarters alike—east, west, north, and south—to return to their native land; while Gentile kings and queens aid in their return, and act to them as nursing fathers and

nursing mothers.—Isa. xlix. 22, 23. We cannot, therefore, regard this prophetic statement as applicable to the Jews, whatever be its meaning. But if we look at it in another light, we may see one sense in which it is very intelligible. Every person is well aware that the Mohammedan religion prevails very extensively throughout Asia; that it is the greatest obstacle to the propagation of Christianity in that large continent; and that the Turkish Empire is the greatest bulwark to the Mahommedan religion. The overthrow of the Turkish Empire, therefore, must tend directly and most powerfully to remove that chief obstacle, and to prepare for the extension of Christianity among Eastern nations. Had the conditions, relatively, of Europe and Asia been such now as they were in former times, another conjectural interpretation might have been hazarded, of a very different character. It might have been asked: Did not this seem to predict another prodigious irruption of the countless hordes of the Eastern Asiatic regions, directed against Western Asia, particularly Palestine and the adjacent countries, and even against Europe? But such an event seems now extremely improbable, if not absolutely impossible. It may be added, that the Greek expression would be better rendered, “kings *from* the East,” than “kings *of* the East.”

Before the pouring out of the seventh vial, another vision is seen, of a darkly and terribly ominous character—that of “three unclean spirits, like frogs, coming out of the mouths of the Dragon, the Beast, and the False Prophet, gathering together the kings of the earth, and of the whole world, to the battle of that great day of God Almighty.” There can be little doubt respecting the meaning of two of these symbols:—The spirit of the Dragon must be direct *Infidelity*; the spirit of the Beast must be reviving *Popery*; but what is the spirit of the False Prophet? The most obvious interpretation of the spirit of the False Prophet is, that it implies an apostate priesthood; and thus it might seem to be applicable to the Popish clergy. But there would thus be no sufficient distinction between the spirit of the Beast, which is Popery, and the spirit of the False Prophet. There has, however, arisen, within these few years, a spirit which seems to meet all the necessities of the interpretation—we mean the *Puseyite* or *Tractarian party* in the Church of England. It has its own distinctive existence, apart from direct Popery; yet can, and does thoroughly co-operate with it in hostility to the principles of the Reformation, and of all evangelical truth. It rears the priesthood, on the false basis of patristic tradition, into a supremacy over the Scriptures; and by its sacramentarian theory, and its fiction of apostolical succession, it usurps the place of the Mediator, and thus becomes essen-

tially Antichristian. Thus viewed, it seems impossible to doubt that in the recent rise and fearfully rapid progress of Puseyism, we are now witnessing the actual event symbolized by the unclean spirit of the False Prophet. We live, then, in the midst of times eventful in themselves, yet only preparatory to events immeasurably more vast and terrible.

So far have we endeavoured to trace an outline of the fulfilment of the apocalyptic visions, and to indicate our present position in the prophetic history of the Church. The remainder is unfulfilled, and on its general meaning it becomes us to offer only very brief and modest conjectures, most carefully avoiding everything that might even seem to savour of confident dogmatism. The course of the remaining apocalyptic vision appears to be to the following effect:—The great enemy of God and man is putting forth all his subtle and malignant power, preparatory for the last great struggle against his antagonist and conqueror—the Lord Jesus Christ. But since the direct power of the Papal Antichrist has been smitten by the pouring out of the *five vials*, and the power of Mohammedanism dried up or wasted away by the pouring out of the *sixth*, a new method must be tried. That method is, by raising into insidious, yet most vigorous action, the three evil principles of *Infidelity*, *Popery*, and *Puseyism*, or, as the latter might be termed, High Churchism, or priestly power. By the operation of these three evil principles, an unavowed yet real confederacy is forming, and will be formed, not so directly *with each other*, as *against evangelical truth*—against the freedom and purity of the gospel. Scarcely will it have been formed and matured, and the powers which it has led on prepared for the great contest, when the *seventh vial* will be poured into the air. By this symbol, the *air*, we understand the political heavens, or firmament; and, so understood, the effects that follow imply a period of unprecedented *darkness*, or *abandonment of all sound and true principles*—*confusion* and *convulsions* throughout the entire political atmosphere of Christendom; succeeded by a tremendous earthquake, or *revolution*, “such as was not since men were upon the earth—so mighty an earthquake—so great.” The result of this unequalled revolution will be to form Europe into a *tripartite* division, consisting of three, and *only three*, great powers; whether monarchical or democratical does not clearly appear, though most probably the latter. It may be expected that these three great powers will be characterized by the three evil spirits which have already gone forth; and this would lead us to anticipate that these three will be France representing *Infidelity*; Italy, or perhaps Austria, representing *Popery*; and Britain, representing *Puseyism*—though there may be the intermingled presence of all the three

in each. Next comes the sudden, dreadful, and irrecoverable destruction of the Antichristian Babylon, Rome, by some signal and awful manifestation of divine power. But though Rome shall have thus suddenly and awfully perished, the other powers may survive for a little, to see and deplore its fall. Their hour, however, will be at hand; for the symbolical vision next displays the coming in judgment of HIM whose name is KING OF KINGS, AND LORD OF LORDS, followed by the heavenly armies, and preparing to smite the nations with the sharp sword of his mouth. The Beast and the False Prophet (the Papal and the Puseyite powers) are taken, with their adherents, and “cast alive into a lake of fire burning with brimstone;” and Satan himself is bound, and cast into the bottomless pit, and there a seal is set upon him for a thousand years. Then begins the reign of the saints—the first resurrection—the millennium. At the close of the thousand years Satan is loosed, deceives the nations, Gog and Magog, who muster in numbers numberless, and beset the camp of the saints. They are devoured by fire from heaven; Satan is cast into the lake where the Beast and the False Prophet are, to be tormented for ever and ever. Then the “great white throne” appears—the judgment is set—heaven and earth pass away—death and the grave deliver up the dead that are in them—the dead, small and great, stand before God, and are judged according to their works. Finally, a new heaven and a new earth are framed—the new Jerusalem comes down from God out of heaven—the tabernacle of God is with men, and the redeemed of the Lamb enter into the enjoyment of happiness eternal.

In the latter part of this very brief outline, we have employed the symbolical language of the vision itself, without attempting to translate that language; for our present space would not allow us to attempt any such translation, even if we were inclined. But though we cannot enter upon that subject now, there are a few remarks which we think it expedient to make. The language of the Apocalypse is, as we have said, throughout symbolical, with the exception of those brief explanations occasionally given to the apostle by his heavenly instructor, and cannot, therefore, have a literal fulfilment till the symbols be translated. This is even especially the case with regard to the latter part of the great vision.

We draw attention, therefore, to a peculiarity in the symbols which relate to two very great and important events. At the commencement of the thousand years, there occurs what is called “the first resurrection.” But at the close of that period, although the dead are described as standing before God, there is no mention made of a second resurrection; yet people perpetually speak and write of two resurrections—the *first* of the

saints only—the *second* of the dead in general. A strict attention to symbolical prophecy would show that the term *resurrection*, symbolically used, does not mean a literal rising from the grave of the very persons who have died a natural death, or been killed. The two witnesses are represented as slain, and exposed for three days and a-half; and after that period, the Spirit of life from God entered into them, and they stood upon their feet. Was this a literal death and resurrection? or did it symbolize the suppression of the testimony, and its renewal after three years and a-half? What did Ezekiel's vision of the dry bones, and their resurrection symbolize? Was it not the national extinction of the Jews, and their future restoration to national existence? And when we look at the vision which closes the millennium, while we find no mention made of a resurrection, we do find other symbols introduced, the meaning of which cannot be misunderstood—death and hades, or the grave, delivered up the dead that were in them. Translate the symbol, and the interpretation is a literal resurrection. The symbol of hades, or the grave, was displayed at the opening of the fourth seal, to intimate the fearful mortality of that pestilential period. Thus translated, the interpretation foretold literal death. With regard to the Gog and Magog of Ezekiel and of the Revelation, there have been, and there may be, different views taken, of which we may have something to state in a subsequent paper; but we must abstain from introducing individual points, till we have directed some attention to the general subject of the millennium.

HISTORICAL AND CHRONOLOGICAL ORDER OF THE BIBLE.

A KNOWLEDGE of the historical and chronological arrangement of the Bible is calculated to be of great utility, not only to ministers and students, but to all who “search the Scriptures,” and with this view we have compiled two Tables, from the able and elaborate work of Mr Townsend,* which, we trust, will not be unacceptable to our readers. Our extract comprises the substance of two copious Tables placed at the beginning of the work; and wherever the arrangement may appear arbitrary, reference should be made to Mr Townsend's notes, particularly to the larger editions of his works, where, in almost every case, satisfactory proof will be found as to the correctness of the order. The Rev. Thomas Hartwell Horne intended to publish a Chronological Bible, but on seeing Mr Townsend's, he thought it unnecessary to proceed with the undertaking; and we shall be glad if our present notice shall have the effect of directing attention to a performance so highly approved of by a critic of such eminence. We only quote Mr Townsend's larger divisions, but the sub-divisions are minute, and will be found useful. Each paragraph of the Old Testament arrangement may be read

daily, and is arranged by Mr Townsend for that purpose; and in the case of the New Testament a similar plan might be followed, except in the instances where, for brevity, we insert a whole Epistle at once.

OLD TESTAMENT.

PERIOD I.—From the Creation to the Deluge.

Genesis i. ii. 4, to end; ii. 1-4; iii.
Genesis iv. 1-17, 25, 17 25, 26; v. vi. vii. 1-5.
Genesis vii. 5, to end; viii. ix. 1-13.

PERIOD II.—From the Dispersion to the Exodus.

Genesis xi. 1-10.
Job i. ii. iii.
Job iv. v. vi. vii.
Job viii. ix. x. xi.
Job xii. xiii. xiv.
Job xv. xvi. xvii.
Job xviii. xix. xx.
Job xxi. xxii.
Job xxiii. xxiv. xxv.
Job xxvi. xxvii. xxviii.
Job xxix. xxx. xxxi.
Job xxxii. xxxiii. xxxiv.
Job xxxv. xxxvi. xxxvii.
Job xxxviii. xxxix. xl. 1-6.
Job xl. 6, to end; xli. xlii.
Genesis xi. 27, to end; xii. xiii.
Genesis xiv. xv. xvi.
Genesis xvii. xviii.
Genesis xx. xxi.
Genesis xxii. 1-20, xxxiii.
Genesis xxiv. xxv. 19-29, 7-11.
Genesis xxv. 11; xxvi. 1, xxv. 29, to end; xvi. xvi. 17, 13.
12 17; xxxvi.
Genesis xxxviii. xxxix. xli. 1-3, 17, to end.
Genesis xxxii. xxxiii. xxxv. 1-23.
Genesis xxxvii. xxxix.
Genesis xli. xlii.
Genesis xliii. xlii. xlv. 1.
Genesis xli. 1-7, 26, to end; xlvii. xlviii.
Genesis xlix. 1; Exodus i.

PERIOD III.—From the Birth to the Death of Moses.

Exodus ii.; Psalm lxxxviii.; Exodus iii. iv. 1-29;
Exodus iv. 29, to end; v. vi. 1-14; vii. 1-14.
Exodus vii. 14, to end; viii. ix.
Exodus x. 1-21; xii. 1-24; x. 21-23.
Exodus xi. 1-9; x. 23, 29; xi. 9, 10; xii. 21, 37, 10, 42;
Numbers xxxiii. 1-6; Exodus xii. 37-10, 13, to end;
xii. 1-20.
Numbers xxxiii. 6; Exodus xiii. 20, to end; xiv. xxxii.
Exodus xiv. 1-19.
Numbers xxxiii. 8; Exodus xiv. 19, to end, xv. 1-27; Numbers xxxiii. 9; Exodus xv. 27; Numbers xxxiii. 10, 11.
Exodus xvi.; Numbers xxxiii. 12-14; Exodus xxii.; Numbers xxxiii. 15.
Exodus xix. xx.
Exodus xxii. xxi.
Exodus xxv. xxv.
Exodus xxvii. xx.
Exodus xxix. xxx.
Exodus xxxi. xxxii.
Exodus xxxiii. xxxiv.
Exodus xxxv. xxxvi. 1-8; xxxix. [xl.
Leviticus viii. ix. x.
Numbers ix. 1-15; Leviticus xvi. xvii.
Leviticus xxii. xxiii. xxiv.
Leviticus xxv. xxvi.
Numbers i. 1-5; ii. iii. 1-18.
Numbers iv. vi. viii.
Numbers x. 1-11; ix. 15, to end; Exodus xviii. 1-27.
Numbers xxxiii. 16; x. 11-33; Exodus xviii. 27; Numbers x. 33, to end; xi.
Numbers xxxiii. 17; xii. 1-16; xxxiii. 18; xii. 16; xiii.
Numbers xiv.; Psalm xc.
Numbers xv. xvi.
Numbers xvii. xviii. xix.

* “The Holy Bible, containing the Old and New Testaments, arranged in Historical and Chronological Order. By the Rev. George Townsend.” London: Rivington. Two volumes 8vo.

xxxiii. 19-37; xx. 1-22; xxxiii. 40; xxi. 1-4;
 xxxiii. 37; xx. 22-29; xxxiii. 38, 39; xv. 29; xxxiii.
 41; xxi. 4-10; xxxiii. 42-46; xxi. 10-18.
 xxxiii. 16-18; xxi. 18-21; xxii.
 Numbers xxxiii. xxiv. xxxiii. 49.
 Numbers xxxi.
 Numbers xxxvii. xxxiii. 50, to end.
 Numbers xxxiv. xxxv.
 Deuteronomy i. ii. 1; v. 6-10.
 Deuteronomy ii. 2, to end; iii.
 Deuteronomy iv.
 Deuteronomy v. vi.
 Deuteronomy vii. viii.
 Deuteronomy ix. x. xi.
 Deuteronomy xii. xiii. xiv.
 Deuteronomy xv. xvi. xvii. 1.
 Deuteronomy xvii. 2, to end; xix. xx.
 Deuteronomy xxxi. xxxii. xxxiii.
 Deuteronomy xxxi. xxx.; Numbers xxxvi. 13.
 Numbers xxxvii. 12, to end; Deuteronomy xxxi. 1-22, 23-30.
 Deuteronomy xxxi. 23, 30; xxxii.
 Deuteronomy xxxiii. xxxiv.

PERIOD IV.—From the Entrance of the Israelites into Canaan, under the Command of Joshua, to the Death of David.

Joshua i. 1-10; ii. i. 19, to end.
 Joshua iii. iv. v. 1-13.
 Joshua vi. 1, v. 13, to end; vi. 2, to end; vii.
 Joshua viii. 1-30; ix.
 Joshua x. xi.
 Joshua xiii. 30, to end; xvii. xii. 1-7.
 Joshua xiv. 1-6; xviii. 1-11; xiv. 19, to end; xx. xviii. xxiv.
 Judges i. ii. 1-14, xvii. xviii. 5-12.
 Judges iv. v. vi. 1-7.
 Ruth i. ii. iv. 1-18.
 Judges vi. 7, to end; vii. vii.
 Judges ix. x. 1-6.
 Judges x. 6, to end; xi. xii.
 Judges xiii.; 1 Samuel i. ii. 1-22.
 1 Samuel iii.; Judges xiv. xv. 1-20.
 1 Samuel ii. 22, to end; Judges xvi.
 1 Samuel iv. v. vi. vii. 1.
 1 Samuel vii. 2, to end; viii.
 1 Samuel ix. x.
 1 Samuel xi. xii. xiii.
 1 Samuel xiv. xv. xvi. 1-14.
 1 Samuel xvii. xviii. 1-5; Psalm ix.
 1 Samuel xvii. 5-10; xvi. 14, to end; xviii. 10, to end; xix.
 1-4; Psalm xi.
 1 Samuel xix. 1-18; Psalm lix.; 1 Samuel xix. 18, to end;
 xx.
 1 Samuel xxi.; Psalm lvi. xxxiv.
 1 Samuel xxii. part of ver. 1; Psalm cxlii.; 1 Samuel xxii.
 part of ver. 1 and 2; 1 Chronicles vii. 8-19; 2 Samuel
 xiii. 13-18; 1 Samuel xxii. 3-20; Psalm cx.
 Psalm xvii. xli. xxxv. lxiv.
 1 Samuel xliii. i. xvii. 20, to end; xxiii. 6, 2-6, 7-13; Psalm
 xxxi.
 1 Samuel xxvii. 13-21; Psalm lix.; 1 Samuel xliii. 24, to
 end; xxiv.; Psalm lvii. lviii. lxiii.
 1 Samuel xxv. xxvi.
 1 Samuel xxvii. 1; Psalm cxli.; 1 Samuel xxvii. 2-8; 1
 Chronicles xii. 1-8; 1 Samuel xxvii. 8, to end; xxviii.
 1 Samuel xxix.; 1 Chronicles xii. 19-23; 1 Samuel xxx.
 xxxi.; 1 Chronicles x. 15, 14; 2 Samuel i.
 2 Samuel ii. 1-6, 17, to end; iv. v. 1-3; 1 Chronicles xiii.
 1-5; Psalm cxxxix.
 2 Samuel vi. 1-12; Psalm lxxviii.; 1 Chronicles xv. 1-15;
 Psalm cxxxii.; 2 Samuel vi. 12-20.
 1 Chronicles xv. 23, to end; xvi. 1-5, 7, to end; Psalm cv.
 Psalm xvi. cvi.
 2 Samuel vii.; Psalm ii. xlv. xxii.
 Psalm xvi. cxviii. cx.; 2 Samuel viii. 1-13; 1 Chronicles
 xviii. 12; 2 Samuel viii. 14-18, 13; 1 Kings xi. 15-21;
 Psalm lx. cviii.
 2 Samuel ix. x.; Psalm xx. xxi.
 2 Samuel xii. 1-15; Psalm li. xxxii. xxxiii. ciii.
 2 Samuel xii. 15-24; 1 Chronicles xx. 1; 2 Samuel xii. 26, to
 end; xiii. 23, to end; xiv. 1-8, 15-17, 8-15, 18, 25.
 2 Samuel xiv. 25, to end; xv. 1-30; Psalm iii.; 2 Samuel
 xvi. 1-15.

Psalm vii.; 2 Samuel xvi. 15, to end; 2 Samuel xvii.
 Psalm xlii. xliii. lv.
 Psalm iv. v. lxii. cxlii.
 Psalm cxlv. lxx. lxxi.
 2 Samuel xviii. xix. 1-31.
 2 Samuel xix. 31, to end; xx. 1, 2-4, to end; xxi. 1-15.
 2 Samuel xxi. 15, to end; xxii.
 2 Samuel xxiv. 1-10; 1 Chronicles xxi. 6, 7; xxvii. 23, 24;
 2 Samuel xxiv. 10-16; 1 Chronicles xxi. 15, 16; 2
 Samuel xxiv. 17; 1 Chronicles xxi. 17, to end; Psalm xxx.
 1 Chronicles xxii.; 1 Kings i.
 1 Chronicles xxiii. 1; xxviii. 1-11; Psalm xci. cxlv.
 Psalm xl. xli. lxi. lxx.
 Psalm lxxix. lxxxviii.
 Psalm vi. viii. xii. xiv. xxxiii. xxiv.
 Psalm xxxviii. xxxix. xxxviii. xxxix. lxxxvi.
 Psalm xcv. civ. cxx. cxvi.
 Psalm cxvii. cxviii. cxxxi. cxxxiii.; 1 Chronicles xxix. 1-20.
 Psalm lxxii.; 1 Chronicles xxix. 20, 26; 1 Kings ii. 1-10; 2
 Samuel xviii. 1-8; 1 Chronicles xxix. 26, to end; 1
 Kings ii. 10, 11.

PERIOD V.—The Reign of Solomon.

1 Kings ii. 12; 2 Chronicles i. 1; 1 Kings iii. 3; 2 Chronicles
 i. 2-7; 1 Kings iii. 5-29; 2 Chronicles i. 13; 1 Kings
 ii. 13-39; xi. 21, 22.
 2 Chronicles ii. 1, 2; 1 Kings v. 1-13; 2 Chronicles ii. 3-17;
 1 Kings v. 13, to end; 2 Chronicles ii. 17, 18; 1 Kings
 ii. 39, to end; iii. 1, 2.
 2 Chronicles iii. 1; 1 Kings vi. 1; 2 Chronicles iii. 2; vi. 1-40;
 1 Kings vii. 50-62; 2 Chronicles vi. 40, to end; 2
 Chronicles vii. 1-14, 8-11.
 Psalm xlvii. xlviii. xlviii. xlix. c. cxxxv. cxxxvi.
 1 Kings vii. 1-13; 2 Chronicles vii. 11, to end; 1 Kings ix.
 10-15; 2 Chronicles viii. 1-12; 1 Kings ix. 24.
 1 Kings ix. 15, 16; 2 Chronicles viii. 12-17; 1 Kings ix. 25,
 to end; 2 Chronicles viii. 17; 1 Kings x. 14, to end; 1
 Kings ix. 26-29, 24; x. 1-14; iv. 29-31.
 Proverbs i. ii. iii.
 Proverbs iv. v. vi.
 Proverbs viii. ix.
 Proverbs x. xi. xii.
 Proverbs xiii. xiv.
 Proverbs xv. xvi.
 Proverbs xvii. xviii. xix.
 Proverbs xx. xxi. xxii. 1-17.
 Proverbs xxii. 17, to end; xviii. xxiv.
 Proverbs xxv. xxvi. xxvii. xxviii.
 Ecclesiastes i. ii. iii. iv.
 Ecclesiastes v. vi. vii. viii.
 Ecclesiastes ix. x. xi. xii.; 1 Kings xi. 41-43; 2 Chronicles
 ix. 29-31.

PERIOD VI.—From the Elevation of Rehoboam to the Babylonish Captivity.

1 Kings xiv. 21; xii. 1-25; 2 Chronicles xi. 13, to end; xii. 1;
 1 Kings xiv. 22-25; 2 Chronicles xii. 2, to end.
 1 Kings xii. 25, to end; xiii.
 2 Chronicles xiii. 1-22; 1 Kings xv. 3-9; 2 Chronicles xiii. 22,
 xiv. 1; 1 Kings xv. 9-12; 2 Chronicles xiv. 1-4; 1 Kings
 xv. 13-15; 2 Chronicles xiv. 4, to end; xv. 1-16, 18, 19;
 1 Kings xv. 16-23; 2 Chronicles xvi. 7, to end.
 1 Kings xiv. xv. 25, to end; xvi.
 1 Kings xiii. 41-48; 2 Chronicles xvii. 2, to end; xviii. 1, 2;
 xix. 1-8; Psalm lxxxii.; 2 Chronicles xix. 8, to end.
 2 Chronicles xx. 1-27; Psalm cxv. xlv.; 2 Chronicles xx. 27,
 to end; 1 Kings xxii. 49; 2 Kings viii. 16; 2 Chronicles
 xx. 31-35; 2 Kings xxii. 45, 50.
 1 Kings xviii. xvii.
 1 Kings xix. xx.
 1 Kings xxi. xxii. 1-41; xvii. 51, to end.
 2 Kings i. iii. 1-6; ii. iii. 6, to end.
 2 Kings iv. v.
 2 Kings vi. 1-24; 2 Chronicles xxi.; 2 Kings viii. 23, 24.
 2 Kings vi. 24, to end; vii. viii. 1-7, 25; 2 Chronicles xxii.
 1-8; 2 Kings ix. 27-29; 2 Chronicles xxii. 8, 9.
 2 Kings viii. 7-16; ix. 1-27, 30, to end; x. 1-29.
 2 Chronicles xxii. 10-12; xxiv. 7-12; xviii. 1-16; 2 Kings x.
 29; xi. 21; xii. 1-3; 2 Chronicles xxiii. 16, to end;
 xxiv. 3.

2 Chronicles xxiv. 4, 5; 2 Kings xii. 4-6; 2 Chronicles xxiv. 6; 2 Kings xii. 7-15; 2 Chronicles xxiv. 12-14; 2 Kings xii. 15-19; 2 Chronicles xxiv. 15-27; 2 Kings xii. 20, 21; 2 Chronicles xxiv. 27; 2 Kings xii. 19.
 2 Kings x. 30, to end; xiii. 1-10, 14-22; xiv. 1-7; 2 Chronicles xxv. 5-12; 2 Kings xiv. 7; 2 Chronicles xxv. 12-17; 2 Kings xiv. 8-15; 2 Chronicles xxv. 27, 28, 25, 26; 2 Kings xiii. 22, to end, 11-13; xiv. 15, 16, 23, 24.
 2 Chronicles xxvi. 1-5; 2 Kings xv. 1; 2 Chronicles xxvi. 5-16; Joel i. ii. iii.; 2 Chronicles xxvi. 16-22.
 Isaiah i. 1; vi. ii. iii. iv. v.
 2 Chronicles xxxi. 22, 23; 2 Kings xiv. 25-27; Hosea i. ii. iii.; Amos i. ii.
 Amos iii. iv. v. vi. vii. 1-10.
 Jonah; 2 Kings xiv. 29.
 Amos vii. 10, to end; viii. ix.; 2 Kings xiv. 29; Hosea iv.; 2 Kings xv. 8-27.
 2 Kings xv. 32; 2 Chronicles xxvii. 1, 2; 2 Kings xv. 35; Micah i. ii.; 2 Chronicles xxvii. 3, to end; 2 Kings xv. 37, 27-29; xvi. 1-5; Isaiah vii.
 Isaiah viii. ix. x. 1-5; xvii.; 2 Chronicles xxviii. 4-20.
 Obadiah; Isaiah i. 2, to end.
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 2 Kings xv. 30, 31; xvii. 1, 2; xviii. 1-7; 2 Chronicles xix. 3, to end; xxx. xxxi.
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 2 Kings xv. 12-20; 2 Chronicles xxxii. 9-24; 2 Kings xviii. 17, to end; xix. 1-8; Psalm xlv.
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 Ezra ix. x. 1-18; Zechariah ix. x.
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1 Chronicles i. ii. iii. iv. v. vi. vii. viii. ix.; Nehemiah xii. 10-27.

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PART II.—From the Temptation of Christ to the commencement of his more public Ministry after the Imprisonment of John.

John i. ii. iii.; Matthew xiv. 5; Mark vi. 17-21; Luke iii. 19.

PART III.—From the commencement of the more public Ministry of Christ to the Mission of the Twelve Apostles.

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John xi. 55, to end; Matthew xvi. 6-14; Mark xiv. 3-10; John xii. 1-12; Matthew xxi. 1-8; Mark xi. 1-3; Luke xix. 29-36; John xii. 12-19.

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Matthew xxi. 23, to end; xxi. 1-15; Mark xi. 27, to end; xii. 1-13; Luke xx. 1-20; Matthew xxii. 15-23; Mark xii. 13-18; Luke xx. 20-27; Matthew xxii. 23-34; Mark xii. 18-28; Luke xx. 27-41; Matthew xxi. 34-41; Mark xii. 28-35; Matthew xxii. 41, to end; Mark xii. 35-37; Luke xx. 41-45; Matthew xxiii.; Mark xii. 38-40; Luke xx. 45, to end; Mark xii. 41, to end; Luke xxi. 1-5.
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Acts ii. 42, to end; iii. iv. v. 1-17.
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PART XV.—From the Commencement of the Fifth and Last Journey of St Paul, to the Completion of the Canon of the Holy Scriptures.

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The Second Epistle to Timothy.
The First Epistle of St Peter.
The Second Epistle of St Peter.
The Epistle of St Jude.
The Book of Revelation.
The First Epistle of St John.
The Second Epistle of St John.
The Third Epistle of St John.

THE EMANCIPATION OF THE SOIL.

BY A LANDED PROPRIETOR.

INTRODUCTORY REMARKS.

THAT the evils of our social condition may be traced, most of them directly, and all of them ultimately, to moral causes, and that their only effectual cure must be sought for in those spiritual remedies which alone can regenerate a fallen world—this is a great truth which Statesmen and Economists are slow to learn or acknowledge, but which the failure of all their other schemes may one day force on their attention. Yet the full recognition and the cordial reception of this great truth on the part of the Christian community should not be allowed, as it sometimes is, to supersede all inquiry or consideration as to the tendency and effect of our existing social arrangements, or to shut their eyes to those questions of economic science which, relating directly to property and government, will be found to have an important bearing on the best interests of mankind. There is a sense in which it may be said with truth—

How small, of all that human hearts endure,
That part which laws or kings can cause or cure!*

for the mass of misery, which festers in society, arises from causes over which civil government can exercise little control. But it is equally true, that a bad law, itself the product of ignorance or vice, may become the prolific parent of much evil, both moral and physical; that it may be the form in which some vicious principle is embodied, and by which that which was at first, or might have been only occasionally, the evil desire of an individual, comes to be perpetuated, through the concurrent sanction of the community; and that it thus becomes a mould in which *error is stereotyped*, so as to acquire universal prevalence and lasting popularity. The system of slavery, for example, might originate in the cupidity or vindictiveness of individuals; but the *law* of slavery adds the sanction of the community to that monstrous evil, and perpetuates from age to age what might otherwise have died a natural death, or been extinguished by the gradual progress of civilization and refinement; and so in other laws

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of a similar kind, we may discern a mutual reaction betwixt our existing social arrangements and the moral as well as the physical interests of the community—our social arrangements and public laws being the forms in which certain principles, whether good or evil, are embodied, and through which these principles affect, according to their nature, and to a large extent, the character and the happiness of mankind.

There is a natural prejudice, however, against any great change in the laws of a community, especially in such of them as relate to property or life—a prejudice which is strongly felt in proportion as the means of comfort are generally diffused, and which indisposes most men, when they enjoy a competent measure of prosperity, for entertaining any proposal of improvement. “*Nolumus leges Angliæ mutari*,” is a sentiment which may sometimes spring from high and holy principle, since these laws are in many respects worthy of all reverence; but it may as often arise from a feeling which, although widely different from the grace of Christian contentment, is sometimes mistaken for it:—a sort of mental *vis inertiae*—a slothful aversion to movement of any kind, and a sluggish acquiescence and satisfaction in things as they are. It might be well enough to tolerate this feeling, and to defer to it, were there no other interests at stake than those of the parties by whom it is so fondly cherished, or were it possible that the world could stand still, to secure their permanent repose. We might even regard it as so essentially conservative in its tendency with some measure of complacency, as a useful element of order and security in the State, were we not assured, by all the lessons of experience, that those laws and institutions only can be *safely* preserved which are based on sound and equitable principles; and that such as are founded on error or injustice, are essentially *destructive* in their tendency, and must, sooner or later, issue in a sweeping revolution, and a reconstruction of the whole social edifice. A wise architect, who wishes to preserve a venerable pile, will occasionally remove a stone and replace it with another; and even should it be the keystone of an arch, he will not hesitate to lay his hand upon it, if it be found to endanger the rest of the building, while in doing so, he is acting in the spirit, not of a destructive policy, but of a cautious, intelligent, and far-sighted conservatism.

SECTION I.—*The Subject Proposed, and Why?*

In this spirit, and with a view to the permanent stability of the social fabric, it becomes us seriously to consider a question which, every year, is assuming a more gigantic magnitude, and which the course of events will soon force on the attention of all; we mean the question which relates to the *tenure and succession of*

landed property in Britain. Are the laws which regulate the succession to property in land sound in principle, wholesome in their operation, and safe as a permanent arrangement? or are they founded in error or injustice—injurious in their tendency, and dangerous to the general interests of the community? Such is the momentous question which demands our consideration, and which cannot much longer be postponed, as it has hitherto been, to subjects of far inferior importance; it is one which has no necessary connection and no actual alliance with any form of party politics, but is entitled to stand on far higher ground, as a branch of the Philosophy of Legislation; and it should be examined and discussed with the utmost calmness, since the greatest injury might be done to the vast interests which it involves, and the hope of a great social improvement might be indefinitely postponed, were it treated as a party question, or mixed up with proposals for organic changes in the government of the country, with which it has no necessary connection. We enter upon it under the profound impression, that no change is ever likely to be effected on these laws otherwise than by a revolution, unless the arguments by which the proposed change is sanctioned shall so far commend themselves to the intellect of the country as to secure the consent of the aristocracy, and the concurrence of public opinion, to the modification of laws which, right or wrong, are undeniably, at this moment, fenced round and upheld by the prejudices of all parties in the State.

But why should this question be raised at the present time? Are the people dissatisfied with these laws, or clamorous for their repeal? Have they loaded the table of Parliament with petitions, as they did on the subject of representative and municipal reform? If not, why discuss a subject which is not felt as a practical grievance? why suggest a new theme for agitation and discontent? We answer, The people *are* sensible of a grievance, and are beginning to be apprehensive of a growing distemperature in their social condition, although they may be unable to trace it to its source, or may err in ascribing it to the wrong cause; and that, were the real cause of the evil discovered, and a suitable remedy applied to it, they might even yet be diverted from those fruitless efforts for organic changes in the Government which, so long as that master-evil exists, are destined to end in disappointment and disgust. What are the petitions for universal suffrage—what the operations of the Anti-corn-law League—what the demands of the Socialists and the Chartists—what the smothered complaints of the yeomanry and tradesmen—what even the ill-disguised fears and forebodings of the aristocracy themselves—what are all these but so many symptoms of a diseased

body politic, whose existence none can doubt, although to many its latent cause may be unknown? And when intelligent men talk together frankly on the subject, what is *the evil* (not to speak of its cause at present) which all acknowledge and seem to deplore? There may be local and temporary evils under every system; but is there no master-evil which may be singled out as the characteristic feature of the present times? On the most cursory view of the state of society, every intelligent observer must remark a *tendency*, which may be considered as the distinguishing peculiarity of our times—a tendency in the system to foster the accumulation of wealth in large masses, while the working classes are sinking in the scale of social comfort; and the middle classes, except in towns, rapidly disappearing. The upper classes are growing in wealth, while the lower are struggling with poverty; and the intervening gulf betwixt the two is widening and deepening, so as to threaten an entire and most dangerous separation, both in interest and feeling; and hence we have witnessed the strange, but not unaccountable spectacle, of a nation growing in wealth, and yet groaning with want—where *the few* were unable to dispose of their surplus capital with any prospect of a suitable return, while *the many* were unable to dispose of their labour or to live by it, from a want of adequate remuneration. The phenomenon is so certain that no one will deny it, and yet so singular that it demands our most serious regard. It is manifest that the wealth of Britain is rapidly increasing; it is equally manifest that the poverty of the people is increasing at the same time; and, if we could suppose that the same tendency could continue to develop itself, without let or hindrance, for any considerable time longer, we must ultimately arrive at a point at which the most enormous capital might be of little value to its possessor; since the wealth of the country, being locked up in a few hands, and the middle classes, who are the great consumers, being gradually reduced, the home market, which is by far the best, would have little demand, comparatively, either for labour or goods, and capital would lie idle for want of profitable employment. The Roman Empire, in its decay, seems to have reached this extreme limit. When wealth lay accumulated in large masses, in the hands of a few powerful families, they were compelled, in self-defence, to dole it out in largesses to a starving people. “What we now see in England,” says Sir Walter Scott, assuredly no alarmist, “took place after the destruction of the Roman republic, and *was the principal cause of the downfall of the Roman Empire. The small farms of the primitive Romans had been gradually united; the property of the soil was confined to a small number of great proprietors, and the cultivation of it handed*

over to slaves. Mercenaries alone were intrusted with the defence of the country, and **THE EMPIRE FELL TO PIECES.**”

The existence of this evil can scarcely be doubted, and its magnitude cannot possibly be over-rated. But different opinions may be entertained as to the causes to which it should be ascribed. Some, without examining the question narrowly, may satisfy themselves with the general, but not very apposite or conclusive reflection, that inequalities have always existed in the outward conditions of men; that, under every system of government, they have been divided into rich and poor; and that it seems to be a part of the wise plan of Providence that the same distinction should continue till the end of the world. Of the truth of this remark no one will entertain the slightest doubt; and least of all those who, taking a Christian view of the subject, recognise in the different lots of men the sovereign appointment of Him who ruleth over all, and a mysterious, but wise and salutary, method of discipline, by which He calls forth into exercise some of the deepest feelings and affections of our nature, and trains us for a nobler existence hereafter. But the question is not, Whether the distinction between rich and poor must continue?—for this is conceded on all hands—but, Whether there be anything in our present system which has a tendency to widen the gulf betwixt the two, by accumulating wealth in a few hands, and reducing the many to a state of abject want or servile dependence? and, Whether, if such a tendency exist, it is to be ascribed to the laws of Providence—which it were alike vain and impious to oppose—or to the enactments of men, by which these laws may be rendered inoperative, and which it may be alike our duty and our interest to review and amend?

Now, it is the opinion of many—and these not the least thoughtful men—that the tendency which has been described is the natural and inevitable result of the laws which affect the tenure and the succession of property in the soil; and that, if these laws are to remain in force, that tendency will continue to develop itself in the growing aggrandizement of a few, and the increasing impoverishment of the many, until a crisis arrives when the social system, no longer capable of cohering, will right itself by some sudden convulsion. And this opinion is held without the slightest prejudice against wealth, on the one hand, or the slightest expectation of any Utopian paradise, on the other, in which all will be equally virtuous or happy. It is admitted that great fortunes may be made under any system of government, and that, if made honestly, they may be lawfully protected and preserved. It is admitted, further, that they may be bequeathed by a dying man to his family or other successors;

and that both the rights of property and the will of a testator should be covered by the shield of public authority, and guarded against confiscation, whether by force or fraud. But it appears that the law, not satisfied with protecting property in the hands of its present owner, and securing its safe transmission to his immediate successor, has, in the case of *land*, gone much further: it has made provision, by the *statute of primogeniture*, for accumulating that kind of property in the hands of a few, to the exclusion of many possessing the same natural claims; and it has also made provision, by the *act of entails*, for perpetuating the right in all future time. By the first act, it prevents the *subdivision* of the soil; by the second, it prevents its *alienation*; and by the conjunct operation of the two, landed property is fast passing into the hands of a few, fenced by such guards, or rather fettered by such restrictions, as are designed to lock it up permanently in their possession, and to place it *extra commercium*, in so far as the great mass of society are concerned. These laws are conceived to be the principal causes of the tendency to an aggregation of wealth in one class, and the growing impoverishment of another; because they operate with silent but resistless power in the way of counteracting the natural laws, which would otherwise adjust the balance of property, and serve at once to increase and to perpetuate the inequality between the rich and the poor. Were these laws abolished, large fortunes might still be acquired, whether by rare talent, or successful industry, or hereditary succession; but at the death of their possessors, they would come, first of all, to be more equally, and, as we venture to think, more equitably, divided; and, what is still more important, they would be subject, secondly, to the action of those providential laws which connect outward prosperity with moral prudence, and would be liable for any debts that might be contracted by the parties to whom they belong. And thus, by a twofold operation, a check would be interposed against the undue aggregation of property in the hands of a few, and a security given for its more general distribution amongst the many. The causes which tend to increase the existing evil, and which serve also to perpetuate it, would thus be removed; and we might yet hope that, under the wholesome operation of a better system, society might right itself by a process of gradual recovery, without the critical perils of a revolution.

But is there any evidence that the tendency of wealth to accumulate in large masses ought to be ascribed to the laws which regulate the succession to property in land? The manifest design of these laws to discourage the subdivision of the soil, and to prevent its alienation, might be held of itself to be a sufficient proof; since, unless they

be altogether inoperative and ineffectual, they must have some tendency to bring about the result at which they aim. But FACTS are not wanting—and these, too, of the most startling kind—to convince us that there is a sure and close connection betwixt these laws and the existing evils in our social state. THE PUBLIC ARE NOT DULY AWARE OF THE RAPIDITY WITH WHICH THE SOIL OF THE COUNTRY IS PASSING AWAY FROM ITS FORMER PROPRIETORS INTO THE HANDS OF A FEW MEN OF LARGE FORTUNE; the process goes on silently, and therefore attracts little attention; but the result is sufficiently startling to command the consideration of all. Let the reader ponder and weigh the following facts:—

THE SOIL OF ENGLAND which, in 1815, was in the hands of about THIRTY THOUSAND proprietors, had been in the hands of about EIGHT TIMES that number only forty years before! In other words, the proprietors of England were reduced from 240,000 or 250,000, as they were in 1775, to about 30,000, all in the course of forty years, or little more than a single generation;* and there is every reason to believe that the process has been going on with equal rapidity from 1815 to the present day.

THE SOIL OF IRELAND is parcelled out in LARGE estates and very SMALL farms, so that it combines all the evils of two opposite systems; while a third evil is added—the monster evil of ABSENTEEISM.

THE SOIL OF SCOTLAND now belongs to little more than 3000 great proprietors†—as many as might conveniently assemble in the West Kirk of Edinburgh, or the City Hall of Glasgow! One-third of the whole lands of the country were supposed to be under strict entail in the days of Adam Smith;—and more recently all the ancient proprietors of a whole county (with one exception) have been bought out by one noble family; and by another, sixty or seventy small estates have been purchased during the minority of the heir.

This change of property might have nothing very alarming in it, but for the laws of primogeniture and entail; for if it was rapidly acquired, it might be as rapidly dissipated, and large portions of it might soon be in the market again; but viewed in connection with these laws, it does afford a very serious view of the prospects of the country; for, as the laws stand, the 3000 pro-

* "In 1815, properties which forty years before had pertained to 250,000 families, were concentrated in the hands of 32,000 proprietors; and even in the latter fell to be computed the lands of 6000 incorporations, and as many belonging to the Church."—*Passy*, p. 9.

† Mr BULWER states, that in France, with a population, in 1633, of 32,560,934, there were, connected with agriculture, 23,725,809, or about two-thirds of the whole; in England only one-third or 33 per cent. In France, there were 10,300,000 distinct properties charged with the land tax; but as several of these belonged to the same individual, there were nearly 5,000,000 proprietors, while only 34,000 estates yielded each an income of £70 a-year.—*Bulwer's France and the French*, i. p. 21.

† Mr Laing, p. 44.

prietors of Scotland have it in their power, if they please, to lay every acre of the soil under a strict entail, and thus to place it wholly *extra commercium*, so that no part of it shall ever come into the market, or be liable for the debts of the possessor; and the whole mass of society may thus be precluded from the hope or the possibility of acquiring property in their native land. In the words of Lord Kaimes, "a number of noblemen and gentlemen among us lie in wait for every parcel of land that comes to market. Intent upon aggrandizing their family, or rather their estate, which is the favourite object, they secure every purchase by an entail; and the same course will be followed till no land be left to be purchased. Thus every entailed estate in Scotland becomes, in effect, a mortmain, admitting additions without end, but absolutely barring alienation; and if the Legislature interpose not, the period is not distant when all the land in Scotland will be locked up by entails, and WITHDRAWN FROM COMMERCE."*

Add to these *facts* the declared *opinions* of men who have directed their serious attention to the subject, and whom all will acknowledge competent to pronounce a judicious judgment. Take men of all nations, that there may be no bias of self-interest; and men of all political parties, that there may be no bias of party feeling; and you will find, that those who have studied the subject most deeply, however they may differ on other points, are all but unanimous on this; and that they unite, as with one voice, in warning the country of the danger to which her social interests, and even her civil liberties, are exposed, through the operation of these laws.

Take the opinions of the Continental statisticians, Passy, Beaumont, Sismondi, Guizot, Constant, Dupin, and others (as these are collected in a useful pamphlet, entitled "The Aristocracy of Britain"),† and you will find them, among minor differences of opinion, unanimous on these two points—*first*, That a great social evil exists in Britain at the present day, which they regard as the sure precursor of a coming convulsion; and *secondly*, That this evil, consisting mainly in the unequal distribution of property, is to be traced to the operation of those laws of primogeniture and entail which prevent the subdivision of the soil, and preserve it from alienation. These Continental writers, contemplating the action of a great and complicated system at a distance, and having at least no personal interest in it, might be regarded as calm and dispassionate witnesses, were it not that they may be supposed to have some latent bias, arising from their national feelings in favour of another system, which has been substituted for ours in their own country; but as

they appeal to their own *experience* of its practical effects, and regard it as the chief means, under Providence, of averting another revolutionary crisis, their testimony deserves and demands our most serious attention, especially when we find that it is corroborated by the reasonings of our own great writers, of every shade of political opinion.

For, take the opinions of Adam Smith, Principal Robertson, and Lord Kaimes, as representing the great writers of the last century; and take the opinions of Sir Walter Scott, Dr Arnold, and Mr Laing, as representing the thoughtful minds (with one or two illustrious exceptions) of the present age; and you find, that the profound economist and the philosophical historian, the practised lawyer and the liberal divine, the High Tory novelist and the accomplished litterateur, concur with one voice in protesting against the policy and justice of these laws, and predicting their infallible tendency to bring on slowly, but surely, a great social revolution.

ADAM SMITH, speaking of "the discouragements of agriculture in the ancient state of Europe, after the fall of the Roman Empire," gives his weighty judgment in the following terms:—"This engrossing of uncultivated lands (by a few proprietors) though a *great*, might have been but a transitory, evil. They might soon have been divided again, and broken into small parcels, either by succession or alienation. The law of primogeniture hindered them from being divided by succession; the introduction of entails prevented their being broke into small parcels by alienation. . . . When great landed estates were a sort of principalities, entails might not be unreasonable; but in the present state of Europe, when small as well as great estates derive their security from the laws of their country, *nothing can be more completely absurd*. They are founded on the most absurd of all suppositions—the supposition that every successive generation of men have not an equal right to the earth and to all that it possesses, but that the property of the present generation should be restrained and regulated according to the fancy of those who died perhaps five hundred years ago."*

PRINCIPAL ROBERTSON is equally decided. In his admirable dissertation on the Feudal System, he traces the history of property in land through four successive stages; and in another, that of the cultivators of the soil. But, without entering into details, his general opinion may be gathered from the following remarks:—"The powerful vassals of the Crown soon extorted a confirmation *for life* of these grants of land, which, being at first purely gratuitous, had been bestowed only during pleasure. Not satisfied with this, they prevailed to have them con-

* Lord Kaimes' Sketches, iii. 305.

† Published at London, G. & J. Dyer; and Cupar-Fife, G. S. Tait.

* Wealth of Nations, ii. 92.

verted into *hereditary possessions*. One step more completed their usurpations, and rendered them *inalienable*. With an ambition no less enterprising, and more preposterous, they appropriated to themselves titles of honour, as well as offices of power and trust. These personal marks of distinction, which the public admiration bestows on distinguished merit, or which the public confidence confers on extraordinary abilities, were annexed to certain families, and transmitted, like fiefs, from father to son, by hereditary right.* And again, in another work:—"The mode in which property was distributed in the Spanish colonies, and the regulations established with respect to the transmission of it, whether by descent or by sale, were extremely unfavourable to population. In order to promote a rapid increase of people in any new settlement, property in land ought to be divided into small shares, and the alienation of it rendered extremely easy. But the rapaciousness of the Spanish conquerors of the New World paid no regard to this fundamental maxim of policy. By degrees they obtained the privilege of converting a part of these lands into *mayorazgos*--a species of fief which can neither be *divided* nor *alienated*. Thus a great portion of landed property, under the rigid form of entail, is *withheld from circulation*, and descends from father to son *unimproved*, and of little value either to the proprietor or to the community. The pernicious effects of these radical errors in the distribution and nature of property in the Spanish settlements are felt through every department of industry; and may be considered as one great cause of a progress in population so much slower than that which has taken place in better constituted colonies."†

LORD KAMES, in a valuable essay appended to his "Sketches of the History of Man," treats the subject at great length; as also in his "Historical Law Tracts," No 3. In the former he says:—"In every stage of progress some new power is added to property; and now for centuries men have enjoyed every power over their own goods that a rational mind can desire. They have the free disposal during life, and even after death, by naming an heir. These powers are sufficient for every rational purpose: they are sufficient for commerce, and they are sufficient for benevolence. But the artificial wants of men are boundless. Not content with the full enjoyment of their property during life, nor with the prospect of its being enjoyed by a favourite heir, they are anxiously bent to preserve it to themselves for ever. How repugnant to the frail state of man are such swollen conceptions! Upon these, however, are founded entails, which have prevailed in many

parts of the world, and *unhappily at this day infest Scotland*. Did entails produce no other mischief but the gratification of a distempered appetite, they might be endured, though far from deserving approbation; but, like other transgressions of nature and reason, they are productive of *much mischief*, not only to commerce, but to the very heirs for whose sake alone it is pretended that they are made. The mischievous effects of English entails were soon discovered. They occasioned such injustice and oppression, that even the judges ventured to relieve the nation from them by an artificial form, termed *fine and recovery*. And yet, though no moderate man would desire more power over his estate than he has by common law, the Legislature of Scotland enabled every land proprietor to *fetter* his estate for ever; to tyrannize over his heirs; and to reduce their property to a shadow, by prohibiting them to alien, and by prohibiting them to contract (heritable) debt, were it even to redeem them from death or slavery."‡

These opinions, strong and weighty as they are, have been reiterated in modern times, and from quarters whence they might have been least expected to emanate, as the result of a growing experience of the evils of the system.

SIR WALTER SCOTT, Tory as he was, had an eye open to discern the signs of the times, and could speak out with a voice of thunder when he saw anything that threatened the social welfare of his native land. What Malachi Malagrowther said of Scotch Banking is known to all: hear what he says of the state of landed property:—"If the existing system in England is not changed, it will happen, before long, that the total rental of the landlords will be absorbed by the poor-rates. The time will come when the whole land will be hypothecated to the poor; and, by the strangest and most unexpected of revolutions, the labourers in the country will be substantially in possession of the whole of the rental of that soil in which any participation is now refused them. In this respect France, more equitable than England, has also shown herself more politic. While our laws favour, by a continual action, the accumulation of landed property, her's, on the contrary, tend to a perpetual subdivision of it. It is possible that the system in France may not be confined within proper bounds; but even were it carried to an extreme, *it is less prejudicial than the opposite one*."

Dr ARNOLD, late of Rugby, and Professor of Modern History at Oxford, writes thus from Florence, in 1825:—"I have long had a suspicion that Cobbett's complaints of the degradation and sufferings of the poor in England contained much truth, though uttered by him in the worst possible spirit. It is certain that the peasantry here

* Charles V., i. 16.

† History of America, iv. 27.

‡ Sketches, iii. 304.

are much more generally proprietors of their own land than with us; and I should believe them to be much more independent, and in easier circumstances. This is, I believe, the grand reason why so many of the attempts at revolution have failed in these countries. A revolution would benefit the lawyers, the savans, the merchants, bankers, and shop-keepers; but I do not see what the labouring classes would gain by it. For them the work has been done already, in the destruction of the feudal tyranny of the nobility and great men; and, in my opinion, this blessing is enough to compensate the evils of the French Revolution; for the good endures, while the effects of the massacres and devastations are fast passing away.

I am sure that we have too much of the oligarchical spirit in England, both in Church and State; and I think that those one-eyed men—the political economists—encourage this by their language about national wealth.*

Mr LAING, in his "Notes of a Traveller," speaking of the law of France, which not only abolished the right of primogeniture, but rendered an equal division of land *imperative*, and which even the "Edinburgh Review" predicted would turn that country into a "great pauper warren," says:—"France owes her present prosperity, and rising industry to this very system of sub-division of property, which allows no man to live in idleness, and no capital to be employed without a view to its reproduction, and places that great instrument of industry and wellbeing, property, in the hands of all classes. The same area of arable land, according to Dupin, feeds now a population *greater by eight millions*, and certainly *in greater abundance and comfort*, than under the former system of succession. In this view, the comparison between the old feudal construction of society in France, and the new, under the present law of succession, resolves itself into this result: That *one-third more* people are supported under the new, in greater abundance and comfort, from the same extent of arable land."†

— RENWICK IN THE COTTAGE OF JOHN BROWN
OF PRIESTHILL.—November, 1683.

A SKETCH.

I.

NOVEMBER winds are loud and chill
Round thy roof-tree, lone Priesthill!
Earth is wound in her shroud of snow,
And the clouds toss to and fro.
All around the moorland's rim
Day is closing dungeon-dim;
Scarce doth twilight intervene—
Night at once engulfs the scene:
Storm and darkness, fear and danger—
Woes me for the homeless stranger!

But in Priesthill's humble dwelling,
While without the storm is swelling,
The hearth-stone glows with cheerful heat
From well-dried turf and fragrant peat;
In midst the candle-coal is set,
And flames with many a lambent jet.
The shepherd lads and maidens fair
With busy hands the wool prepare,
And caird and spin the white and black
For hoddin' grey to ploughman's back.
The mother, meek and sweet of face,
With matron charms and inbred grace,
Sits with her first-born on her knee,
Singing her artless lullaby!
Her little step-child, Janet—dear
As daughter of her own she were—
With flaxen ringlets waving light
Around a brow so lily white,
And blue eyes laughing to a cheek
Where rose-buds blow so fresh and sleek,
Sometimes with demurest art
Awhile she acts the housewife's part,
Then, dancing off with nod and beck,
Hangs on her new-found mother's neck.

Old Colly hasks before the blaze;
Well hath he spanned the heights and braes,
And threaded through the whirling drift,
By rough moss-hag and craggy clift,
And homeward brought the bleating herd,
While scarce from the door his master stirred.
Such human forethought moves in thee,
And more than human constancy!

With sudden start he pricks his ears;
Is it his master's step he hears?
Some hours ago he crossed the heath,
Regardless of the frost-wind's breath,
The sweets of gospel truth to shed
Around a neighbour's dying bed;
'Tis nigh the time of his return.
No! stranger feet are hither borne,
For Colly growls in under tone,
Mingling with the night-wind's moan,
And guards the door with sentinel's frown;
But Janet kindly pats him down,
And hies her boldly forth to see
Who there in such a night should be.
She soon returns, with looks so bland,
Leading a stranger by the hand,
Whose tatter'd garb and feeble form
Seem all unfit to bide the storm.
She guides him to her father's chair,
Whilst those within their tasks forbear,
Each to bestow, in their degree,
Some mark of hospitality.

The goodwife gives him welcome cheer,
For all in need find welcome here—
The wanderer's home—a resting sweet
To wayfaring and wearied feet;
And here the poor make daily moan,
And daily leave their benison.
The young from hill and dale repair—
Here is their school and house of prayer;
Here oft the dead in sin have leapt,
And tears of dawning hope been wept,
And pierced and bleeding souls been bound,
And sliding feet new strength have found;
And the saints of God, in trial and fear,
Seek the Urim and the Thummim here

But with her welcome doubts arise;
For troubled times breed jealousies,
And villain spies on every hand
Glide like serpents through the land.
In cities, midst the throng of men—
In furthest nook and loneliest glen—
On the sea where the good ships fly—
In the haven where they lie—
To the far sequestered cot—
Where roaming beggar travels not—

* In Arnold's *Life and Correspondence*, i. 66.
† Laing's *Notes*, 53.

In bogs where scarce the bitterns haunt—
On steepes that know not bush or plant—
Through tangled forest, pathless waste,
Where the coney ne'er was chased—
By the day which blazons all—
Under midnight's deepest pall—
At the selfsame table fed—
Harbour'd in the selfsame bed—
They lurk and creep, and watch and mark—
Strike unseen, and shoot i' the dark,
And follow still, with bloodhound's scent,
The children of the Covenant!
Oft they take Devotion's guise,
And, Judas-like, betray their prize.
Thus, rob'd like minister of light,
Satan plies his ancient spite!

When terror stalks by dale and town,
Well may the wife of godly Brown
Feel some misgivings at the sight
Of unknown guest in such a plight;
With haggard mien and uncouth dress—
Is this from guile or wretchedness?
Deep in her memory hath she stored
Peden's dark foreshadowing word,
When she and her partner plighted their faith
By the mountain-stream to be one till death:
"Bridegroom! cherish well thy bride!—
Bride! rejoice thee at his side;
But keep the linen clean and meet
To be a martyr's winding-sheet."

To hide the throbbings of her heart,
And the tear that to her eye would start,
She rocks her first-born on her knee,
And sings his evening lullaby—
Some antique snatches, quaint and wild,
That oft have stilled the cottar's child.

THE MOTHER'S SONG.

"Hush thee, baby! hush thee,
Till the morning break!
Sweetly may'st thou slumber,
Softly may'st thou wake!
Hush, my little baby,
Till the morning break!"

"Where's the way, mother?
Whither shall I go?"

"Stay at home my darling!—
The hills are deep with snow;
And bitter through the hawthorn
The blasts of winter blow."

"Where are all the heather-bells
That daddie brought to me?"

"Spring will come, my bonny bird!
With flowers upon the lea,
And big a bower by yon burn side
For the linnet and for thee!"

"Hush thee, baby! hush thee,
Till the morning break!
Sweetly may'st thou slumber,
Softly may'st thou wake!
Hush, my little baby,
Till the morning break!"

"Caird the black, and caird the white,
Weave the speckled grey!—
Garment meet for man to wear
Through his chequer'd day;
But they who wear't with patience
Shall shine in bright array!"

"Hush thee, baby! hush thee,
Till the morning break!
Sweetly may'st thou slumber,
Softly may'st thou wake!
Come, sweet spring!
And sweet lark sing,
And thy nest in the moorland make!
The lambs shall leap
Where the blueberries peep,
And softly my baby shall wake!"

II.

The stranger mark!—how altered now!
Whence the flush upon his brow,
And the flush upon his cheek,
And tears that more than language speak?—
As the quick'ning breath of morn
Rustles through the mountain-thorn;
So, whilst the mother's voice is stealing
O'er his ear, all thought and feeling
Thrill beneath that homely ditty—
Her cradle-song of love and pity!

Fond dreams, lov'd gleams of youth revive;
He sees the home by Minnyhive,
Where erst he felt a mother's care—
Where she would comb his golden hair,
And sing to him some olden strain—
"Fair Margaret," or the "Young Tamlane;"
Or, when the thickening shades came on,
Some holy history would she con
By the merry evening fire.
He sees again his godly sire,
Remov'd by an untimely blow—
Like the sheltering oak laid low.
He kneels with him in prayer—and now
He wipes the death-clam from his brow;
But while his tears anew are shed,
He whispers: "Blessed are the dead!"
Blithe visions, too, now pass before him—
Glad sounds of other years come o'er him:
Dulceter's melodious murmur swells
By heath-clad steepes and broomy dells,
Where oft the wild-brier's bud he sought,
And caroll'd to the blackbird's note.
O blissful visions!—short relief
To bosoms crushed by wrongs or grief!—
A balsam even, for the time,
To the conscience know'd by crime!
Why so swiftly pass away?
Come not at all, or ever stay!
Delusions all! unreal and vain!—
No, not in vain; for still remain
The blast ideas thus impress'd,
Which, finding here no place of rest,
Seek it in the realms above,
Where centre perfect truth and love!

While thus his fancy bee-like skips,
And honey from each blossom sips,
The door is open'd—Yes! 'tis he—
The master of the family!
Sweet to his home as summer gale—
Known and belov'd through all the dale;
For all revere, and all obey
His holy, patriarchal sway.
Of firm and stalwart frame is he,
And aspect grave, yet mild and free;
His cheek with hardy lustre glows,
Such as the mountain breeze bestows;
And here and there a furrow's trace
Flings its shadow o'er his face.
His locks, now tipp'd with silvery sheen,
Fall o'er a forehead clear, serene;
And his the blue and glintin' eye
Of Scotland's noblest peasantry.
But as the sun, though sunk from view,
Still sheds a calm celestial hue
Upon some lofty mountain's height;
So all in him of good and bright
Which Nature's genial hand supplies—
The human-strong, the human-wise—
Is hallowed by a light divine,
Streaming from the heavenly shrine!

He greets the stranger, and he gazes—
The face some deep emotion raises.
He knows him through his rude disguise—
A brother's love beams in his eyes;
He doffs his bonnet reverently,
And thus, in tend'rest courtesy,
His stammering tongue hath found a vent:—
"The Angel of the Covenant

Take thee underneath his wing,
And thy feet to safety bring!
No prince or peer in Christendom
Were half so welcome to my home!—
'Tis RENWICK! Ah! how changed from him,
Of rosy cheek and graceful limb,
Who but a year before had passed
Some happy days as Priesthill's guest!
Such havoc in so short a space
Have toil, and thought, and watchfulness,
Stormy seas, and travel long,
And adder-stings from the evil tongue,
And the burning spirit's bane—
Hours of rapture, months of pain—
Wrought upon the beauteous youth.
But deeper insight into truth—
Peace that passeth human lore—
Strength and faith unfelt before—
Calmer, clearer, loftier mind—
Earthly passions heaven-refined—
These have come to him instead,
If the roses from his cheek are fled.

Oh! who can tell the pure delight
Which shower'd its blessings on that night?
When heart to heart responsive beat,
And soul with soul held converse sweet.
Themes, dearer prized than treasur'd gold,
The labouring tongue strove to unfold;
And long-pent feelings found their way,
Like well-springs in the month of May.
As husbandman delights to view
The blade refresh'd with vernal dew;
As the shepherd on the rock
Counts with joy his spreading flock,
Free from taint, and fleecy fair;
As the nighted traveller,
Lost within the forest maze,
When first the morning meets his gaze,
Forgets his weary wandering
To hear the lark and merlin sing,
While the village chanticler
Proclaims some place of shelter near—
Such, yea, far exceeding this,
Were those joys of holiness
Which around that household shone,
On their hill-side bleak and lone,
While the youthful priest and the shepherd saint
Spoke with heavenliest ravishment
Of God's long dealings with the land,
And the wonders of his hand!—
O'er those who spake and those who listen'd
The Rainbow of the Covenant glisten'd!

The pious host, with speech benign,
Where love and wisdom both combine—
Himself by sharp experience taught—
Returns his every inmost thought,
And, as two streams, receives impress'd
Within a clear and glassy breast,
Those eddying joys and fears which roll
In Renwick's more impassioned soul.
The lowlier acts of household care
The goodwife and the servants share.
She now prepares their evening meal;
The shepherd lads, with modest zeal,
Bring forth their holiday attire,
And give whate'er his wants require;
The maidens stooping—homely, neat—
Bring water for his aching feet;
Whilst little Janet's failing eye
Folds at length in dreams of joy,
With her head so lovingly
Pillow'd on the stranger's knee—
On her parted lips a smile
Enough his sorrows to beguile.
Unearthly splendours light his eye—
His soul is lost in ecstasy:
Back as in a swoon he sinketh—
But his soaring spirit drinketh
At the crystal fount of life,
Pure from human sin and strife—

Where the shadow never flow,
Where the earth-wind never blew—
Where it flows in ebbless tide
From eternal springs supplied!

Peace with you all, O household blest!
Peace with you all, and heavenly rest!
Be peace and rest vouchsafed awhile—
Not to relax, but nerve for toil!
A tempest lies before you all—
Already deep to deep doth call;
But with your sufferings ye shall find
The valiant and submissive mind.
And now your record is on high,
Your recompense is in the sky;
And what ye sought not shall be given—
Fame wide as is the cope of heaven.
Your land, though late, shall know your worth,
And boast the honour of your birth.
When prince and warrior are forgot,
Or known but as a nation's blot,
Then Brown and Renwick's fame shall be
Remember'd in our history.
When battle-field and palace gay
Sink in oblivion and decay,
The Patriot and the Christian still
Shall pilgrims be to lov'd Priesthill!

February, 1845.

J. D.

THE MAYNOOTH GRANT.

THOUGH Ireland was not fairly brought under the dominion of Rome until an advanced period of the twelfth century, the great mass of its inhabitants have ever since adhered most tenaciously to the Papal interest. About the time to which we refer, the proceedings of the Pontiff were not exceedingly well calculated to promote his popularity in the Emerald Isle; for by a bull bearing date in the year 1155, Adrian IV. handed over the whole country to Henry II. of England. But political circumstances were favourable to the Italian usurper; and a step which might otherwise have only roused the indignation of a free people, unhappily issued in their complete ecclesiastical enslavement. Popery had long before prevailed in England; and Rome, supported by the influence of the British sovereign, soon established her authority throughout the sister kingdom.

When the light of the Reformation burst upon Christendom, Ireland still remained in darkness. No Knox, or Zwingle, or Calvin, was raised up within her borders to bear aloft the torch of truth before the eyes of his countrymen. Literature was at the lowest ebb; and those who should have laboured most diligently to promote the spread of Protestantism, do not seem to have been remarkable either for zeal or piety. The measures adopted by the State to secure the ascendancy of the Reformed faith, were but ill fitted to recommend it to the acceptance of the Irish people. The ecclesiastical jurisdiction which had been claimed by the Pope, was asserted by the Crown; and as in most parts of the island the inhabitants were unacquainted with the English tongue, it was absurdly enacted that the public

service should be performed in *Latin*—a language of which the clergy as well as the laity were commonly ignorant.

It might be shown that the policy of Britain in reference to Ireland, since the period of the Reformation, has been little else than a series of blunders. For centuries she has sustained in splendour a Church with which nine-tenths of the population are unconnected, and, until lately, she enforced a mode of collecting tithes which created continual heart-burnings between the clergy and their parishioners. When we look across the Channel, we see the Establishment principle grafted upon a most corrupt ecclesiastical system; and Protestantism itself is prejudiced by the monstrous union. The higher ranks of the clergy are little better than a corporation of sinecurists; for every one who can afford it is permitted, to a great extent, to do his duty by proxy; and the ill-paid curate is often left at home to take care of the flock, whilst the rich rector is abroad spending the fruits of the benefice. There are, no doubt, a considerable number of most excellent ministers in the Irish Establishment, but they are miserably crippled by their canons and their rubrics. The polity of their Church is essentially unsound. They are not unfrequently arrested in their career of usefulness by the interference of their bishops; and they are thus prevented from exerting that influence for good which they might otherwise exercise.

Were our present rulers to act towards Ireland in the spirit of enlightened legislation, they might confer incalculable benefits upon that fair and fruitful country. Were they to remove what is objectionable in the constitution and formularies of the Establishment—to make a proper distribution of the ecclesiastical revenues, and thus to provide an adequate support for the working clergy—to abolish pluralities—to vest the appointment of ministers in the hands of the Christian people—to discountenance error, and to give decided encouragement to the cause of scriptural education, it might be reasonably anticipated that, in the course of another generation, an important change would take place in the state of the population. But such measures are not to be expected from our leading statesmen. They have long since left the high ground of Christian principle, and they have taken their station upon the shifting sands of expediency. It is, therefore, impossible to tell beforehand what course of legislation they will pursue, as their movements depend entirely upon the aspect of the political horizon. They are ready to sacrifice the interests of truth, if they can thereby secure the favour of a party; and, according to their short-sighted policy, it is better to smile upon the errors of a deluded people, than to seek

the approbation of Him by whom kings reign and princes decree justice.

When former legislators erected in Ireland an unwieldy and gorgeous Church Establishment in the midst of a poor and ignorant population, they did not consult wisely for the interests of evangelical Protestantism; for they thus copied some of the most objectionable parts of the framework of repudiated Popery; but they made no unholy compromise with what they admitted to be error; and, in the excess of their zeal, they often refused to the adherents of the Romish faith the naked privilege of toleration. Our present statesmen are disposed to rush into the opposite extreme. Instead of seeking to remove the defects of the existing Establishment, so as to increase its efficiency, they are anxious to extend their fostering care to the exploded superstition. They are certainly not so consistent as their predecessors; for they are regardless of their own profession as Protestants, and they are willing to patronize what they admit to be gross falsehood. Their conduct in reference to Maynooth abundantly illustrates the truth of these observations.

We believe that, in various quarters, the announcement of the intention of Government to increase the grant for the education of the Irish Roman Catholic priesthood has created much astonishment. Our present rulers have been raised to power by the Protestant feeling of the empire; and it has been thought strange that they should so rudely disclaim the principles to which they have been indebted for their elevation. We must confess, however, that this proceeding of the Premier has not taken us by surprise; for we verily believe that the statesman who connived at the Disruption of the Church of Scotland is prepared to sacrifice Protestantism, in any other quarter of the empire, upon the altar of Political Expediency. As many of our readers may be desirous to know something of the seminary on which he is now disposed to lavish his golden favours, the following information respecting it may not be unacceptable at the present crisis.

The College of Maynooth was established by an act of the Irish Parliament passed in the year 1795. It is about twelve or fourteen miles from Dublin, and is erected on the estate of the Duke of Leinster, his Grace having granted a lease of fifty-four acres of land in perpetuity, at a moderate rent, for the benefit of the institution. There are connected with the seminary a president, a vice-president, two deans, eight or ten professors, and several other functionaries. The number of students at present in attendance is, we understand, from four to five hundred; and all these are accommodated within the walls. The buildings have been erected at an expense of upwards of £40,000. In 1796, the Parliamentary grant

was £7759; in 1800, it was only £4093; but since 1813, it has generally amounted to nearly £9000 or £10,000. Sir Robert Peel now proposes to bestow upon it an endowment which will be triple this allowance.

The system of training pursued at Maynooth is quite in accordance with the gloomy character of the Roman Catholic religion. It is to be observed that *none but Papists* can be admitted into the establishment; and it is expressly provided, in the Act of Incorporation, that "it shall not be lawful to receive into, or educate, or instruct in the said academy, any person professing the Protestant religion, or whose father professed the Protestant religion." Even a Roman Catholic intended for a secular profession cannot receive his education at Maynooth; for it has been ruled that none save those designed specially for the priesthood can be taken into the establishment. None, indeed, but devotees could be expected to submit to the austerity of its discipline; and we should think that the sons of the Roman Catholic gentry would refuse to perform the menial offices required from the students of this seminary. "Every day," says one of the regulations, "at the hour appointed, on the signal being given, and the *Benedicamus Domino* being heard, let each person answer, *Deo Gratias*; and immediately let him arise from bed, and making the *most holy* sign of the cross, let him put on his clothes; and as soon as he has done so, let him employ himself sedulously, for the space of half-an-hour, in washing his hands, *adjusting his bed, and in making up his room.*" Except during certain intervals, scarcely amounting in all to three hours out of the twenty-four, *conversation* is strictly forbidden; and even at dinner no student is at liberty to open his lips to his neighbour. These unfortunate youths are never permitted to enjoy the luxury of a solitary stroll; the movements of every individual are watched with the utmost vigilance; and any one is liable to the extreme penalty of expulsion if he "shall designedly withdraw himself from the body of the students on the public walk, or *from the eyes* of the person to whose charge he may have been committed." All newspapers and periodicals are interdicted; every book must be subjected to the scrutiny of a jealous censorship; and every letter received by a student may be seized and read.

In the year 1826, the Commissioners of Irish Education Inquiry directed their attention to Maynooth; and after having personally visited the institution, examined various witnesses, including the president, the professors, and others, in reference to the establishment. It appears, from their Report, that the members of the Commission, one or two of whom were Romanists, did "not agree in the conclusions to be drawn" from the evidence, and they, consequently, did not

express any opinion respecting the merits of the seminary. But a very slight inspection of the published testimony may satisfy any intelligent reader as to the literary pretensions of a number of those who preside over the education of the Maynooth students. When the Commissioners instituted their inquiry in 1826, the Rev. —

D.D., was the lecturer on mathematics and natural philosophy, and his evidence certainly gives us no very exalted idea of his scientific attainments. In answer to one of the questions addressed to him, this professor of *mathematics* must, we think, have astounded his examiners by the answer: "*I don't know what the subject-matter of the Sixth Book of Euclid is.*"—Eighth Report of the Commissioners, p. 148. It would seem that the witnesses were permitted to retouch and modify their testimony; and yet the statements of this gentleman, as printed by public authority, still bear marks of great bewilderment. The Commissioners were men of superior acquirements, and some of them seem to have amused themselves at the expense of the unhappy lecturer. Having discovered a professor of mathematics who was ignorant of the Sixth Book of Euclid, they proceeded to put a number of other interrogatories to this academic prodigy. When examined respecting the degree of proficiency which his students might be expected to attain during the year that they remained under his instruction, the following is, *verbatim et literatim*, the introductory portion of the statement made by the learned Doctor:—"I think that those who have *extraordinary talents*, or even very good talents, will make a very good proficiency in *arithmetic*. I do not say that they will be acquainted with all the questions that can be treated of in arithmetic, but with the four rules of addition, subtraction, multiplication, division, and with the square or cube root, and the reasons upon which those *four* rules are founded." In reply to a question on the subject of *pneumatics*, the professor informed the Commissioners, that he illustrated by experiment "the principles of *chemistry*;" and in answer to another interrogatory, he gave them to understand that he "adopted" the Copernican system. It must have been highly gratifying to them to know that the demonstrations of Newton were fortified by the authority of so rare a genius.

Public attention has often been directed to the extreme ignorance of Scripture manifested by the Romish priesthood; and it has been accordingly deemed prudent, by the superiors of the Maynooth establishment, to require every student to furnish himself with a copy of the Douay Bible. Such, however, appear to be the regulations of the seminary, that the volume is very much neglected, and the law to which we refer does not seem to be very zealously enforced. Dinner is served up

to the students in a large hall, and we have stated that when at table no one is at liberty to speak; but, according to one of the rules of the institution, a chapter of the Bible is read aloud at the commencement of the meal, and a portion of the Roman Martyrology towards its conclusion. It is quite evident that, in so far as the Scriptures are concerned, this exercise is little better than a solemn mockery. Amid the noise created by the running to and fro of servants, the rattle of plates, and the motion of knives and forks wielded by hundreds of hungry youths, how unreasonable to expect attention to the reading of the Sacred Book! As the din subsides, towards the close of the repast, it may be possible to hear the fables of the Roman Martyrology, but the announcements of the Law and the Testimony are lost in the confusion of other sounds.

We learn, from the Report of the Royal Commission, that Maynooth, with its present means, can educate *more than one-half* of all the parish priests required for Ireland; and her Majesty's ministers have, therefore, no plausible apology for proposing to *triple* its Parliamentary endowment. In some respects it can already hold out inducements possessed by no other collegiate seminary in the three kingdoms; for the greater number of the students, or those who are technically said to be "on the Establishment," are *gratuitously* supplied with board, lodging, and instruction. Every Roman Catholic bishop has the privilege of recommending a certain number of these free pupils; so that when a youth is thus introduced into the institution, he is supported throughout his whole curriculum almost entirely at the expense of Government. It is well known that the number of Romish priests in Ireland has, within the present century, very much increased; but when it is considered that the State has provided so liberally for Maynooth, it is not strange that they should swarm throughout the land. The augmented grant will enable St Patrick's College, (for so the institution is designated) to support and educate more Romish ecclesiastics than will be required on the other side of the Channel, so that we may henceforth expect an annual importation into England and Scotland.

We have already seen that some at least of the professors of Maynooth are likely never to realize the reputation of Euler or La Place; and it may be that, making full allowance for their qualifications, most of them are at present sufficiently remunerated. We believe that the ordinary lecturers receive about £112 per annum, in addition to lodging, the attendance of servants, and other perquisites; and though such a recompense would afford very inadequate encouragement to men of superior crudition, our readers will perhaps think that persons whose attainments are extremely moderate, and who are living in a state

of single blessedness, might be contented with such an allowance. The annual salary of the president has hitherto been three hundred guineas, besides stabling and forage for two horses, apartments, boarding, and various other matters. The highest Government endowment granted to any of the theological professors of the Irish General Assembly is, we have been assured, only £150. They are, as we have heard, furnished by the State with neither board nor lodging; and though some of them are married and have families, we believe that their united salaries do not much exceed the income which has been heretofore enjoyed by the president of Maynooth. Sir Robert Peel, however, has determined greatly to enlarge the revenues of the professors of St Patrick's College; though, from the above statements, it must be obvious that, apart from political considerations, there can be no sufficient reason for such an augmentation.

We have not hitherto adverted particularly to the system of theological instruction pursued at Maynooth. There is a vacation of two months at midsummer, and another of two or three weeks at Christmas; but with these exceptions the business of the College is carried on without interruption. There are several professors of theology; and as every student must pass through a three years' course of study in divinity, it is obvious that the priests educated at this institution should be well acquainted with the mysteries of Romanism. Inglis has stated, in his "Tour through Ireland," that "the disorders which originate in hatred of Protestantism have been increased by the Maynooth education of the (Roman) Catholic priesthood." After instituting a comparison between "the old foreign educated priest" and "his brother of Maynooth," the same writer observes of the latter: "I found him, in every instance, Popish to the back-bone; learned, I dare say, in theology, but profoundly ignorant of all that liberalizes the mind—a hot zealot in religion." This result might reasonably have been anticipated. We presume that the priests educated abroad are not generally so well drilled in *polemic* theology as those trained up at home. In Spain, and other parts of the Continent, Protestantism is comparatively little known, and the professors can scarcely be expected to enter into controversial discussions so fully or so ardently as those who are perpetually coming into contact with the assailants of their principles. The Maynooth lecturer is a man of war—his tent is pitched on a field of battle—he knows that every parish in the land may be entered and occupied by the enemies of his creed, and that his Church must surrender at discretion, if the young recruits under his care be not taught to handle with expertness the offensive and defensive weapons of theological disputation. The

Maynooth priest may, consequently, be expected to be "Popish to the back-bone;" for the tactics of controversy form a considerable part of his education. He issues forth from St Patrick's College, at least in his own estimation, a completely accoutred champion, looking for a man to fight with him, and breathing threatenings against Protestantism. When Government established Maynooth, they conceived that, by extending their fostering care to an Irish Roman Catholic seminary, they would thus secure a race of priests less factious, and, it may be, less bigoted than those who had previously been educated on the Continent; but the history of the last half century has shown that they miserably miscalculated. It is written: "He that walketh uprightly, walketh surely;" but, by sacrificing principle to expediency, they have only aggravated the evils which they sought to remove. Throughout all Ireland, the Maynooth priests have added to the bitterness of political and theological rancour. We have no doubt that the increased grant will, in the same way, prove a threefold curse to the sister kingdom.

We might now take up some of the class-books used in Maynooth, and give our readers a specimen of the doctrines which Sir Robert Peel is so anxious to patronize. We might show that these doctrines dishonour God, do violence to common sense, dry up the sympathies of humanity, and interfere with the best interests of the commonwealth; but we deem it unnecessary at present to enter upon this subject, as the theology of St Patrick's College is simply pure and unmitigated Popery. At one time, the vice-president of the seminary was an avowed Jesuit; and we should think, from the Report of the Royal Commission, that the professors generally are disposed to look with favour upon the disciples of Loyola. An order called "The Sodality of the Sacred Heart of Jesus"—an institution said to have been established by a Jesuit—exists in the College.

The conduct of the Premier, in reference to Maynooth, contrasts strangely with his treatment of the ministers of the Free Church of Scotland. St Patrick's College is completely under Roman Catholic management, and though supported by the funds of the State, her Majesty's Government cannot interfere, either to nominate or to remove a single professor or a single student; and when Sir Robert Peel proposes to enlarge so abundantly the Parliamentary endowment, he declares that, on the part of the Crown, he will ask no additional influence. Popery is a dangerous and sullen monster; but whilst the Premier undertakes to feed it, he makes no effort to muffle its claws, or to mitigate its oppression. And yet, when the Church of Scotland cried for liberty, he sternly announced that he would not

strike off her fetters. When the godly ministers of this land sought deliverance from Erastianism, he virtually informed them that, rather than accede to their demands, he would do his utmost to visit them with starvation. He has permitted the children of the Romish bondwoman to enjoy their spiritual independence, and yet, rather than grant the very same indulgence to the sons of free-born Presbyterianism, he has driven them from their homes and from their parishes. The Premier has of late become extremely scrupulous with regard to the obligation of national engagements. He argues, that as Maynooth was established by the Irish Parliament prior to the union with Great Britain, the Imperial Legislature is solemnly pledged to continue its patronage to the seminary. There are certain stipulations that are more honoured in the breach than the observance, and a promise to uphold and propagate idolatry is utterly unwarrantable. Besides, it is notorious that the bounty of the State has long since been withdrawn from other institutions recognised by the Irish Parliament; and the simple fact that, in the year 1800, the grant to Maynooth amounted to little more than the *one-half* of its original endowment, affords clear proof that the Legislature acknowledged no such compact as that which Sir Robert Peel is now so anxious to discover. If, without any breach of faith, the one-half of the allowance was taken away, it is clear that the vote might have been discontinued altogether. But whilst Sir Robert Peel is so punctilious with respect to pledges which exist only in his own imagination, and which he has found it convenient to invent for the occasion, he has but little regard for covenants engrossed on parchment, and ratified with all the solemnity of national treaties. Every one knows that patronage was forced upon the Church of Scotland in direct violation of the provisions of the Act of Union; and yet when the Non-Intrusionists appealed to the compact, and insisted upon its fulfilment, the Premier did not hesitate to persevere in its infringement.

The increase of the grant to Maynooth is only a step in advance towards a still more extensive endowment of Popery. Should circumstances permit, it is quite evident that her Majesty's Government are prepared to pay the whole of the Roman Catholic clergy of Ireland out of the public treasury. It remains to be determined whether a country hitherto deemed the bulwark of Protestantism, will consent to such a perversion of the national revenue. The Commission of the Free Church has taken the lead in protesting against the grant to Maynooth; and we rejoice to find that the proposal of the Premier has already elicited in various quarters such strong demonstrations of Protestant feeling. Sir Robert Peel may, meanwhile, be able to secure a majority

in the House of Commons; but the proceedings of the representatives of the people should be diligently watched by the electors; and any member of the Legislature who consents to betray the cause of Protestantism by voting for Maynooth, should be distinctly given to understand by his constituents that they are determined, at the earliest opportunity, to dispense with his services. At the present crisis, it is absolutely necessary that all classes of evangelical Christians throughout the empire should present a united front, and exhibit such a display of strength as will prevent any time-serving statesman from attempting further to tamper with the integrity of our Protestant constitution. Though the intentions of the Premier were announced at the opening of Parliament, a considerable time elapsed before any very decided steps were taken to organize an opposition; but we rejoice to find that the nation is beginning fairly to awake; and we trust that the number of petitions presented to Parliament against the grant will testify the alarm and indignation with which this measure of the British Cabinet has been received by a Protestant people.

It is now quite evident that the Christian people of these countries do not possess a proper influence in the Commons House of Parliament. Of late, the Whig and Tory leaders have repeatedly united their strength in opposition to the interests of evangelical Protestantism. In the debate of the 3d instant, the manner in which Popery is complimented by Sir Robert Peel, as well as by Lord John Russell, must doubtless be regarded as one of the most melancholy signs of the times. The Premier pronounced it the duty of Protestant landlords to promote the erection of Romish chapels for the accommodation of their tenantry, and intimated that, were he to be instrumental in procuring the "consolations" of extreme unction for a dying Papist, he would be entitled to the praise of Christian charity. We should rather think it to be superlatively cruel to foster a false hope, and to encourage a poor sinner to perish in his delusion. Lord John Russell strenuously argued for the endowment of the Romish priesthood, and did not hesitate to designate the grand apostasy as the "*most ancient branch of the Christian Church.*" Almost all our leading statesmen are obviously prepared to compromise the cause of Protestantism. Ardently do we desire the appearance in the Senate-house of a new party who will take their stand upon the broad ground of evangelical principle, and who will compel our politicians to respect the remonstrances of the Christian public. But without union and concert on the part of those who prize the great doctrines of the Reformation, it is vain to hope for a better class of representatives.

MAYNOOTH—THE HOUR AND THE MAN.

PROTESTANT Britain has heard the open avowal of its leading statesman, that he means to enlarge and perpetuate the grant to the Popish College at Maynooth; and knows that, with that view, he has introduced a measure which must inevitably subvert the constitution of Protestant Britain, and render it no longer a Protestant country. And how has this great Protestant country received the intelligence?—with a burst of indignation so loud and universal as not only to drive him from his purpose, but also from that position in the administration of public affairs which he has dared so grossly to abuse? No! but with comparative apathy and indifference; nay, with something like the despondency of slaves. "It is in vain to petition or remonstrate; Sir Robert Peel has resolved upon it, and it cannot be prevented." Is that the language of British Protestants, and British freemen? Has it indeed come to this, that what we used to term a nation of free-born Britons, must submit to the dictation of one man, be his eminence? On the councils of the kingdom what it may? Has the hour indeed come when Britain is to stoop her formerly free neck to the yoke, and submit to whatever measure a powerful statesman may think proper to impose? In vain to resist a proposal to increase and perpetuate a grant to Popish Maynooth! Has the hour indeed come, when Protestant Britain is to be united to Papal Rome, in that Antichristian power and last period of brief ascendancy, and to be thereby involved in all the plagues and horrors of her speedy destruction?

Has the hour come, and also the man? And who is he? That same statesman who refused to join Canning's administration, because Canning was favourable to a repeal of what were termed the Roman Catholic Disabilities; and yet soon afterwards himself introduced and carried the very measure which he had affected to oppose. That same statesman who, when in opposition, baffled all the liberal measures proposed by his opponents; and when he obtained office, carried them into execution. That same statesman who raised into irresistible power the disheartened Conservative party, and has since annihilated almost every distinctive principle which that party held as their political creed. That same statesman whose whole political existence seems to be the utter negation of all principle, and the embodiment of mere expediency. Such a man is surely well fitted for such an hour, and such a deed—an hour when all fixed principles, civil and sacred, are disregarded—a deed directly subversive of all that British Protestants have hitherto most firmly held. The hour of expediency, and the man of expediency have both come;—and principle is to be sacrificed—and British Protestants stand still and gaze on the portentous event in a stupor of heartless indifference, or spiritless bewilderment!

But can British Christians indulge in this state of listless apathy, under the weak delusion that, come what may, they may regard themselves as guiltless? Without reverting to what we believe to be a principle of universal application, namely, that in relation to the general government of God, the public sins of a nation's rulers are national sins, this, we think, cannot be denied, that sins of a representative Legislature are national sins, because they cannot be committed without at least the tacit concurrence of the national constituencies. If, therefore, the na-

tional Legislature shall give direct encouragement to Popery, by means of a permanent endowment of the Popish College at Maynooth, the guilt of such a deed must rest on all who have not offered the most direct and strenuous opposition to that Antichristian enactment. For that reason it is the urgent and imperative duty of every one to lose no time in freeing his own soul from all participation in that crime, by making a public manifestation of unhesitating and determined opposition to a measure so pernicious in its own nature, and so fraught with deadly peril to all that men of principle hold most dear and sacred. Loudly and urgently do we call on all British Protestants to hasten to the rescue of God's truth, and Britain's palladium. "Awake! arise! or be for ever fallen." Such ought to be the cry of every true-principled and high-hearted man.

The hour has come, and also the man! Expediency rules the hour and the man. But many an hour and many a man had come and passed away preparatory to this great crisis. Hours when all spiritual sincerity and fervour were condemned as fanatical and enthusiastic, and men who, resting contented with lifeless forms, detested all "life in earnest"—hours when conscience slumbered, and men who taught that the ultimate essence of that high faculty was expediency—in such hours, such men sowed the winds, and now have come the hour and the man to reap the whirlwind. A different aspect may be viewed, and a different process traced, though leading to the same result. Hours came when doubts were entertained respecting the possibility of distinguishing truth from error; and men arose who maintained either that civil governments, as such, had no right to attempt to make any such distinction, and, therefore, should abstain from giving countenance to the one more than to the other, or should give equal countenance to both; and now the hour has come when these abstract theories are brought to neutralize the power of direct truth, preventing such a union of British Protestants as might otherwise have been framed; and the man has come whose subtle expediency can balance them against each other, and during the mutual counterpoise and paralysis thereby produced, can boldly and safely promulgate a measure which, but a few years since, neither he nor any other statesman would have dared even to suggest. Let us speak plainly. Is what is termed the Voluntary principle more precious than our common Protestant faith? Can we not combine to oppose the endowment of what all denounce as Antichristian error, because we are not all agreed upon the duty of the civil magistrate with regard to the abstract question respecting the endowment of truth? Surely this would be the very delirium of controversy. And if such should be found to be the case, then may we say, indeed, not only that the hour and the man are both come, but also that, from the strangely pernicious influence of counterpoising forces, British Protestantism is paralyzed, and the dark hour of British guilt consummated, and Britain's cup of judgment, filled to overflowing, has come. Yet even were we thoroughly convinced that such is indeed the case, and such the nature of this perilous hour, not the less on that account, but the more, would we call on all British Christians to make instant, strenuous, and uncompromising resistance, for the sake of truth, if it may yet be defended, or, if the worst should come, for the sake of rescuing their own souls from partaking of other men's sins.

CHURCH PATRONAGE AND CLERICAL JOBBING.

WE have all seen the SHARE-LISTS which are published periodically for the information of mercantile men in regard to the sale of all the varieties of stocks, and which are deemed useful guides to speculators in the funds, or in banks and railways; but we are not sure that any of our readers have ever seen—we are very sure that none of them will fail to appreciate at its proper value—a new and most interesting sheet of the same kind, which has recently fallen under our notice. We allude to "The Monthly Advertising Sheet of the Clerical Registry," published regularly at London on the 15th day of each month, and guaranteed to have a circulation of 3500 copies amongst the clergy.

The "Clerical Registry" has an office in the Strand, and the advertisement announces the following staff of office-bearers:—

G. P. Pococke, Esq.,	} <i>Solicitors.</i>
Messrs Bremton and Whiting,	
T. J. Moysey Bartlett, Esq.,	
D. Finlaison, Esq.,	<i>Actuary.</i>
P. L. Simmonds, Esq.,	<i>Foreign and Colonial Agent.</i>

And thus organized and officered, it has been established for the *purchase* and *sale* of advowsons, NEXT PRESENTATIONS, tithes, rent charges, and chapels, and "has met with unparalleled success!"

The economical arrangements of the office are said to be admirable: "All charges will be on a very moderate and proportioned scale; about one and a-half or two per cent. on sales and purchases!" and the advantages of a connection with it are surely most tempting to every one who has an eye to the main chance; for we are assured that "subscribers of £2 per annum will receive *weekly* and *oftener* throughout the year, the earliest possible intelligence of all *vacant livings* in the gift of the Crown, of the Lord Chancellor, or of the Duchy of Lancaster; so that those who are subscribers will be able to make application for the same, *at least a week, and sometimes a fortnight, earlier* than those who are not subscribers!"

In prosecution of this convenient scheme, the office issues its "Monthly Advertising Sheet," and its pages afford ample proof that it meets with the sympathy and support of not a few of the English clergy. The Number for November 1844 now lies before us, and we refer to it now as a matter not of news, but of history, since the vacancies which it then announced have long since been filled up, and neither good nor evil can accrue to any party from their being noticed in our columns.

The advertisements are arranged into several distinct classes, and we may extract a few specimens of each as illustrative of the system of Church patronage, and the feelings which it engenders in the clergy of the English Church. The first class includes *advowsons, next presentations, rent charges, and impro-*

priations to sell,"—and here we find no fewer than 33 distinct cases, of which the following are a sample:—

1. The advowson and next presentation of a living in the diocese of Ely, of the annual value of upwards of £1600, with an excellent house, garden, &c. *The present incumbent is upwards of 70.*

4. An impropriation or rectory in Norfolk, the tithes of which are converted into a rent charge of £506 per annum, and which will be sold to pay 4½ per cent. to the purchaser.

8. The next presentation to a rectory in Northamptonshire. The nett annual income is £374. There is a good parsonage-house, and 70 acres of glebe. *Population very small. The incumbent is in his 84th year.*

15. The advowson of a living in Leicestershire, with a good new house. The income £120. The incumbent is only 30 years of age, but possession may be had within five years.

20. The next presentation to a rectory in Worcestershire, with a substantial and convenient rectory-house, coach-house, and other out-buildings and extensive gardens. *Population small; parochial duties light. Situation healthy and beautiful. Forty-seven acres of glebe. Tithes commuted at £582. The present incumbent in his 70th year.*

24. The next presentation to a rectory within two miles of London. Income £700 per annum. Incumbent in his 74th year. *The curacy, with £100 per annum stipend, may be held by the nominee of the purchaser.*

26. An advowson in Nottinghamshire, of the annual value of £405, with a compact rectory-house in good repair. Age of the present incumbent 54, but in bad health!

31. The advowson of a rectory in Dorsetshire, of the annual value of £400, with a rectory-house. Present incumbent in his 49th year, but infirm!

These cases may suffice as specimens of the first class of advertisements, in which the amount of the stipend, the extent of the glebe, the accommodations of the house, the beauty and salubrity of the situation, the age of the incumbent, or the infirmity, which is as good as age, since it gives "the prospect of early possession," are intruded on the public as so many recommendations of the article that is offered for sale. Here nothing is said of the principles of the intending purchaser; for anything of that kind might limit the demand, and spoil the market; but when we proceed to other classes of examples, we find some curious descriptions of character.

The second class is, "Advowsons and next presentations wanted to purchase;" and under this head there are, in one monthly sheet, 24 advertisements, for example:—

2. Wanted to purchase, the next presentation to a small living in a southern county, of from £200 to £300 per annum, where there is a good house, and where the age of the present incumbent is not less than 80!

4. Wanted to purchase, the next presentation to any small living of from £150 to £300 per annum, where the present incumbent is much advanced in age, and where very early possession is more than probable!

15. Wanted to purchase, the next presentation of a living in England, of the annual value of £300;

but on condition that the purchase-money may remain at interest until the death of a relative aged 70!

19. Wanted to purchase, a next presentation, with very early possession, of a living of an annual value of £200. There must be a good house with eight bedrooms, or a house that could be made into a good one. *The opinions of the advertiser are neither Evangelical on the one hand, nor Tractarian on the other! (Query—Socinian, Moderate, or Popish?)*

The third class is entitled "Livings to Exchange, wanted and offered" (nine in number.) Then follow "Curacies wanted," 14 in number; "Curates wanted," 12; "Title to Orders wanted," nine; "Title to Orders offered," 11, &c., &c.; but our limits compel us to pass by much tempting matter, while we offer the following samples:—

Wanted by an incumbent in Staffordshire, of decidedly evangelical views, a gentleman, of competent *means*, as curate, to whom he would offer a comfortable home.

Wanted by a rector in a midland county, a permanent curate. He must be a man of fortune, and be satisfied with one of the most beautiful parsonages, grounds, &c., in exchange for his services! He must also take the furniture, carriages, horses, &c., at a fair valuation! One condition is essential, viz., that he be a sincerely pious man, and devoted to his clerical duties.

A Title to Orders is offered to a young man of fortune going into the Church, at a pleasant cottage parsonage in a beautiful part of Norfolk, for which the use of the well-furnished house will be given, but no stipend. The neighbourhood is excellent.

A Title to Orders is offered in the diocese of York; stipend £70. The gentleman must be decidedly Evangelical and Calvinistic!

We trust that the mere exhibition of these things is, at least in Scotland, a sufficient exposure of them. But the fact that Evangelical, and even Calvinistic clergymen, have allowed themselves to sanction such a system by their countenance and co-operation, is a melancholy proof that the best of men may become so familiarized to the corruptions which prevail in society, as to be all but insensible to the guilt which they involve, and the scandal which they occasion to the Christian Church. It would require more than all the casuistry so happily exposed by Pascal in his Provincial Letters to draw a clear and intelligible distinction between THE SYSTEM pursued in the Church of England, and the SIMONY so sternly denounced in the New Testament. Our Lord, when he was present in person, overturned the tables of the money-changers, and expelled them from the temple; and can it be supposed that we look with complacency on the transactions which are not only done in secret, but unblushingly advertised, in the Church of England! But these are the natural fruits of patronage, when that patronage is recognised as a civil right, and when no effectual check on its exercise is provided on the part of the Church authorities on the one hand, or of the congregations on the other. The cure of souls comes to be a mere appendage to a patrimonial privilege; and both come into the market, to be bought and sold like any other commodity of com-

mon merchandise. And now that patronage in Scotland has been freed from the risk of being frustrated by the conscientious dissent of the people, we may expect to see its price rise in the market; and, but for very shame, its presentations might be advertised for sale to the highest bidder. Can such a system long endure? Can it live in the day-light of public opinion? *Nous verrons.*

Meanwhile, need we wonder if Popery shall spread in England? It is generally understood that the immense wealth of the Popish Church in Europe is devoted principally to the object of regaining her ascendancy in this country; and hence the influx of missionary priests, the multiplication of splendid chapels, and the erection of convents and cathedrals, and colleges and nunneries. But, in the rural districts of the country, what better opening could be wished for than the opportunity of *purchasing* the advowsons and presentations of the Church of England itself, and of thus securing the advantages of her rich endowments? Suppose that this monthly advertising sheet should find its way to the table of the Vatican or Propaganda (and why not, since it has found its way to the table of a Scottish Presbyterian?), are the Romish priests too obtuse to discern the benefits of such an opening, or too conscientious to avail themselves of it? What better investment could they find for their funds than one which, possessing all the security of an ordinary mortgage on landed property, would produce a still larger return, while it has the collateral advantage of carrying a *congregation* along with it? These questions may afford matter for serious thought to our friends in England in the present eventful times.

A FEW WEEKS ON THE CONTINENT.

In passing through a Roman Catholic country, the eye of the Christian traveller is shocked, and his heart pained, by the numerous symbols of Popish superstition which meet him at every step of his journey. Crucifixes, oratories, and images, are as common as mile-stones with us. The most shocking of these exhibitions are those representing the crucifixion. The figure of a naked body, large as life, rudely carved, and extended on a cross, with the nails protruding from hands and feet, and blood streaming from a wound in the side—such is the spectacle that salutes you at every turning of the roads, and every corner of the streets. The impression made on a Protestant mind, by the first sight of these “monuments of idolatry,” as Knox called them, is very painful. It resembles the unpleasant emotion produced by the sight of a wretched dæmon, pretending to be the likeness of a dear and respected friend, but which bears only such a degree of resemblance to the original as to excite indignation and disgust at the vileness of the caricature. To us, Protestants, who have been accustomed to attach such peculiar sanctity to the manhood of the Saviour—to view it as shrouded in the mystery of the Godhead, and to look up to the once crucified and now crowned Jesus, with the eye of faith, not of sense, the sight of

such gross materialism conveys a shuddering sensation of horror, and we turn from it as blasphemy. Popery, divested of its tinsel and finery—Popery as seen in its rustic dress, is, of all things, the most despicable. To be seen in perfection, it requires the solemn temple, the stoled priest, the pealing anthem, the richly decorated altar, and the dim religious light struggling through the gorgeously ornamented Gothic windows. Stript of these attractions, which, like the paint on the harlot's face, hide its native deformities, Popery has a very haggard and revolting aspect. Still, however, it retains its hold of an ignorant and superstitious population. Oratories are small edifices, in size and shape somewhat resembling dog-kenels, in which, on approaching them, you generally find an image of the Virgin, dressed up with trinkets and tinsel of the most paltry description, and holding in her lap the figure of the dead body of her Son. These chapels in miniature have been erected by some of the poor people of the neighbourhood, in memory, perhaps, of their deliverance from an inundation, or some other calamity, and having been blessed by the priest, are thenceforth deemed sacred. In the churches, you will see hung up on the pillars, near the shrine of some favourite saint, figures like wax-dolls, and sometimes only wax arms and limbs, which have been suspended there by the hands of the pious, in token of their gratitude or their penitence. The poor creatures will be seen in throngs every day looking at such shrines, crossing, counting, and mumbling away at their prayers, with great apparent devoutness. As we “pass by and behold their devotions,” one cannot help feeling like Paul at Athens, “whose spirit was stirred in him when he saw the city wholly given to idolatry.” The sincerity of the devotees, even where this appears unquestionable, only deepens this feeling of mingled compassion for their ignorance, and indignation at the system by which they are held in bondage. Petitions to God the Father, and Christ the Son, are mingled with others addressed, in terms of equal, and even superior adoration, to the Virgin and the saints. And in their superstitious veneration of relics and images, they are studiously encouraged by a designing priesthood. Fragments of the real cross, skulls and bones of saints, and drops of holy blood, are as much in vogue on the Continent to this day, as they could be in the twelfth century; and the most ridiculous legends of the dark ages are retailed with as much confidence as they could be by the monks who invented them. We overheard one day, in passing, a Jesuit haranguing a large multitude, in the style of a street-preacher, on the story of St Ursula and her *thousand* virgins, whose veritable bones are still preserved and displayed in a church at Cologne. The preacher was highly animated in describing the martyrdom of this army of virgins, exclaiming from time to time, “*O quelle spectacle, digne d’admiration!*” and finished by strongly advising his hearers, as they valued their souls’ purity and salvation, to go and “prostrate themselves at the shrine of that saint, and beg from her the grace to imitate her example!” The skulls of the three magi, or wise men of the East, called “the three kings of Cologne,” are still to be seen in that favoured city, all set with rich pearls, and surmounted by a representation of Cupid and Psyche! but we confess that, in pure disgust, we shrunk from contributing, in purse or person, to the upholding of such despicable impostures. With

similar feelings, amounting to horror, did we recoil from witnessing the impious mummery of the mass, which it is impossible to behold without wondering, not so much at the brazen-faced hypocrisy of the priests, which is too visible to be overlooked, as at the profound ignorance and credulity of the people.

And yet how convenient a religion is this Popery, and how agreeable to the great ones of the earth! Its ceremonies are treated with the most profound respect by our titled countrymen abroad, who would deem it foul shame to be thought religious at home. Our travelling gentry, after trampling on all the sanctities of a Scottish Sabbath, sneering at our fast-days, and scorning our sacraments, will doff their caps and look most edifyingly devout, during the chanting of a mass. And while the Presbyterian pastor, or it may be a whole presbytery, may be compelled to stand at the bar, to be rebuked like a felon, the Popish dignitary, if he steps into court, must be invited, with all courtesy and respect, to take his seat on the bench!

GENEVA.

None who has travelled through the Jura Mountains, between Lyons and Geneva, can have forgotten the emotions excited by the scenery. It is moonlight—and as the lumbering vehicle, called the Dilligence, which resembles, for all the world, one of our carrier's carts, with its rope-harness, and its four or five ponies, or rather pig-bling horses, with bells on their necks, rumbles and rasps along the sides of steep precipices, or heaves its huge bulk into the air, as it crosses the deep cuts, your attention is divided between concern for your bodily safety and the unwonted scenes that are flitting before you. At one time, you find yourself transported in this style along a frail wooden bridge, spanning a ravine of such tremendous depth that you tremble to look down; at another, you are carried along the sides of hills planted with lofty poplars, which are cut into all manner of grotesque shapes, resembling tapestry, or the forms of birds and beasts; and these, seen by moonlight, in this romantic region, interspersed with huge slabs of rock, assuming all varieties of form as you glide swiftly past them, while the bells keep up their monotonous chant, the illusion produced is of a strangely pleasing character, not easily forgotten.

It is morning—and as the sun breaks over the mountains, the whole scene gradually unfolds itself. Now you know not whether to improve the brief interval allowed you in passing, by gazing on the precipitous ravine gaping below, on the mountain towering above, or on the splendid panorama stretching before you. But the eye is speedily rivetted by the noble range of the Alps, and, towering above all, literally touching the sky, and crowned with everlasting snow, the magnificent Mont Blanc. On beholding this object for the first time, the sensation of the sublime is powerfully experienced, and the lines of the poet irresistibly occur to the mind:—

Mont Blanc is the monarch of mountains;
They crowned him long ago,
On a throne of rocks, in a robe of clouds,
With a diadem of snow.

Delighted, however, as we were with the scenery of nature, it did not convey to us such a glow of satisfaction as that which we experienced on finding ourselves, at a sudden turn of the road, within a few

yards of the good old Presbyterian city of Geneva. It may have been something like pride, but we could not help being struck with admiration and delight at witnessing the complete contrast which appeared in every object that met our gaze, as soon as we crossed the boundaries of France. In place of the slovenly and wretched appearance of the inhabitants in the part of the country we had just traversed, many of them afflicted with that disgusting excrescence beneath the chin called *goitres* in place of miserable haulets, distinguished only by their churches, which seem to have reached their disproportionate size by feeding, like *gouttes*, on the substance of the natives—instead of roads without hedges, and fields without enclosures; instead of rickety carriages, and scanky ploughs, like old chairs laid on their backs and mounted on wheels—we seem, on approaching Geneva, to have entered into a new world. The traveller is struck at once with the air of ease and prosperity which pervades the country; the fields are well cultivated, and enclosed with hedges; the houses are well built and substantial; the roads wide and well kept; the whole betokening an active, industrious, and independent population.

The appearance of the people, too, was in every point improved. In the respectable burghesses, with their massy features and grave looks—in the tidily-dressed females of all degrees—in the healthy-looking children—in the jaunty aspect of the vehicles and their drivers—in every thing we saw, in short, we were strongly reminded of our own happy fatherland. These features, aided by the conviction that we were now transplanted, all at once, from the gloomy region of Popery into the heart of a Presbyterian colony, filled us with emotions of no ordinary delight; which were not lessened when, on mounting to the lofty seat beside the *conducteur*, in order to enjoy the spectacle, he recognised us as Scotsmen, and, holding out his horny hand, saluted us with a hearty shake, observing, “I also am a Presbyterian.” This could not be mere fancy. We observed the same marked distinction afterwards, when, on travelling through Switzerland, we contrasted the filth and beggary of the Popish canton of Valais, with its trig and flourishing neighbour, the Protestant canton of Vaud.

The city of Geneva presents a very imposing appearance, as you approach it. Situated in a basin formed by the two chains of the Jura Mountains and the Alps, at the extremity of Lake Lemman, where it pours its waters into the Rhone, its natural position corresponds with the place which it occupies in the page of history, as an independent and neutral kingdom, connecting France with Germany—a Protestant community standing between Popery and Lutheranism. In point of size, it resembles our second-rate towns, and contains a population of 29,000. We spent a Sabbath in Geneva. With many things which would admit of reformation, we observed a striking difference in the outward observance of the holy day from anything we had seen in France. The shops were shut, and though the coffee-houses received too many customers, they were at least not ostentatiously thrown open; the half-closed shutters, like the veil or hat drawn over the face, seemed to show some sense of shame in perpetrating the desecration. We heard a very good sermon in the Oratoire, preached by M. Monod of Paris, who was then visiting Geneva. Curiosity also led us to visit the old church where the Genevan Reformer was wont to officiate. The antique and sombre building was

but thinly attended, the audience being mostly composed of women. Nor could we be surprised at this, after listening to a cold quarter-of-an-hour's sermon, which only made us mourn the more deeply over the declension of the Church of which Calvin was the founder. Strangers from Scotland who visit Geneva, irresistibly associate it with Calvin, and find, to their disappointment, upon inquiry, that nothing remains to identify the city with the Reformer, if we except his portrait and letters in the public library. No monument perpetuates his name, or records the gratitude of his fellow-citizens; and even the place of his sepulture is matter of uncertainty. This, together with the apparent indifference of the natives towards the memory of one who, in our eyes, forms the main attraction of the city, seems at first very strange; but we forget that, to the Genevèse, it may appear equally remarkable that similar inattention has been shown in Edinburgh to the memory of Knox. In Geneva there are three flourishing evangelical churches; and in the gospel there preached, and more especially in the Evangelical Society, which has done so much for the spiritual enlightening of France and Switzerland, we have the best monument that could be raised to the memory of Calvin; for there we see revived the spirit of that Reformation of which he was the hero and the herald.

In short, from all we saw of Geneva, we formed a high opinion of the people and the place. We never, at any part of our journey, felt ourselves so much at home; we met it with a smile of recognition, and we left it with a sigh of regret.

MERLE D'AUBIGNÉ.

Need we say that we were not long in Geneva before paying a visit to the justly celebrated Merle d'Aubigné? Our readers may be surprised to hear that it was not without considerable difficulty that we could find out the place of his residence. In our ignorance, we had supposed that every boy in the streets should know the D'Aubigné of European fame. Nobody seemed to know what D'Aubigné we were in search of. The mystery was soon explained. The adjunct of D'Aubigné turned out to be the name of his lady, which, in conformity to the custom abroad, he had added to his own; and the real name by which the historian is distinguished from a number of other D'Aubignés, is M. Merle. We found the historian of the Reformation residing in a delightful villa on the banks of the lake, in the suburbs of the city, and needed only to mention our names to meet with the kindest reception. Dr Merle d'Aubigné is, in outward appearance and manner, everything one would anticipate from his writings. Tall and erect, but strongly built, though suffering under the effects of recent illness, he appears to be verging on sixty years of age. In physiognomy, we have taken a notion that he strongly resembles the older portraits of Ecolampadius, the Reformer of Basle—something at least there is of the same *brusque*, animated, and decisive expression, though impaired by his wearing glasses. The loss of a favourite child, in addition to previous domestic bereavements, had imparted a shade of melancholy to his expressive features. But as he engages in conversation, his dark complexion and large lustrous eyes brighten up, with a keen glancing intelligence and enthusiasm. Frank and affable, and possessing a complete command of the English language, which he seems to prefer to his own when conversing with our countrymen, he enters

with great spirit into the various literary and religious topics of the day, discusses them with sententious brevity, and dismisses them in rapid succession. He seems constantly on the *qui vive* on the outlook for facts, which he summarily disposes of by apparently assigning them in his mind a place under some large generalized system, without waiting to dilate on particulars, or pledging himself to party views. It struck us, too, as a feature of his mind, common to him with many of our Continental divines, and distinguishing them from ours who have been most successful in their defence of the Reformation, that his predilections do not seem so much to be connected with the persons as with the principles of the Reformers, or rather that he does not associate these so closely as we are accustomed to do. In our country, the name of Calvin is held perhaps in higher veneration than it is in the breasts even of the most evangelical of his countrymen. We resent insults cast on his memory more keenly than they do, as insults to our religion; we feel more anxious to vindicate the honours of his name, and those of our Reformers in general. But this may, after all, be carried too far with us: our Popish adversaries delight in nothing so much as to fix upon us the peculiarities of the men who were honoured to commence the Reformation. D'Aubigné (as we call him) was completing the fourth volume of his interesting history, in which he proposes to finish his account of the Genevan, and overtake the remaining part of the Swiss, Reformation. His company, it is needless to say, is delightful; and we shall never forget the impression it has left on us. But it was like the delight felt in travelling by railway—the scenery flits before you too rapidly to admit of enjoying it as you would wish; you feel that you are travelling on business, and with a companion to whom time is everything. Merle D'Aubigné is fond of travelling, and, it is reported, means to pay a visit to Scotland this summer. His visit, whenever he comes, will create a sensation; but he cannot be received with more kindness than he manifests to those who have enjoyed his hospitality at the *Eaux-Vives*. One like him, who has established for himself such a wide reputation, becomes public property; otherwise we might have felt, in presenting even this slight sketch of him to the public, as if we had been trespassing on the rights of private friendship.

NATURE.

Pleasant were many scenes, but most to me
The solitude of vast extent, untouched
By hand of Art, where Nature sowed herself,
And reaped her crops; whose garments were the clouds;
Whose minstrels, brooks; whose lamps, the moon and stars;
Whose organ-choir, the voice of many waters;
Whose banquets, morning dews; whose heroes, storms;
Whose warriors, mighty winds; whose lovers, flowers;
Whose orators, the thunderbolts of God;
Whose palaces, the everlasting hills;
Whose ceiling, heaven's unfathomable blue;
And from whose rocky turrets, battled high,
Prospect immense spread out on all sides round—
Lost now between the welkin and the main,
Now walled with hills that slept above the storm.

POLLOCK.

CHRISTIAN LACONICS.

"The leaves of the tree were for the healing of the nations."—
Rev. xxii. 2.

APRIL 15.

It is vain to fret because of evil-doers; for the remedy is not fretting, but praying and trusting.—
Ps. xxxvii. 1-3.

APRIL 16.

God usually does his great things by small things, that we may ever look above men and means to himself alone.—1 Cor. i. 27-29.

APRIL 17.

Popery may change its plans, but not its nature—it ever will be the mystery of iniquity.—2 Thess. ii. 7.

APRIL 18.

Opposition to the light ever increases alienation from the life and love of God.—3 John 19, 20.

APRIL 19.

! We have not to entreat God to give salvation, but rather God has to entreat us to take salvation.—2 Cor. v. 20.

APRIL 20.

When God cannot only restrain the wrath of man, but make it praise him, why should the fear of man bring us into a snare?—Isa. li. 12, 13.

APRIL 21.

"Put off till to-morrow," has blunted more appeals, and ruined more souls, than any other of the devices of Satan.—Eccles. ix. 10.

APRIL 22.

We would envy the prosperous wicked less, if we believed God's holy Word more.—Prov. i. 32.

APRIL 23.

Fear a day of adversity less than a day of prosperity; the former mainly tries the body, the latter tries the soul.—Eccles. vii. 3.

APRIL 24.

Believers would be more joyful in the Lord's work, if they were less slothful in it.—Prov. xiii. 4.

APRIL 25.

Many real saints are timid when danger is distant, who wax bold when danger is near; grace is only given when needed.—Deut. xxxiii. 2, 5.

APRIL 26.

How deep was the humiliation of Jesus! he had neither a house of his own while he lived, nor a grave of his own when he died.—Matt. viii. 29, xxvii. 57-60.

APRIL 27.

Christ died, though the Lord of life, that by dying he might be the conqueror of death.—Heb. ii. 14, 15.

APRIL 28.

What God hath purposed, neither will nor force of devils or men can prevent.—Numb. xxiii. 8, 19.

APRIL 29.

True love to Christ gives cheerfulness in trial and fearlessness in danger.—Phil. iv. 11, 12.

APRIL 30.

There are scarcely three greater enemies to spiritual peace than ignorance, idleness, and unbelief.—Heb. iii. 18, 19.

MAY 1.

Men might as well try to prevent the shining of the sun or the swelling of the sea, as prevent the fulfilling of the Word.—Prov. xix. 21.

MAY 2.

Christ's glorious work secures not only that fallen sinners shall be restored, but that restored sinners shall never fall again.—Rev. iii. 12.

MAY 3.

Not a tear believers shed is either unknown or forgotten by the Lord. "Woman (said Christ), why weepest thou?"—Ps. lvi. 8.

MAY 4.

Those are not likely to be inmates of hell who dread its sin and blasphemy more even than its suffering and misery.—Ps. xxvi. 9.

MAY 5.

It is not under trials sought, by ourselves, but under trials sent by God, that we are allowed to expect sustaining grace.—2 Cor. xii. 7-9.

MAY 6.

Some do the will of God without intending it; others do the will of God without desiring it; but happy believers do the will of God with full intention and heartfelt delight.—Ps. xl. 8.

MAY 7.

He possesses the best spring of obedience who loves, and he exhibits the best evidence of love who obeys.—2 Cor. v. 14, 15.

MAY 8.

Clear convictions, with cold affections, will as little avail for good, as the sun's light without the sun's heat.—Matt. xxvii. 4, 5.

MAY 9.

Hearing the Word may bring pleasure, but it is believing the Word that brings profit.—James i. 22-25.

MAY 10.

The religion of truth is not a religion of dead notions, but of living principles.—Col. ii. 6, 7.

MAY 11.

There may be gratitude without grace—even worldly men will thank God for worldly things.—Gen. iii. 3.

MAY 12.

The conflict is now, but the victory is near and the crown certain.—Rev. iii. 21.

MAY 13.

Difficulties are often removed, while we, in perplexity, are still planning about their removal. The stone was already removed, while Mary was asking, "Who shall roll away the stone?"—Mark xvi. 3, 4.

MAY 14.

When the signs of the times grow darker, the hopes of the saints should grow brighter; for their redemption draweth nigh.—Luke xxi. 25-28.

N. B.—The reader is requested to confine his attention to one of these "Lacotics" daily, as he will find "each day's provender, perhaps, sufficient for each day's digestion."

LETTER FROM REV. DR CANDLISH.

TO THE EDITOR OF THE FREE CHURCH MAGAZINE.

(Continued from page 96.)

III. The warrant or ground of faith is to be considered in connection with the views already given, respecting (I.), the office or function it has to discharge, as well as (II.), the nature of the act or exercise itself.

Generally, it is to be observed, that the warrant or ground of faith is the divine testimony. I believe, because the Lord hath said it. The formal reason for believing, is not the reasonableness of what the Lord saith, but the fact that the Lord saith it. To give credit to a report on account of its inherent probability, or the circumstantial evidence by which it is corroborated, is a different thing from receiving it on the simple assurance of a competent and trustworthy witness. The states of mind implied in these two acts of faith respectively, are very different; the one being that of a judge or critic—the other, that of a disciple or a little child.

It is true, indeed, on the one hand, that as an element, and a very important one, in determining the question, whether it be the Lord that speaketh or not, we are entitled to take into account the substance and manner of the communication made to us, to weigh well its bearing on what we otherwise know of God and of ourselves, and to gather from its high tone of sovereignty, so worthy of the speaker, and its deep breathings of mercy, so suited to the parties appealed to, many precious and delightful confirmations of the fact, that it is a message from heaven that has reached us, and a message addressed to us, and meant for us, poor sinners upon earth. It is true, also, on the other hand, that in gracious condescension, God does not merely announce to us peremptorily His will and our duty—abruptly intimating that so it is, and so it must be; but He is at pains to explain how it is so, and how it must be so; He lets us into the *rationale* of his own procedure; He shows us what he is doing, and why, and how he is doing it; He not merely proclaims the general result, that his justice is satisfied on behalf of all that choose, or become willing, to embrace the righteousness of his Son; but He goes into the details of the mysterious transaction, and makes it plain and palpable that this satisfaction is real, and cannot but be sufficient; He not merely summons, authoritatively, the rebels against his government to submit and be reconciled, but he argues, and expostulates, and pleads with them—unfolding the whole plan and purpose of wise and holy be-

by he is enabled to receive them graciously and love them freely; and all this he does that they may have no excuse for their unbelief, and no pretence for not being intelligently and thoroughly satisfied.

Still it is ultimately, or rather immediately, on the *ipse dixit* of God—his *THUS SAITH THE LORD*—that our faith must rest; for then only am I really exercising this blessed grace, when I am not merely canvassing the contents of the revelation, with a view to settle my mind as to whence it comes, nor even meditating on the wondrous wisdom with which all is arranged, so as to harmonize all the attributes of God, and meet all the exigencies of man's case; but when, like the child Samuel, I say from the heart: "Speak, Lord, for thy servant heareth;" or, like the docile and grateful virgin mother, reposing her trust, not on the explanation given of the marvellous announcement made

to her, but on the truth of Him from whom it came: "Behold the handmaid of the Lord: be it unto me according to thy word."

It is plain, however, that as regards the nature of the faith which I exercise, and still more its fitness for the function or office assigned to it, much will depend, not merely on the precise literal amount of what is said, but also on the view which I take of Him, whose word or testimony is my warrant for believing. Thus, to make His testimony a foundation of that faith which is needed, the veracity, the faithfulness, the sincerity and truth of God, must be owned and appreciated; otherwise there can be no credit given to Him, and no confidence reposed in Him, at all. But it would seem that other attributes of his character must be apprehended in order that his testimony may be a ground of the faith which is desiderated.

For example, in addition to his veracity, the unchangeableness of God must be recognised. How indispensable this is, will appear, if we inquire what is the common source of the scepticism, whether of presumption or of doubt, which lies and lurks at the bottom of the unbelieving heart. It is not so much the veracity, or general truthfulness of God, that is called in question, as his unchangeableness, or the immutability of his counsels and his commands. Men forget that it is not only said of him, "He is not a man, that he should lie;" but it is added, "Nor the son of man, that he should repent." Hence, in reference to threatened judgment, that reliance which they are so prone to place on the imagined placability of God, and the ready heed they give to the argument of the tempter: "Ye shall not surely die." Thus, in a similar case—alas! too much of ordinary experience in human families—when I warn my child of my determination to visit his iniquities with stripes, and his transgressions with the rod, why does he run away from me, careless and unconcerned? Not so much because he doubts my honesty, as because he doubts my inflexibility of purpose. He is quite aware that I am in earnest in straitly forbidding the offence, and loudly intimating my resolution to punish it; but he sees a relenting fondness in the glance of the very eye that would sternly frown on him; and experience has taught him that I may change my mind; and he has a vague notion that if the worst, as the saying is, come to the worst, my parental tenderness will get the better of me, or something will happen to appease me, and somehow he will get off. In the same way, when I tell him of the general principles according to which his conduct in youth must exert an influence on his welfare in after years, and early profligacy must entail upon him either early death or an old age of vain remorse and premature decay, he admits my veracity, as well as the average probability of the testimony which I bear; but he lays hold of the doubt that may be cast on the inflexibility of the law, or the invariableness of the providence, which I seek to announce to him; and he can find many reasons for a relaxation of the rule or practice in his especial favour. Thus he carries his scepticism and calculation of chances, from the parental government to the divine.

So also, in my dealings of kindness with him, how is it that, when I fondle and caress my child most warmly, I may detect, under all his wild gaiety, a shrinking and half-avowed sense of insecurity? It is not that he doubts my sincerity at the time; but, alas! the "boding trembler" having found that I may be

swayed by passion, or warped by prejudice, has "learned to trace the day's disasters in my morning face."

The threatenings and promises of God are too generally received in a precisely similar spirit and temper by the children of men.—(Ps. l. 21; Matt. xxv. 24.) And, in fact, the unbelief of the evil heart manifests itself in this very disposition to regard the denunciations of God's law as mere ebullitions of personal, and therefore placable, resentment; and the assurances of his gospel as the relents of a merely pitiful, and therefore precarious, indulgence. On both sides, in reference both to the severity and to the goodness of God, what is chiefly needed is, to have men convinced, not only that God is really in earnest, but that he is unchangeably so.

But this is not all. There must be not merely a conviction of the unchangeableness of God, but a conviction, also, that this unchangeableness is necessary, reasonable, and right; that it is not to be confounded with the perseverance of mere obstinacy or caprice, but is the result of the absolute perfection and infinite excellence of the divine character and nature. Among men, one often holds on in the course which he has indicated and announced—whether of favouritism or of vindictiveness—merely because he has committed himself, and has not courage, or is ashamed, to draw back. Such a one is essentially of a weak temper and frame of mind, and never can be the object either of respect or of faith. He may be feared or flattered as a potent, but can never be loved as a gracious father, or revered as a just master and lord. The unchangeableness of Jehovah, on the other hand, must be viewed in connection with the glorious attributes of his character, and the everlasting principles of his administration, as the moral governor of the universe; and thus viewed, his unchangeableness must so commend itself to the intelligence, the conscience, and the whole moral nature of the individual to whom it is rightly manifested, as to make him feel, not only that God is, and must be, unchangeable—but that, for his part, even if it were possible, he would not wish Him to be otherwise.

It is here, particularly, that we may see the necessity of an acquaintance with God's character, as preliminary, if not in the order of time, at least in the order of causation, to that saving faith which rests upon his word or testimony; according to such scriptural statements as these: "They that know thy name shall put their trust in thee"—"Accquaint thyself with God, and he at peace." Apart from this knowledge of his name or nature, and this acquaintance with his character, the most explicit assurances, either of judgment on the one hand, or of mercy on the other, must fail to bring home real conviction or contentment to my soul. Even if I were forced to admit the truth of his commands and prohibitions—his threatenings and promises—and were also most unequivocally told of their irrevocable steadfastness, and of the impossibility of any change of his mind with regard to them—still, in ignorance of his real character, and blind to all its glorious excellences and perfections, there would be no acquiescence on my part, but, on the contrary, either impatience, sullen resentment, and defiance, on the one hand, or carelessness and presumption, on the other. Beyond all question, the faith of which we are in search, whatever word of God it is to be based and built on—whether his word of wrath or his word of grace—presupposes an enlightened knowledge of his nature;

and such a knowledge, too, as carries consent, and even a measure of complacency, along with it. No true sense of sin, or right apprehension of the holy displeasure and righteous judgment of God, could be wrought in my conscience, by the mere announcement of the sentence of death under which I lie—were it ever so terribly thundered in my ears, and the withering conviction of its irrevocable and endless endurance rivetted, ever so deeply, in my heart. Like the devils, I might believe and tremble; but this extorted belief, forced on me by the mere word of God, unaccompanied with any true and spiritual acquaintance with his name, has nothing in common with the faith which we seek. To realize my condemnation aright, I must not merely apprehend it as a fact: I must enter also into its reasonableness—its righteousness—its inevitable necessity. I must not merely believe that I am condemned; but there must enter into the ground and reason of my belief, such a view of God as makes me feel that I am condemned, not because God has said so, but because God is what he is; and makes me feel, moreover, that even if it were to effect my own escape from condemnation, I would not have him to be other than he is. In like manner, in regard to any word of God conveying a promise of mercy, it is not that mere word, taken by itself, that becomes the ground or warrant of my faith, but that word, as the word of Him, who is no longer unknown—whose name and character, whose attributes and perfections are now recognised, apprehended, or, in short, perceived and seen.

Hence the unspeakable importance of the Cross, and the preaching of the Cross, as a manifestation of the nature of God, or of what God is; and especially of what God is, in those acts or exercises of his administration in which He is peculiarly the God with whom we have to do—in dealing, that is, with sin—whether to punish or to pardon. Apart from all the verbal assurances connected with it—all the promises and threatenings of God's word that may be associated with it—the Cross, in itself, as an actual transaction and fact in the history of the divine government, exhibits and reveals, not what God says, but what God is; and what, in all his dealings with sin and with sinners, he necessarily must be. And they who are spiritually enlightened to "behold the glory of God in the face of Jesus Christ," now see both the severity and the goodness of God in a very different point of view from that in which they once regarded them. Thus, without reference, for the present, to the question of my personal interest in it, or its ultimate bearing on my personal destiny, there the Cross stands, as a fact, significantly revealing to me, if my eyes are opened to take it in, the real character of that God with whom I have to do, and the manner in which, being what He is, he must deal with sinners, and with me, the chief of sinners.

For this very end, indeed, is the great fact of the atonement made matter of revelation at all; that the view thus given of the name, or nature, or character of God, may enter as a constituent element, or a determining cause, into the assent which I give to the word of God, in the assurances and promises which that word connects with it; otherwise the transaction might have taken place in another part of the creation, and the knowledge of it might have been confined to another race of beings. In so far as it is an expedient or device in the divine government for getting over, as it were, a difficulty, and meeting an exigence and enabling God to dispense amnesty and peace—it

might have equally well served the ends of justice to have it hid from the eyes of men; and it might have been enough to proclaim to them, without explanation, the mere general message of reconciliation which it warrants God to announce; nay, this might even have seemed a more thorough trial of men's dispositions, and a simpler appeal to their sense of present danger, and their natural desire of safety. But God sought to be believed, not merely for his *word's*, but also for his *NAME's* sake; not only on the ground of what he might say, but on the ground of what he is, and must necessarily ever be. No faith based upon his mere word, apart from an intelligent and satisfying acquaintance with his nature, could effect the end in view; for no such faith could insure that falling in with what he is doing—that acquiescence and willing subjection—which is the very thing that He seeks and cares for.

Hence the Cross is revealed; and it is revealed as a real transaction. God, in Christ, is seen dealing with sin. And how does he deal with it? He is seen inflicting its full penal and retributive sentence—punishing, in the strictest sense, the individual who, then and there, takes the sin as his own. But that individual, thus bearing the punishment of sin, is no other than his well-beloved Son. What room, here, for the suspicion of anything like vindictiveness, or mere perseverance in a course to which He is committed? It cannot be merely on account of what He has said, in the sentence pronounced; it must be on account of what He is, in his own nature, irrespective of any word gone forth out of his mouth, that even when his own Son appears before him as the party to be punished, there is no relenting or mitigation, but the judgment is carried out to the uttermost. Then, again, as He is revealed in the Cross, how is God seen to deal with the sins of those whom he reconciles to himself? Not in the way of pardoning their sins, in the sense of remitting their punishment, but rather in the way of making provision for the punishment being endured by his own Son in their stead; so that they are now free. Thus, in dispensing to all such, his grace and favour, in Christ, as well as in inflicting judgment on his own Son, as their surety, God appears as justifying the ungodly who believe in Jesus, not merely on the ground of what he has said, but on the ground also of his very nature; inasmuch that, before he can withhold these blessings from those, the punishment of whose sins has been borne by his own Son, not only must he fail to fulfil what he has spoken, but he must cease to be the God he now is—the I AM, the same yesterday, to-day, and for ever. Hence the peculiar force of such an assurance as this: "I am the Lord Jehovah, I change not; therefore ye sons of Jacob are not consumed." (Mal. iii. 6.) It is an appeal to his name, as confirming his word, and making it irrevocable.

On the whole, the Cross, or rather the transaction there completed, reveals God as never pardoning, in the strict sense of the word, but always punishing sin; and never punishing, but always rewarding, righteousness; and moreover, as dealing thus with sin and righteousness, for his great name's sake. Let me be really enlightened to see the real meaning of this great event, and I have an entirely new apprehension of the character of God, especially in reference not only to what he tells me of the way in which he deals with sin, but to what I now see to be the only way in which he can possibly deal with sin. My eyes are opened to perceive that he does not punish vindictively, or pardon capriciously, as I once fondly ima-

gined—that he does not merely act on the principle that he must keep his word; but that, both in punishing sin, and accepting righteousness, he acts according to the perfection of his own blessed and glorious nature; which same nature, blessed and glorious, I dare not now expect, nor would wish, even for my own salvation, to have different from what I now perceive it to be.

Assuming, therefore, this acquaintance with God, and this new insight into his glorious character and name, let us return to his word or testimony, which is more directly the ground or foundation of that faith of which we speak.

Here we might enumerate all the commands, and invitations, and promises of the gospel, and we might show how full and free a warrant these afford to every individual sinner of the human race to lay hold of Christ, and to appropriate him as his own Saviour; but adverting once more to the bearing of a right knowledge of God's name on the kind of credit or assent which we give to his testimony, we may practically consider that testimony as threefold.

1. God testifies, in his Word, to my guilt, depravity, and condemnation. This testimony, did it stand apart from the manifestation which he makes to me of his character, might irritate and provoke me, or simply drive me to angry and dogged despair. But now, if I am spiritually enlightened to know God, how differently does it affect me! I can suspect nothing arbitrary or harsh in his sentence that condemns me; I can expect nothing weak or capricious in his treatment of me. I learn that I am condemned; I perceive that it must be so. I have no excuse—my mouth is stopped. Looking to the Cross, I see the principle on which God punishes such sin as mine—not vindictively, or merely because he has said the word—but necessarily, from his very nature being such as it is. I believe, therefore, God's testimony concerning my own condemnation; but my belief of it now, in my relenting and softened frame of mind, arising out of my being enabled to see, and to do justice to, the real character of God, is very different from the conviction of mortified pride and insolent defiance, which might have been forced on me by the mere thunder of wrath. I have sinned against God, and am justly judged. (Ps. li. 4). Again,

2. God testifies to me, in his Word, of the complete safety and blessedness of all who are once in Christ. And here, also, the importance of an acquaintance with his character, with a view to its bearing on my belief of his testimony, becomes very apparent. He tells me how he treats sinners in Christ Jesus—what favours he bestows upon them, what complete blessedness he secures to them. Well; but I might hear all this with a feeling of envy, or of mere wonder; or with an idle, indefinite hope, that I might, perhaps, one day, have a share in these benefits. There might seem to me to be in all this gracious treatment of his people, nothing more, on the part of God, than great kindness and indulgence, or, at best, a sort of inflexible favouritism, and a determination to stand true to what He may once have said to them. But let me acquaint myself with God; and then, when he testifies to me of the grace which he dispenses to them that are in Christ, I not only admit that it may be so, or that it is so; but I perceive that it must be so. I see the principle on which he so graciously deals with them. I apprehend, not only the certainty, but the reasonableness, of their joyous security. It must be so. For such is the inherent efficacy of the atone-

ment, as a real transaction and a real infliction of the sentence of judgment on the Surety, instead of the actual offenders—that God cannot but justify those who are in Christ; if he did not so justify them, he must cease to be what he is. Hence, instead of grudging and suspicious envy, as regards others, or vague wishes, as regards myself, in the view of that state in which the Word of God assures me that those who believe in Jesus are, there is wrought in me the single, solitary conviction, that in all this, God is righteous—that his ways are just and true, and that, as there cannot possibly be salvation out of Christ, so in Christ there can be no condemnation. But, once more,

3. God testifies to me of his willingness to make me a partaker of the same benefits, on these very terms, which I now see to be so reasonable and necessary. At this stage, especially, my knowledge of the name, or character, of God, obtained through a clear and spiritually enlightened insight into the meaning of the transaction completed on the Cross, goes far to determine the sort of credit which I give to the divine testimony, and the confidence I repose in it; for it has the effect at once of silencing and of satisfying me.

Thus, *in the first place*, if I am disposed to call in question the sufficiency of the mere word of God, addressed to me, a miserable sinner, who, after all, may not turn out to be one of the chosen—if I am tempted to demand an explanation of that, or any other similar difficulty, as a preliminary to my believing God's word—I am met at once with the appeal to his name; for I find that what I am to believe is not an arbitrary rule or law, which becomes true and certain because God has said it, but a fact or principle that is, in its very nature, unchangeably sure, and must be so, as long as God is what he is. It is not by a simple act of his will, or utterance of his voice, that God brings in the whole world, out of Christ, as guilty before him, and accepts believers in Christ, alone, as righteous. His character, or name, being what it is, he could not do otherwise. The atoning death, or rather the meritorious obedience unto death, of his own Son, in the character of a surety and substitute, being once admitted as a fact—there is no more room for discretion, on the part of God, in this matter; to speak with reverence, he has no choice now, and no alternative; those who are out of Christ he cannot but condemn, being what he is; and those who are in Christ he cannot but justify, accept, and save. It is impossible that, coming unto him, through Christ, I should be cast out. Now, this is precisely what I have to believe, on the assurance of the word or testimony of God. He explicitly and unequivocally declares that, coming unto him through Christ, I shall not be cast out. Can I hesitate to believe this, when I find that this is an intimation, on his part, not only of what shall be, but of what must be? that he has so revealed his name, or character, or nature, as to make it absolutely certain, that if I will but come unto him, through Christ, I shall be necessarily saved? I have now not only God's word for it, but God's nature; and what more would I ask? But this is not all. For,

In the second place, to satisfy real anxiety, as well as to silence idle questioning, God appeals to his name, in this transaction, and gives it, as it were, in pledge and pawn, to the hesitating and trembling soul. Have I endless misgivings as to whether, vile as I am, I may venture to come to God, through

Christ? or whether, even coming through Christ, I may not be too vile to be accepted? God assures me, most emphatically, that I may freely come, and that, coming, I shall surely be received most graciously. Is this to me too good news to be true? Am I incredulous from the very greatness of the glad surprise? like the disciples of whom it is said, that they “believed not for joy!” Such is the condescension of God, that when I would even question his word, he is ready to give me the assurance of his name. Am I apprehensive that I may miss my aim, and be disappointed in my timid and trembling expectation of finding rest, peace, and all saving blessings in Christ? It cannot be. For his word's sake, he would not suffer it; nor for his name's sake. He cannot deny himself. It would be not merely a breach of the promise that has gone out of his mouth, but an outrage on his very nature, were he to suffer any poor sinner to perish, when he would fain cling to Christ, or any anxious soul to seek his face in vain.

The passages of Scripture are innumerable in which this use is made of the name of God, either by God himself pledging it, and swearing by it, as the confirmation of his promises to his believing people, or by poor and perishing sinners, helpless and hopeless, pleading it, and appealing to it, in their cries to him. This name, or nature of God, furnishes a good reason why God should extend mercy to me, the chief of sinners, and I should reckon on that mercy as both sure and gracious—infallibly certain, and altogether gratuitous and free.—1 Tim. i. 16. It is alleged by God himself as his motive for imparting sanctification as well as justification—a new heart as well as newness of life—and so completing the salvation of all that come unto him.—Ezek. xxxvi. And it is the security or guarantee implied in God's swearing by himself, that his blessing, once bestowed, is irrevocable; as when he gives to those who might be discouraged by the fear of falling away, the pledge of two “immutable things—wherein it is impossible for him to lie” that is, his immutable word and his immutable nature—to prove the impossibility of his casting off his people, and “show unto the heirs of promise the immutability of his counsel, that they might have strong consolation who have fled for refuge to the hope set before them.” Heb. vi. In all these instances, men are asked and expected to believe, not merely on the ground of what God says, but on the ground, also, of what God is; and God is seen to challenge their credit and confidence, not by the authority of his word exclusively, but in respect of the necessity arising out of the very immutability of his nature, and the absolute perfection of his glorious character and name.

The view now given of the warrant of saving faith may be rendered still more clear, when we go on to consider the remaining particular embraced in this inquiry, namely, the source and origin of that faith. But, even as we have now endeavoured to present it, it has an important bearing on the general question of the extent and nature of Christ's work of atonement. For, in this view, it is important to observe, that much less than is usually imagined depends on the explicitness and preciseness of any verbal statement regarding it, which may be applicable to a sinner, even before he believes; and much more, on the exhibition of character which it gives, and which a sinner, so situated, may apprehend, as his chief encouragement to believe. It is not so much what God says, as what God is, that gives boldness to con-

hide in him; or, at least, what he says, were it ever so articulate, would go but a little way to assure my heart, were it not for my apprehension of what he is. Were the warrant of my faith the simple *ipse dixit* of God, or his bare word, I might have some reason for requiring very express information as to my actual and ultimate interest in the salvation of which he speaks to me, before believing or taking it to be mine. But the ground on which I am to believe, being not so much that he says so and so, as that he who says—and so, is of such and such a character, and cannot but act in such and such a way,—I am less concerned about knowing beforehand what I am, or am to be, to him, and more occupied with the thought of what I shall assuredly find him to be to me.

And, here, let us sum up, in a few brief statements, the information which, as we have seen, the Cross gives concerning God, and which, rightly and spiritually apprehended, becomes the ground and foundation of appropriating faith.

1. The objective revelation which the Cross gives of God, and of the name, or nature, or character of God, is evidently general and universal. It is a manifestation of the divine perfections, and the divine manner of dealing with sin and sinful men, to all alike and indiscriminately. Hence it is a warrant of faith to all. But,

2. That it may serve this purpose, of a universal manifestation of God's real character and actual mode of procedure, the transaction accomplished on the Cross must be a real transaction. It must be the real infliction of judicial and retributive punishment on him who suffers there; otherwise it is no manifestation of the principle on which God, being what he is, must necessarily deal with sin, and can acquit or justify the guilty, only when their punishment is vicariously borne by an infinitely worthy substitute in their stead. It is needless to say that this implies a limitation of the efficacy of Christ's death to those ultimately saved; but it is important to observe, that this very limitation of it to those, in reference to whom alone it can be a real transaction, is essential to its being a manifestation of God's real character universally and alike to all. For,

3. This real and actual, and therefore particular and personal, work of substitution, becomes a sufficient warrant of faith to all, through the discovery which it makes of what God is, and must necessarily be, as an avenging Judge, to all who are out of Christ; and of what he is, and must necessarily be, as a gracious Father and justifying Lord, to all who are in Christ. It reveals the impossibility, from the very nature of God, and his being what he is, of pardon out of Christ, and of condemnation in Christ. Not by any arbitrary arrangement, or mere spontaneous act of will, do I find God acquitting some for Christ's sake, and rejecting others; but, by the very necessity of his nature, I perceive him (with reverence be it said) shut up to the acceptance of all who are in Christ, because their punishment has been actually endured by him—and to the acceptance of them alone: and it is this perception of the inevitable sentence under which every sinner out of Christ lies, and the absolute certainty and necessity of its removal from all who are in him, which shuts me up to the belief of his testimony, when he assures me, that I have but to come unto him, through Christ, and that so coming, I cannot fail to be saved. Nor,

4. Can it really be any practical hindrance, that Christ's death is a real atonement only for those who

come to him, and not for all mankind? For, let us suppose ourselves to have lived before Jesus suffered on the cross; or, which is the same thing, let us suppose his blessed work to have been postponed till the end of time. Let us regard him as, from the beginning, waiting to receive accessions of individuals, from age to age, made willing to take him as their surety, and covenant-head and representative. Let us conceive of him as thus waiting to have the number of his seed actually made up, and all who are to receive salvation at his hands effectually called and united to him. Then, when the last soul is gathered in, and the entire multitude of the elect race who are to stand to him, as the second Adam, in the same relation in which the family of man stands to the first Adam that fell, is ascertained, not only in the eternal counsels of the Godhead, and the covenant between the Father and the Son, but in the actual result accomplished,—then at last, the Son, on their behalf and in their stead, performs the work, in which, by anticipation, they had all been enabled to believe, and satisfies divine justice, and makes reconciliation for them. Where, in such a case, would be the necessity of a general or unlimited reference in his atonement? No one, called to believe, with the knowledge that Christ was to be the surety of believers alone, and in that character alone was to be ultimately nailed to the cross, could have any embarrassment on that account. There might still be difficulties in his way, arising out of the decree of election, or the special grace of the Holy Ghost; but the limitation of the work which Christ had yet to do, to those who, before he did it, should be found to be all that would ever consent to take him as their Saviour, could not, in such a case, occasion any hesitation. And is the case really altered, in this respect, when we contemplate the Cross as erected, in the middle, rather than at the end, of time? On the supposition we have ventured to make, there would be the same absolute certainty, as to the parties in whose stead Christ should ultimately make atonement, as there is now, as to those for whom he has made it; and yet it would be enough for every sinner to be assured, that he might freely believe on him for the remission of sins; and that, so believing, he would undoubtedly find himself among the number of those for whom, in due time, atonement would be made, and whom, for his own name's sake, God must needs justify, on that all-sufficient ground. Is it really any assurance less than this that we can give to the sinner now? Surely there is a strange fallacy here. The nature of this great transaction does not depend on the time of its accomplishment. It would be a real propitiation for the sins of all who should ever take him as their surety, were it yet to be accomplished: it is all that, and nothing more, now that it is accomplished, eighteen hundred years ago. Nor is it practically more difficult to reconcile a limited atonement with a universal offer, in the one view than in the other. It is enough, in either view, to proclaim, that whosoever believeth in Jesus will assuredly find an efficacy in his blood to cleanse from all sin, an infinite merit in his righteousness, and an infinite fulness in his grace.

In closing this paper, it may be necessary to explain, that throughout the whole of our present argument, in speaking of Christ's work of atonement as a real transaction, and as, on that account, by its own inherent efficacy, rendering infallibly and necessarily certain the justification of all that are in him,—we have been considering it as a manifestation of the

character of God to men, and not simply as a ground or reason of His own procedure. There are two distinct senses in which that work of Christ, viewed in its connection with the name, or character, of God, may be said to secure the salvation of those whom, as their covenant-head, he represents. Thus, *in the first place*, for his name's sake, God, being such as He is, must necessarily provide for all the seed of Christ being, in due time, brought to him, and savingly made one with him; otherwise, were any of them to be finally lost—the punishment of their sins having been actually borne by Christ—there would be injustice and inconsistency with God; it is, in fact, an impossibility—so long as his character remains what it is. This is a precious truth, making it certain that “all whom the Father giveth Christ shall come unto him.” But it is not to our present purpose, though it bears upon the remaining part of our subject. We observe, therefore, *secondly*, that, for his name's sake, God, being such as he is, cannot but justify all who are in Christ. This is the open and revealed side of the pillar, which becomes the warrant of the sinner's faith. In the Cross, he sees not only how God may, but how he must, his nature being such as it is, receive graciously, and rejoice over, all who come unto him, through Christ, and by faith, become one with his own beloved Son.

[We hope to conclude these papers in the next Number.]

“DR STRUTHERS ON THE FREE CHURCH.”

Our readers are already aware of our opinion respecting the character of this singularly injudicious contribution to the Essays on Christian Union. It was our earnest wish and hope that the Christian Church in general would quietly consign it to that utter oblivion which alone could prevent it from doing harm. On that account we abstained from directing particular attention to its most offensive points, especially to the ill-disguised hostility which it manifests to the Free Church. But we fear we erred in our extreme desire for peace, and for whatever can contribute to the promotion of Christian union. For it is obvious that Dr Struthers' Essay will, in consequence solely of the position which it occupies, obtain extensive circulation, at least may be believed by some who have not the means of detecting the fallacies wherewith it abounds. And while we were anxious to abstain from the unpleasant task of exposing fallacious and injurious insinuations, yet we felt that it was due to the cause of truth, and even to those friends of the Free Church in all parts of the world who have regarded us with sympathy and kindness, to show that we have been, by Dr Struthers, most grievously misrepresented. This task, however, has been accomplished in an admirable and most conclusive manner by the author of the pamphlet here noticed—a pamphlet, the whole of which we would gladly have transferred to our pages, had our space permitted. Believing that the direct tendency of Dr Struthers' Essay is to prevent, or at least retard, that Christian union for which we ardently long, we wished it to be utterly forgotten by all that have ever had the misfortune to peruse it; but apprehensive that the living Essays, in the midst of which it appears, may give to it some participation in their own vitality, and thereby a power for evil which it did not of itself possess, we earnestly advise and en-

treat all to whom our pages may come, to procure and read the masterly pamphlet which so completely blunts the sting, and takes away the venom of that Essay. Partly in order to induce our readers to comply with our request, particularly our English readers, who are most exposed to the hazard of being misled, and partly to aid in removing the injurious misrepresentations which may have been already conveyed, we think it right to present the following extracts—premising merely, that it is not for the sake of recrimination, but in self-vindication, that they are adduced, and that they were written:—

*Dr Struthers on Free Church
Leaves of Communion.*

*Dr Struthers on Relief Church,
and United Secession Church
terms of Co*

It professes very commendable liberality in associating and co-operating with all other evangelical Churches (except, perhaps, the Establishment) in matters of general Christian philanthropy. It scruples not to exchange pulpit services with other evangelical ministers. Its fellowship, as a Church, however, is very close, and guarded by subscriptions which will exclude from her pale many of the best of men.

No person can be a deacon, elder, preacher, or minister within the Free Church, unless “he own and believe the whole doctrine contained in the Confession of Faith, be persuaded that Presbyterian government and discipline are founded on the Word of God, believe that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church, and approve of the general principles embodied in their Claim, Declaration, and Protest, as declaring the view sanctioned by the Word of God and the Standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to him as her only head, and to his Word as her only standard.”

These are the distinguishing principles of this new denomination. In many things they do not differ from other Presbyterian bodies; but, in regard to other matters, they have framed their formula so as to give themselves a sectarian aspect. They have required assent to “the whole doctrine” of the Confession, without making even its intolerant and persecuting principles matters of forbearance. They have, apparently, forgotten that they do not now take the oath of allegiance by the command of the State before they sign the Confession, and thus get their signature qualified by the civil constitution of the country. They have, apparently, allowed themselves to be carried back

The Relief Church adopts the Westminster Confession as expressive of their views of Bible doctrine. All their preachers sign it on receiving licence, “as founded on, and consistent with, the Word of God, except in so far as said Confession recognises the power of the civil magistrate to interfere in religious concerns.” This qualifying clause they consider necessary, like the Secession, that they may sign it with a good conscience, and shield themselves from the sin of sanctioning intolerance and persecution. They also make the question of establishments a matter of forbearance.

The liberality of Gillespie's principles, as to the terms of ministerial and Christian communion, are well known. When he dispensed, for the first time, the sacrament of the Lord's supper, as a Dissenter, he stated from the pulpit, before the tokens were distributed, “I hold communion with all that visibly hold the Head, and with such only.” This was ever afterwards the motto of the Relief body. As a Synod, in 1773, they adopted an overture on “ministerial and Christian communion,” and were unanimously of opinion, “that it is agreeable to the Word of God and their principles, occasionally to hold communion with those of the Episcopal and Independent persuasion, who are visible saints.”

These enactments were liberal, and yet very guarded; and, if faithfully acted upon in a spirit of love, would greatly further the real and visible unity of the Church.—Pp. 399, 400.

The United Secession hold, in many respects, very liberal and enlightened views on the article of communion. Their terms of communion are, “The Confession of Faith, Catechisms, and Summary of Principles.” As they take not the oath of allegiance as a shield to screen them from sanctioning persecuting principles,

to an adoption of the illiberal and sanguinary opinions that stained the history of Britain two hundred years ago, when conflicting with Popery, and when she had not yet learned the doctrine of toleration.

It is deeply to be regretted that the Free Church has made approval of the general principles embodied in the Claim, Declaration, and Protest, a term of her fellowship, as these are long legal pleadings, and not inspired oracles, and are likely to embody many things which are of man, rather than of God, and concerning which no definite opinion should have been demanded. In the Protest, for example, the Free Church presents herself, "firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion, in accordance with God's Word." A principle like this, which is now undergoing a sifting examination by statesmen, divines, and the public at large, which is not contained in the Confession, which is not essential to salvation, and which can only be a thing of theory among all disestablished Churches, should not have been made an article in the Church's creed. Till it ceases to be a term of fellowship in the Free Church, and becomes a matter of forbearance, as in the Secession and Relief Churches, union upon a large scale is impracticable.—Pp. 402-405.

when they sign the Confession, they discreetly qualify their subscription by a declaration that they do not approve of anything in the Confession or Catechisms "which teaches compulsory or persecuting and intolerant principles in matters of religion." They make the question of civil establishments of religion a matter of forbearance. They require that "the members of their different Churches shall be agreed with regard to the doctrine, worship, and government of the Church," &c. These principles are certainly rather of a sectarian than of a catholic and comprehensive character; still there is among them a great advance in liberality.

They do not now, as in the Testimony of the General Associate Synod of 1804, testify against those who assert that "the Church ought to admit to communion with her, in sealing ordinances, all whom she may reckon saints"—"and that a profession of faith in what is called the essentials of religion is all that is requisite in order to Church communion." So far from doing so, their giving up the larger Testimony as a term of communion, and adopting in lieu thereof "The Summary of Principles," which is nothing else but a compend of the essentials of religion, is a clearest proof that sectarian principles of communion have been, in a great measure, abandoned by them, and happily superseded by more catholic and scriptural views. By far the majority of them, and a rapidly increasing majority, would tremble to exclude any one from their fellowship whom, in the judgment of charity, they believed to be Christians.—Pp. 397-399.

To return, for a little, to the Free Church *formula*. "It is deeply to be regretted," says the Doctor, "that the Free Church has made 'approval of the general principles embodied in the Claim, Declaration, and Protest,' a term of her fellowship, as these are long legal pleadings, and not inspired oracles, and are likely to embody many things which are of man, rather than of God, and concerning which no definite opinion should have been demanded."—P. 404. Dr Struthers should have known that the "Claim, Declaration, and Protest" constitute but one document, or "legal pleading," commonly called the Claim of Right, which was adopted by the Assembly in 1842; and that the other document, whose "general principles" are recognised in the *formula*, is the Protest which was read before the Royal Commissioner at the Disruption in 1843. Dr Struthers ought also to have seen that if the Claim of Right and the Protest had been inspired oracles, the Free Church must have gone much further than to require "approval of the general principles embodied" in them; and that it was just because infallibility was never pretended to in behalf of the "legal pleading" they contain, that approval of "general principles" is all that is asked. Nor should he have overlooked the circumstance that the "general principles" mentioned in the *formula* are only such as relate to a particular subject, viz., "the spirituality and freedom of the Church of Christ, and her subjection to

him as her only head, and to his Word as her only standard." These "general principles," many of which Dr Struthers appears to think must be of man rather than of God, are, in fact, the very principles for which the Evangelical party in the Church of Scotland contended, and for the sake of which they renounced the Establishment. Does Dr Struthers consider it an illustration of the prevalence of party spirit, that the Free Church requires these principles to be approved of by her office-bearers? and would he regard it as more catholic and liberal to have made her *formula* such that Moderates and Erastians could sign it? Perhaps Dr Struthers is of opinion—he has certainly in all his Essay hinted nothing to the contrary—that the Disruption itself was the mere effect of party spirit; and that the ministers of the Free Church, when they left the Establishment, both showed the narrowness of their views, and struck a blow at the unity of the Church! Indeed, when we think of it, we do not see that there is much to hinder Dr Struthers from becoming a minister of the Establishment to-morrow! It is true that he regards the Confession as containing "the essence of the very rankest persecution;" but then, most fortunately, he would have to take the oath of allegiance, which would "qualify his signature," and make the intolerant expressions "a dead letter." It is true, also, that he seems to have a leaning to Voluntarism; and on this point, probably, the oath of allegiance would do nothing for him, an Establishment not being contrary to the law of the land; but then he has made quite an *apropos* discovery, which answers as well as the oath of allegiance could—he has found out that the duty of the civil magistrate to support religion is *not* taught in the Confession (P. 404), so that the question of Establishments seems "a matter of forbearance" in the Establishment, even as it is in the Relief. And, in fine, if he felt any difficulty on the score of patronage, and thought that a living upon the tithes would commit him as regards the Establishment principle, there are Chapels of Ease, in one of which he might be settled, and be free from both the one and the other. Here would be union, too—the closing up of a fissure which schism has produced; and we decidedly consider it at least as feasible as the union of Presbyterians and Puseyites, which Dr Struthers desires.

After all, we profess not to deny that the *ministry* in the Free Church is "guarded by subscriptions which will exclude many of the best of men." We cheerfully admit that there are many of the best of men among the Independents, the Methodists, and the evangelical Episcopalians; and the Free Church *formula*, as it now stands, will exclude all these. But why is it that Dr Struthers makes this a matter of charge against the Free Church, and against her alone, when he is well aware that the ministry in his own Church, and in the United Secession is also "guarded by subscriptions which will exclude many of the best of men?" Independents, Methodists, and Episcopalians are no less excluded by the *formula* of the Relief and the United Secession Churches than they are by the *formula* of the Free Church; although no person, depending for his knowledge on Dr Struthers, could possibly imagine any such thing. It was not fair of him, when he was to set forth, as he has done, in special array, the Free Church conditions, and to tell so circumstantially that "no person can be deacon, elder, preacher, or minister within the Free Church 'unless he own and believe the whole doctrine,' &c., &c.—we say it was unfair of him, when he was to do this, and to make it the foundation of his censures and regrets, on account of Free Church exclusiveness, not to acquaint his readers that no person can be an elder, preacher, or minister in the Relief Church, unless he be a Calvinist according to the Confession of Faith, and a believer in the divine right of Presbyterianism, and a paedobaptist; and that no person can be a minister in that Church unless he be also an Anti-Patronage man, holding the civil rights of patrons to be subversive of the rights of the Christian people. In case it was the Established clergy that Dr Struthers had chiefly in his eye when he charged the Free Church *formula* with excluding "many of the best of men," we request him to observe, that, although he is very particular in mentioning that the Relief Church makes the Establishment question a matter of forbearance, it will be necessary to make the patronage question a matter of forbearance likewise—which, very oddly, has not been done—before his Church can be free from the identical fault which he lays at the Free Church's door. He will be so good as consider that it is little else than mockery of "the leading denomination" to say to them that the great Establishment question is a matter of forbearance, thus raising high their hopes, that the door

of the Relief has been flung wide to receive them, and yet, all the while to maintain the comparatively small point of Anti-Patronage as a term of admission to the ministry. The door is not open; and, on the Doctor's own principles, exclusion reigns as the order of the day, when no forbearance is shown to those who are favourable to patronage, or not convinced that it is absolutely sinful; and there is all the more reason to fear that it is bigotry, and nothing else, that is at work in the business, when we find that forbearance is shown on a subject much more fundamental. Does Dr Struthers know what duty it is that devolves upon a man when there is a mote in his neighbour's eye, and a beam in his own? We say, further, that it was unfair not to tell that no person can be an elder, preacher, or minister in the United Secession Church, unless he is a Westminster Calvinist, a Pædobaptist, and a believer in the divine right of Presbytery—unless he is persuaded that public religious vowing or covenanting is a moral duty—applies of the method adopted by our reforming ancestors for mutual excitement and encouragement, by solemn confederation and vows to God—considers as still valid those reasons of secession from the judicatories of the Established Church which are stated in the Testimonies emitted by the Secession Church, namely, the sufferance of error without adequate censure, the infringement of the rights of the Christian people in the choice and settlement of their ministers under the law of patronage, the neglect or relaxation of discipline, the restraint of ministerial freedom in opposing maladministration, and the refusal of the prevailing party to be reclaimed—and approves of the principles and design of the Secession, which are exhibited in a Testimony extending to nearly two hundred pages. Now, Dr Struthers does *not* think that the fellowship which is thus limited is “very close,” or that “it is guarded by subscriptions which will exclude many of the best of men.” No; “sectarian principles of communion have been in a great measure abandoned by the United Secession, and happily superseded by more catholic and scriptural views. Their principles and practice as a Church” are a perfect contrast to the “close” system of the Free Church, and “are now avowedly those of comprehension, not of exclusion.”

Three of the eight essayists—Mr James of Birmingham, Dr King of the United Secession, and Dr Struthers—have found occasion to speak of the Free Church. We have already given our readers the means of judging of the spirit in which it is regarded by Mr James. In other parts of his Essay he refers to the subject, and in similar terms of kindness and love. We rejoice, also, to say that nothing could be more affectionate or friendly than the feeling displayed by Dr King; and it cannot but be very gratifying to Free Churchmen to observe the frank and generous treatment which they receive at the hands of so distinguished a minister of the United Secession Church. We have nothing to add to what the preceding pages have set forth of the views and representations of Dr Struthers, except this, that, from beginning to end of his Essay, there is not one allusion, good or bad, to the trials of the Free Church, or the sacrifices it has been required to make, and not a word betokening that there exists in his breast one particle of regard for it as a Christian community.

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“Party spirit—its prevalence and insidiousness!” Was there no satire in the proposal, when Dr Struthers was requested to take this for the theme of his Essay? or was it the expedient of some friend of the Doctor's, who, seeing where his weakness lay, hoped that he might thus be led to find it out for himself, and that his own homily might do for him what it would be vain to anticipate from the admonitions of another? We know not as to this; but, certainly, if Dr Struthers' definitions of “party spirit” fail to teach men what it is, his display of party spirit will give very clear ideas concerning it; if the foregoing pages have, in any degree, damaged his proof of the “prevalence” of party spirit, that is well made up for by the fact disclosed in them, that the very champions of unity and peace may be tainted with the most extreme sectarianism; and as for the “insidiousness” of party spirit, we conclude that it must be very insidious indeed, when it is found to have penetrated to the core an essay written against it, and when a minister of the gospel steps forth from the ranks of his brethren to rail against them for their bigotry, unconscious, all the while, that he is showing, by every word he utters, that tenfold the bigotry and partisanship, on account of which he flings his censures and denunciations so unsparingly about him, find constant harbour in his own bosom!

Notes on New Books.

Elements of Agricultural Chemistry and Geology. By JAMES F. W. JOHNSTON, M.A., F.R.S.E. & F.
Catechism of Agricultural Chemistry and Geology. By the Same. Edinburgh.

The main object which Professor Johnston has in view by the publication of these elementary works on agricultural chemistry and geology, is to impart to the agricultural classes at least so much knowledge of the true scientific principles of their profession, as to enable them to cultivate the land with skill and economy, and to make the best use of the materials employed in farming. Any person who has observed the slovenly, wasteful, and unproductive manner in which what is termed agriculture is carried on in many of our rural districts, must be thoroughly convinced of the great importance of the subject, and the extreme necessity for the speedy and extensive introduction of agricultural improvements. We are quite aware of the difficulty of getting such improvements introduced; for we have often heard country farmers resist any attempt at improvement, and justify themselves by the indolent apology: “It did well enough in my father's time; and it may do for me too.” Perhaps so, my good friend; but will it do for your son's time? You see everywhere around you improvements going rapidly forward; you may dislike changes which you do not understand, and cannot now take the trouble to learn; but would you wish your son to fall behind the state of society in his time, and to sink into a mere labourer, for want of a little instruction to keep him abreast of his compeers? If it be found impracticable to prevail upon the more advanced in life to change their system, it may not be so difficult to instruct the young and pliant mind; and many an aged farmer may be willing to allow his intelligent and active son to introduce improvements which he might have thought too uncertain or too troublesome for himself to undertake.

We do not affect to be very conversant with agricultural matters, though we think we know when a farm is well cultivated, and when it is not. We have examined both of the treatises mentioned above; and we feel perfectly convinced that, with a little attention, the schoolmasters in our rural districts might easily master them, so far as to be able to give instruction of the most valuable kind to the youth of such districts, sufficient to enable them to understand and prosecute the subject with quickened intelligence and interest when they come to be employed in farming operations. And how much more pleasure would it give to the youths themselves, in all their common toils, to be able to trace the more secret processes of nature, and to arrange, with intelligent skill, the material by which these processes are most successfully promoted, than merely to plod on their dull round of daily tasks, without knowing why, or feeling interested in the result! The experiment has been tried, and with the most perfect success, whether or not mere school-boys could acquire a knowledge of Professor Johnston's *Agricultural Catechism*, without impeding their progress in the ordinary branches of education. Not only was this acquisition made without any counterbalancing injury; but it was found to have stimulated their curiosity, quickened their intelligence, widened their range of observation and thought, and rendered them apter scholars in everything than before. We earnestly urge all our teachers to make the attempt, and we have no doubt of the result. The importance of the subject demands a much larger space than we can at present afford; but it may be resumed.

Hebrew Dramas, founded on Incidents of Bible History.
By WILLIAM PENNANT, Professor of Oriental Language in the University of St Andrews. Edinburgh.

If dramatic poetry be the poetry of character and action, in which character is allowed and required to display itself by the utterance of its own sentiments, and by acting according to its own native and inherent impulses—and this we regard to be its true nature—it may justly claim, if not the highest, at least the second rank in poetic dignity. Nor is it much less difficult to produce a dramatic poem of the highest order, than it is to produce a first-rate epic poem. Indeed, the main elements required in each are so closely similar in many respects, that there must be some of these in both, in order to the right composition of either. The epic poet must maintain a dramatic propriety in the characters which he introduces; and the dramatic poet must display somewhat of epic dignity in the action by which the inmost

nature of his characters is revealed. In either case the choice of a subject is of essential importance. And we do not hesitate to say, that the incidents of Bible history, as connected with it, furnish subjects for epics or dramas, superior to any that can be obtained from any other source whatever. But in proportion to the excellence of that source, is the difficulty of adequate execution. There is about every incident of Hebrew history a sacred awe and mystery, a majestic grandeur, a severe and dignified simplicity, and a holy beauty, which few have ever dared to touch, and still fewer have touched without doing injury to the precious materials, and recoiling, smitten and rebuked, from the too rash attempt. Who, for example, but must admire that exquisitely perfect drama, the story of Joseph and his brethren?—yet who would dare to attempt constructing it into a dramatic poem?

In composing a Hebrew drama from an incident of Bible history, it is not enough that the truth of the narrative be preserved—that of course could not be violated with impunity, known as it must be to every reader—the truth of the characters and the right theology of the event must also be preserved; and in this lies the chief difficulty. For it is no easy matter for the modern poet to realize the scenes and characters of patriarchal times—to give to them language of adequate dignity and loftiness, yet direct and unadorned simplicity—to show them acting under the conscious superintendence of heavenly powers, yet not overwhelmed and borne along thereby, as are the characters in a Greek drama, by the irresistible force of a blind and fatal destiny. This Milton understood, and could accomplish; but no one else has hitherto been able both to understand and to accomplish the difficult task. Let any reader of competent learning and taste compare the “Sampson Agonistes” of Milton with the “Œdipus Tyrannus” of Sophocles, and he will at once perceive our meaning. There is what seems a fate or destiny in each instance; but in the case of Sampson his mind recognises his sin, acknowledges the justice of the chastisement which he is enduring, and goes to the scene of his triumph and death upheld and strengthened by a mysterious pre-intimation of the whole event—an inward enlightening of his mind by a sacred presence acting within his soul, and rendering him willing in God’s day of power. How different is the case of “Œdipus!” He, too, fulfils a destiny; but he is all unconscious of every step in the dreadful process, is plunged into guilt to which his will had never consented, and is at last overtaken by a terrible retributive vengeance, to the justice of which neither his reason nor his conscience can repel. Now, as every incident in Bible history must necessarily stand connected with the sovereign will and all-directing providence of God, it is no easy matter for the poet, who selects such an incident for his theme, to avoid the hazard of representing the steady and sure operation of divine wisdom and power in a manner but little differing from the blind fate, or irresistible necessity, of a Greek drama.

We have thus suggested the difficulty of composing a Hebrew drama, and, by consequence, the standard also according to which everything that assumes to be a Hebrew drama, or a dramatic poem founded on some incident in Bible history, must be tried; and we are constrained to say, that we are not acquainted with any such poem that can stand the test, with the exception of Milton’s “Sampson Agonistes.” Byron’s “Cain” cannot; for whatever may be thought of the human personages introduced, there can be no question respecting the utterly unscriptural and false character of the supernatural part of that wild and wicked production. Still less can Byron’s “Heaven and Earth,” or Moore’s “Loves of the Angels,” stand the test; for in neither of these dramatic poems are either characters, sentiments, or events, in keeping with the true type and nature of the subject. Milman also fails, when tried by this standard, not only in his “Belshazzar’s Feast,” which is founded on a strictly Bible incident, but also in his “Fall of Jerusalem,” which, though not directly scriptural, is of a kindred nature; for in these poems not only is there a grievous defect with regard to the characters, but the style is utterly irreconcilable with the grave and severe simplicity, and yet solemn greatness, of the subjects. We remember a volume of sacred dramas, published a considerable number of years ago, under the assumed name of David Lindsay, abounding in stately and harmonious diction, and containing passages of considerable power and beauty, but not reaching the standard by which such poems must be tried. These dramas have fallen into oblivion, notwithstanding their positive merits, because they were not equal to their subjects; and such must ever be the case. There are several minor pro-

ductions, founded on the incidents of Bible history, to which we do not think it necessary to refer; because if nearly all the best have failed, it is needless to inquire respecting those of inferior merit.

Our space will not allow us to institute anything like a minute critical examination of Professor Tennant’s Hebrew Dramas. That the subjects are extremely well chosen their names will show, viz., “Jephthah’s Daughter,” “Esther,” and “The Destruction of Sodom.” But, in proportion as the choice of the subjects is good, so is the difficulty of the adequate execution. We have already indicated the standard by which all such poems must be tried; and we leave our readers to apply that standard, and to judge for themselves. This only will we say, that if the public decision should be, that they do not reach the high degree of excellence required by subjects of such inherent sublimity, they at least contain many passages of beauty and tenderness, and reflect no discredit on Professor Tennant’s character as a poet, a Hebrew scholar, and a man of taste, feeling, and genius.

The Young Ladies’ Reader. By Mrs ELLIS. London.

Mrs Ellis appears to have devoted herself to the work of providing interesting and instructive reading for her countrywomen. First came the “Women of England,” then “The Wives,” then “The Mothers,” then “The Daughters,” and now comes “The Young Ladies’ Reader;” and, by the circulation which all her works are fortunate enough to obtain, it would seem that these various parties are as ready to be instructed by her as she is to instruct. “The Young Ladies’ Reader” consists of extracts from modern authors, adapted for educational or family use, with remarks from the pen of Mrs. Ellis, introductory to the various divisions. The contents are very varied, consisting of pieces narrative and descriptive, illustrative of character and principle—imaginary scenes and conversations—with a number of miscellaneous passages, and a medium of poetry; and the selection a task of no small difficulty amid such a mass of material—appears to us tasteful and judicious. “The Young Lady” will find in the extracts a fund of instruction and amusement; while, in the introductory notes by Mrs. Ellis, on “Reading Well,” &c., she will find many hints to which she would find it well to attend.

Missionary Enterprises in Many Lands. By JAMES BURNS. London.

With such a subject as this, we should think it impossible for any man to set up a dull book, even by accident; and certainly, so far as it goes, Mr Burns has made his book interesting enough. It is principally made up of passages in the lives of missionaries, or in the history of the various denominational missions in all parts of the world. And although with most of them we were previously acquainted, we did not feel the interest much diminished on a renewal of the acquaintanceship. The book might, with special advantage, be put into the hands of the young. At the same time, there is one rather awkward omission, which we would suggest to Mr Burns to supply in a second edition. One would not suppose, from reading his book, that such a thing as a mission to the Jews was in existence. If Mr Burns were to read our *Missionary Record*, with an account of the Lord’s doings at Pesth, since the commencement of the mission there, he would obtain material for a most interesting chapter.

A Warning against Popery. By JAMES BUCHANAN, D.D. Edinburgh.

This is a most reasonable production. At such a time as this, when Popery is putting forth all her efforts towards the recovery and extension of her power, and is, to a great extent, encouraged and fraternized with by the Government of our own land it is well, and needful that the great men of our Churches should come forward to warn and arouse the Christian public on the subject. Dr Buchanan’s sermon will command—as everything that comes from his pen deserves and commands—universal attention, and will, we doubt not, be blessed to the doing of much good. It is altogether admirable—admirable in style, in spirit, in reasoning, and in improvement.

Ecclesiastical Intelligence.

FREE CHURCH.

PRINCE ALBERT AND THE SCOTCH CHURCH QUESTION.—The following is the translation of the concluding paragraphs

In the preface to the German copy of Sydow's Book on the Scotch Church, quite corroborating the report, long since circulated, that it had been written at the express request of Prince Albert:—"When I returned to London from Edinburgh, in the June of the previous year, in order to proceed directly homewards, I was introduced to his Royal Highness Prince Albert. His Highness declared to me that he heartily desired to obtain the opinion of an unprejudiced man on the Scotch Church question, and especially that of a German theologian; and inasmuch as I possessed a more exact knowledge of the matter, and had been personally on the field of the events, I was qualified thereby to express my opinions as desired. In consequence of the interview with which his Royal Highness honoured me, I received the commission to prepare a comprehensive statement of my opinions. The high confidence with which I was intrusted—the fresh impression made on my mind by the inspiring events from which I had just come—the joy which I felt at defending an unknown cause, which I held, and still hold, as not more just than important, and in which so many noble men and dear friends of mine had been involved on both sides, and generally the whole aspect of the relations to those for whom I wrote—have throughout determined the form and contents of my undertaking. May it please the young and noble Prince not to be ashamed of the deep and hearty respect for him with which his presence and society have filled me, and to which I will take the liberty of expression. Those ever-memorable which it was my fortune to come into intercourse with him are too dear and valued in my remembrance, that I should debase them and myself by flattery; for ever will I cherish the deep impression made on my mind by this highly cultivated personage, who, placed by God in human society, has not forgotten that he breathes the same moral and physical atmosphere with all his fellow-creatures, and whose heart, amid all the pomp and power of his exalted station, has not ceased to follow the calls of wisdom and justice."

CALCUTTA.—By giving in his adherence to the Free Church at the Disruption, Dr Duff and his brethren, in that field of missionary enterprise, had to contend with unparalleled difficulties. The Lord has graciously delivered his faithful servants out of all their distresses, and has made his blessing to descend upon them in no ordinary measure. A letter to Dr Gordon in this month's *Record*, that their examination of the pupils belonging to the Free Church Institution was attended by upwards of 1200 scholars (a greater number than ever before was assembled in one hall), Dr Duff adds:—"In the midst of all our trials and difficulties, all things, externally, have prospered with us. We have a more capacious edifice for our operations than before; the pecuniary resources have been adequate to all our immediate wants; the attendance of pupils has been great beyond any former precedent; and the organic workings of the system have been carried on, throughout all the departments, with new life and unwonted vigour, while the outward visible results have been proportionally manifested."

MADRAS.—The Lord has rejoiced the hearts of his servants in this mission, by the baptism of another native. The *Native Herald* gives an interesting account of the ceremony. It is satisfactory to learn that the pecuniary affairs of this mission are in a very prosperous state.

PUNA.—We are happy to learn that Miss Shaw, having recovered her health, has been enabled to proceed to Puna, where she will be employed in the schools connected with the Free Church mission.

CANADA—TORONTO.—Dr Burns of Paisley has sailed for this place, where, as our readers are aware, he has been appointed Principal of, and Professor of Divinity in, the College of the Presbyterian Church of Canada. The Doctor's talents and untiring zeal must be of great importance to the cause, not only at the present crisis, but to future generations of the Church in that extensive colony.

The Rev. Mr Irvine of Belfast has been appointed to proceed to New Brunswick; and the Rev. Mr Sinclair of Edinburgh has been nominated to Nova Scotia. They will leave immediately for their respective destinations.—*Missionary Record*.

ESTABLISHED CHURCH.

PAROCHIAL TEACHERS.—A movement is apparently about to be made to increase the salaries of the parochial teachers of Scotland—a committee of the House of Lords having been appointed to consider their case. If the heritors friendly to

the Establishment pay the increase out of their own pockets, there can, of course, be no objection to their doing so. But if it be proposed to pay it out of the pockets of the country, or even of *all* heritors, whether Established or Dissenting, any such measure must be resolutely opposed. The parochial teachers do not stand now in so creditable a position as formerly. Generally, they are the tools of the Erastian presbytery of the district, and, in too many instances, they have upplanted men better than themselves, whose only fault was, that they adhered to the cause of truth, and obeyed the dictate of conscience.

UNITED SECESSION CHURCH.

The Atonement Controversy, it would appear, is not yet settled within the Secession Church; and during the last few weeks it has occasioned no small agitation. Those who are dissatisfied with the decision of last Synod, and with the views of Drs Balmer and Brown, then expressed, have been busy memorializing the ensuing Synod on the subject, praying it to review the former decision, or explain it so as to discountenance any leaning towards the doctrine of universal atonement. These memorials have been transmitted principally by country kirk-sessions, and also by several presbyteries. In other presbyteries—as in Edinburgh—the proposal to transmit such memorials has been rejected by large majorities. And at a meeting of the elders connected with the Secession congregations in Edinburgh, resolutions were passed—a few dissenting—deprecating the continuance of these discussions altogether, as doing great damage to the cause of religion and to the interests of the Secession Church. Various publications in connection with the controversy have also issued from the press. Dr Marshall of Kirkintilloch has published "Remarks on the Synod Statements of Drs Brown and Balmer," in which he says:—"The doctrine advocated in this pamphlet appears to me to be unsound doctrine—not the doctrine of our Lord Jesus Christ—not that which the Spirit of God employs for convincing and converting sinners, and building them up in holiness and comfort, through faith unto salvation"—not, indeed, the doctrine of the Holy Scriptures, as hitherto received and taught in our Church and embodied in our standard books. . . . Let no man say, that in opposing this doctrine I am disturbing the peace; let no man take upon him to brand me, or to brand the worthy friends who act with me, as if we were 'troubling Israel.' The charge is an unfortunate one. It may be thrown back, and thrown back with overwhelming force. It is not we who are troubling Israel, but our accusers. The troublers of Israel are those who bring heresy into a Church, not those who exert themselves to purge it out—those who kindle the strange fire, not those who quench it—those who sow the tares while men are asleep, not those who, in open day, root them up or gather them into bundles."

Mr Robertson of Stow has published a letter to Dr Marshall, in which he intimates his intention to present a petition to the Synod, praying it to condemn the Doctor's views as erroneous, and contrary to the standards of the Church. He concludes his letter thus:—"I am for peace and forbearance now, as well as formerly; but there can be no peace at the expense of principle; nor can we tamely submit to suffer others 'to filch from us our good name,' by insinuating and propagating the falsehood that we do not adhere to our standards with a clear conscience, and in good faith. For yourself I desire to entertain feelings of deference and esteem; but you mistake the younger portion of the ministry if you imagine that they can cherish any such feelings, so long as you do what in you lies to scatter those surmises, which no minister, be he young or old, should hesitate for a moment to repel, if conscious that they are not only utterly untrue, but uttered and reiterated by men who, within the space of a few years, have been found fighting on all sides of the question."

And Dr Hough has brought out a pamphlet, entitled *Irenicam*, the object of which is stated as follows:—"My object in appearing among the combatants, if I must apply this designation to any of my brethren, is not to throw down any fresh apple of discord, but, if possible, to show that that which we contend for does not justify the contest—is not even to plead for any continuance of discussion; but to inquire whether we may not lay aside our weapons, pursue the paths, and resume

the occupations of peace. But neither would I call for peace at any sacrifice of truth, which, in common with my brethren, I regard as the proper basis of ecclesiastical peace, or of purity, without which the profession of the truth itself is worthless, showing that it is retained in unrighteousness. It is worth while, however, calmly to inquire into the nature and amount of our differences, real or alleged—if we have been apt to regard them as greater than they are, to endeavour to reduce them to their true dimensions—and to try to ascertain whether we are not in possession, I say not of a perfect knowledge, or of an exact similitude of conception among the many hundreds of our office-bearers, and the many thousands of our Christian brethren, but of such harmony in the faith of the doctrines of the gospel as exhibited in our symbolical books, as to warrant us, with upright and safe conscience, to lay aside our debates and contentions, to walk together in love, and to devote our combined energies afresh to the fostering of our own Churches, and to the pleasing task of labours of charity, along with our fellow-Christians of other Churches, for the benefit of our country and of the world."

CHURCH OF ENGLAND.

THE SURPLICE QUESTION.—The surplice agitation is, for the present, nearly over. The Bishop of Exeter having given in, those of the inferior clergy who hold his views must just be content to follow his example. One or two of them still stand out, and wear the surplice; but the opposition of their parishioners is such, that it is not supposed they will do so long.

MR WARD.—This gentleman was married on the 31st ult.; and it is said that the ceremony was performed, first by a Romish priest and afterwards by an English clergyman.

The Papacy.

MAYNOOTH COLLEGE.

THE country is arousing itself on this question. Sir Robert Peel introduced his bill on Thursday the 3d inst., proposing to endow the College with £27,000 a-year, and to give a grant of £30,000 besides, for the repairing of it. The first reading was carried by a majority of 216 to 114. If Sir Robert can accomplish it, it will be hurried through the second and third readings with railroad speed. Meanwhile, as we have said, the country is bestirring itself in right earnest on the question. In England the evangelical clergy and members of the Church of England, the Wesleyans, the Congregationalists, the Presbyterians, the Baptists—all are at one, and all working. In Scotland all the evangelical denominations have united; and, as in England, large meetings are being held to remonstrate against the proposed iniquity. And the Irish Presbyterians are giving their powerful aid, notwithstanding the fears and insinuations of many to the contrary. Not only so, but the opposition, already so powerful, is daily gathering strength; every newspaper teems with accounts of meetings; and multitudes of the electors are telling their minds very plainly to their representatives. This latter is the true course, and the only one that, with the bulk of our representatives, will prove effectual; and if it do not succeed now in preventing the passing of the measure, it will succeed, in a short time, in repealing it. For, as Dr Candlish expressed it at the meeting in Edinburgh, "Agitation! agitation! agitation! must henceforth be the watch-word;" and the Protestants of Britain may yet teach her statesmen that there is a limit to the boldness of even their latitudinarianism, and that the constitution of the country is not to be overthrown for the purpose of accomplishing the ends of mere political expediency.

To show that the measure is not a mere Government one, but is supported, to at least an equal degree, by the opposition, we subjoin the following analysis of the vote on the first reading of the bill:—The total number of members who voted was 330, viz., 216 for, and 114 against the grant. For the grant there voted 73 Conservatives, 33 persons connected with the Ministry, and 110 Oppositionists; against the grant were 105 Conservatives and 9 Oppositionists.

THE JESUITS.—"At a moment," says the *Courrier Français*, "when the society of Jesuits attracts so much attention,

the following sketch may not be uninteresting:—The Jesuits have had, since the foundation of the order to the present period, 23 generals, of whom 11 were Italians, 4 Spaniards, 3 Germans, 2 Poles, 2 Belgians, and one Dutch—viz., 1. Saint Ignatius Loyola, a Spaniard, elected in the year 1541; 2. Jacobus Jaimez, a Spaniard, 1558; 3. Saint Francisco de Borgia, Duke of Candia, Spaniard, 1568; 4. Everard Mercurien, Belgian, 1573; 5. Claudius Aquiviva, Italian, 1581; 6. Mucius Vitelleschi, Italian, 1615; 7. Vincent Caraffa, Italian, 1646; 8. Francisco Piccolomini, Italian, 1649; 9. Alexander Gothofridi, Italian, 1652; 10. Goswin Nickel, German, 1662; 11. John Paul Olive, Italian, 1664; 12. Charles de Novelle, Belgian, 1682; 13. Thyrses Gonzales, Spaniard, 1697; 14. Michael Angelo Tamburini, Italian, 1706; 15. Francis Retz, German, 1730; 16. Ignatius Visconti, Italian, 1751; 17. Aloys Centurino, Italian, 1755; 18. Laurentius Ricci, Italian, 1738. The order was suppressed in 1773, under the General Ricci, but continued to be tolerated in Russia, where it was governed by three administrators, Poles by birth—Czerniewicz, elected in 1782; Linkiewicz, elected in 1785, and Francis Xavier Caren, elected in 1799. During the latter year, Pope Pius VII. re-established the Society, which appointed its 19th general, Francis Xavier Caren, a Pole, 1799; 20. Gabriel Gruber, German, 1802; 21. Thadens Broszazowski, a Pole, 1814; 22. L. Forti, Italian, 1820; 23. Roothan, a Dutchman, 1829. At the period of their suppression, in 1773, the Jesuits possessed 24 professed houses, 669 colleges, 61 noviciates, 176 seminaries, 335 residences, and 273 missions. They are now composed of 22,819 members, of whom 11,413 are priests."

The order of the Jesuits is a body of police, more exact and better informed than was ever found in any state. The Government of Venice itself found that it was surpassed by the Jesuits, when, in 1606, it laid hands on their papers, and drove them out of the city, reproaching them for their intense and painful curiosity. This police, this secret inquisition, led to such a pitch of perfection, evince all the power of a government—so fully informed, so persevering in its plans, so powerful in its unity, and as their Constitutions express it, the union of its members. It may be easily understood what immense power the government of a society thus constructed must acquire, and how the general of the Jesuits was justified in saying to the Duke de Brissac: "From this room, Sir, I govern not only Paris, but China—not only China, but the whole world, without any one understanding the manner in which I do it."—*Constitutions of the Jesuits*. Paris: 1843.

SWITZERLAND.—The agitation occasioned in this republic by the affair of the Jesuits has come to a crisis. The Diet having adjourned without coming to any determinate conclusion on the subject of their expulsion, the populace attempted to take the matter into their own hands, and the free corps marched against Lucerne, but were repulsed with great loss. It would appear, by several communications which have been received from the friends of evangelical religion in Switzerland, that the movement is not so much of a religious as of a political character.

Calls Moderated.

Paisley, St George's Church.—Rev. Mr Thomson, March 25.

Ordinations and Inductions.

Chapleton.—Rev. Robert Young, March 13.

Carlisle.—Rev. John White, March 20.

Elie.—Rev. Walter Wood, March 20.

Inverwick.—Rev. Mr Preeland, April 10.

Forghlen.—Rev. Alexander Balfour, March 20.

New Churches Opened.

Strathbogie, Grange Church.—By the Rev. Mr Henry, March 9.

Obituary.

At Monimail, on 11th March, James, youngest son of the Rev. J. Brodie.

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THE

FREE CHURCH MAGAZINE.

RECORDS OF THE DISRUPTION.

EVERY person who has had his attention directed to the memorable events that have befallen the Church of our fathers in former times, must have often been constrained to deplore the want of more minute information respecting them. With what deep interest do we peruse any record, however trivial, which brings vividly before us the persons, the manners, and the feelings of our reforming and testimony-bearing forefathers! Can any one relate a personal anecdote of Knox, or Melville, or Bruce, or Welsh?—the very thought attracts us with irresistible power. Can we yet glean some traditions respecting the Covenanters?—how earnestly we hasten to secure the precious treasure, before it shall have sunk into the gulf of oblivion! And even when almost compelled to know that nothing more can be obtained, we still linger about the spot hallowed by their memories, as if we would fondly evoke the re-appearance of the past. We cannot easily admit the conviction that it is now too late; surely some one can yet tell us something about these venerated men. Should we be on the spot where Renwick preached, we can almost imagine that we see the pale, toil-worn, attenuated youth, fading from this world, but wearing a look of sacred and heroic daring which nothing human can appal, and with an upturned eye fixed on that heaven towards which he is fast journeying. Or, should our steps lead us to some wild cave, in which Peden once lay hid—we almost strive to obtain a view of the hoary saint within its damp and dark recess. What was his personal appearance?—what was the stature, form, and aspect of the man? The thick mists of other years are around him, and we can but dimly trace the outline of a grey-haired, venerable man of middle size, plainly attired, symmetrically formed for action and endurance, and particularly distinguished by the quick and restless motion of a deep-set, piercing eye. We look in another situation for the heroic Cameron and Cargill, and we see the heads of Paul and John the Baptist. Why are we left in this un-

certainly? How greatly do we long that some faithful chronicler had preserved even the most minute records of these ever-memorable days and men, that we might still see them, and know them as they lived!

But will not future times bring against *us* a similar complaint? We, too, live in a period of deep and varied interest. Again has the true Church of Scotland been constrained to quit those sanctuaries into which the spoiler had intruded. At one fell sweep, four hundred and seventy places of worship were made desolate, and the fires on four hundred and seventy manse-hearthstubs extinguished. At once the same number of congregations were constrained to go where Providence might provide a temporary refuge, and very many, to worship the God that made the heavens and the earth, on the open waste, and beneath no covering but the skies. Such an event could not have taken place without giving rise to many an incident of heart-stirring tenderness, of noble endurance, of generous self-sacrificing sincerity, and of victorious faith. Ought these to be suffered to sink into oblivion? Would it be well, that when posterity, some centuries hence, inquires respecting these events, no information can be obtained, except some brief and abstract statement, conveying in general terms a mere announcement of the fact? We think it would be not less than criminal negligence to permit this to be the case; yet, unless some measure be adopted speedily to avert it, such may be the result.

It is not too late to prevent the possibility of these incidents sinking into obscurity. A record could yet be formed sufficiently minute for the preservation of all that ought to be transmitted to future times; and that such a record is in every respect desirable, will be readily admitted. It seems due, as an act of public gratitude to God, whose providence was so signally manifested in behalf of the ministers and congregations of the Free Church of Scotland; due to the cause of religion in general, as a remarkable instance of its vital energy and power; and due to those who may yet be called to defend the truth in

other lands and times—to make known to them, for their encouragement, what great things God wrought for his people, and how abortive were all the efforts of the adversary against them. We might add, that it is due to ourselves, in vindication of our own character and principles, and to those who have to succeed us in the position which we have been led to take; for we need but to take up any Prelatic account of the times of the Covenant and the Westminster Assembly, to see how industriously and perseveringly they strove to blacken and defame the memory of our ancestors. We can expect no different treatment—nay, we have ample experience of it already, in the misrepresentations or abuse to which we are daily exposed. No one can prevent men from vending calumnies, if their inclination that way tend; but we may render it impossible for posterity to believe them; or, at least, we can preserve and transmit, for their ready and complete refutation, a record of those events, prepared and published *now*, during the life-time of those who witnessed them, and its truthfulness thereby placed beyond all possible doubt or question.

The preparation of such a record we should consider to be a subject well worth the attention of the General Assembly itself; indeed, we doubt whether the object could be adequately accomplished without its interposition and encouragement. This will appear if we attempt to form some definite idea of what would be required. Each of the four hundred and seventy ministers who signed the Deed of Demission ought to draw up an account of all that was done, suffered, and enjoyed within his own parish in connection with that event. This should be a plain and simple narrative of facts, well known to all the people around him, or very easy to be ascertained and confirmed, stating the conduct and the names of those who took an active part either in favouring, or in striving to injure, the suffering cause. This narrative ought to be kept free from the imputation of motives—free from all theories and speculations—free from all reasonings on the facts stated—and, in general, free from all expressions either of praise or of censure. To let the truth speak for itself, should be the simple rule. In this manner there might be produced a very remarkable chapter of the providence of God towards his Church and people in our land. And we may venture to suggest, that this would be in exact accordance with the perfect model which has been given to us by the Evangelists and the writer of the Acts of the Apostles. They teach few lessons, they draw few inferences; but by the simple relation of what God did on the one hand, and what wicked men did on the other, they instruct and warn all generations. By following such an example, we would be returning

to the divine method of teaching through the records of events—a method more eloquently and powerfully exhibiting truth and wisdom than any thoughts or reasonings of man can ever achieve.

Should this idea be regarded as the right one, it would be necessary to take care that it be followed; and this would require the aid of the Assembly to secure compliance. The Assembly might take up the subject—might recommend it—might appoint a committee to prepare a general view of the scheme and object of such a record, for the guidance of the individual writers; and might superintend the publication of the whole. Each writer's narrative might, in the first instance, be submitted to a small committee of the most judicious members of his presbytery, who could favour him with their suggestions. After being thus revised, it might be transmitted to the Assembly's committee, for their further revision and suggestions; and thus it might be brought as near to perfection in accuracy, fulness, and simplicity, as human imperfection will admit.

The same committee might take charge of the whole of these manuscripts for their authors, and engage on their behalf a respectable publisher, to whom and to the respective authors the profits of the work should, as we think, belong. Should profits to any considerable amount be realized to the authors, these might, if greed upon, go towards the erection of manses for themselves in place of those which conscience and duty constrained them to leave.

If some such plan for the preparation of a Record of the Disruption were adopted, the work would not swell into too great a size. It would go down to posterity with the seal of veracity stamped upon it. It would be sufficiently varied, both in style and in details, to render it interesting to all classes of readers, whether to those who wished to know something of the personal character of the men so far as these are traceable in their own writings, or to those who desire chiefly to contemplate the varying aspects of the providence of God. It would even be read by many of those who were deterred from taking any part in the events recorded by physical or moral timidity; and from its truthful statements both friends and foes might deduce the most important conclusions, both of doctrine and of practice.

Should it so happen that any minister wished to write an account of his feelings and experiences at greater length than such a work could admit, or should remarkable events have taken place in parishes from which not the ministers but the people left the Establishment, other methods might be taken for the preservation of such records. But some limit must be fixed for such a work as we recommend; and none seems more natural than that which we have suggested—namely, that the four hundred and seventy who signed the Deed of

Demission should record what befel themselves and their own flocks. A few very remarkable cases, such as that of Cannobie, might be taken charge of by the presbyteries of the bounds, and be inserted along with the rest in the general work. It is our earnest wish and hope, that the General Assembly will not overlook this matter for another year. These events are still fresh in the memories of those who passed through them; but this will not long be the case, and they ought not to be lost.

THE EMANCIPATION OF THE SOIL, AND FREE TRADE IN LAND.

BY A LANDED PROPRIETOR.

SECTION II. — *Import and Object of the Laws affecting Landed Property.*

Our statements hitherto have been directed to show that the subject is worthy of being seriously and calmly entertained; and we have adduced certain facts and authorities, not as if they were sufficient to determine the question, but because they might serve to impress the public mind with some adequate sense of its importance.

We now proceed to consider more particularly THE IMPORT AND OBJECT OF THE LAWS affecting the succession to property in the soil, and to estimate as fairly as we can their probable operation on the social economy.

And here it is necessary, at the outset, to form a correct and definite conception of the real import of these laws, both that we may be preserved from either exaggerating or under-rating their influence; and also, that we may be prepared hereafter for specifying the precise extent of the change which it might be desirable to obtain. There is reason to fear that a popular misunderstanding exists as to the real nature and extent of that interference which the Legislature has made in the destination of landed property. Some seem to imagine that, by the Act of Primogeniture, Parliament has positively ordained that *so* property shall, in every instance, descend to the eldest born, and that it might be a species of injustice were that right invaded, either by the will or the parent or the intervention of public authority. But the truth is, that, in regard to estates not entailed, the will of the parent is as free as it is in regard to his personal or movable effects. He may divide his land, just as he divides his money, equally among all his children, or make any other allotment of it, as he pleases. But the law makes this difference between the two cases: Where a father dies intestate, it enacts an equal division of his money, and other movable goods; but it ordains that his land and heritable property shall go to the first-born. This provision has a tendency, in all such cases, to accumulate that species of property in a few hands, and to prevent,

the subdivision which must otherwise take place in the ordinary course of nature; but it lays no obligation on the father, and gives no right to the son, such as should bar the question of dividing the property amongst his other children.

But when the law of entail is added to that of primogeniture, and when both come into operation, the case is totally altered. When a father entails his estate, he is acting according to his own free will, there being no antecedent obligation upon him to devise it in any particular line. He may even pass by his eldest son, and choose the second or third as his substitute; but practically, he generally regards the rule of primogeniture, and destines the land to the eldest son, and his heirs. From the hour when that deed becomes of force, it is irrevocable; it locks up the property in fetters which (if the deed be duly drawn, and the law must contemplate this) no subsequent possessor can break; it declares that land to be inalienable for ever—to be the everlasting possession of a certain line of descendants, and to be exempted from all liability for debt—from all possibility of forfeiture through the ordinary operation of those causes which affect property of every other kind. There it is, and there it must remain for ever, in the hands of the same family and their representatives, whatever changes may occur in the state of society, and whatever reasons may arise for its alienation or subdivision. We are aware that devices may be resorted to for breaking such entails, and that a considerable difference exists betwixt those of Scotland and England—the latter being terminable, while the former are everlasting, in theory if not in practice; but wishing to exhibit the system in its perfection, we take the case of A GOOD OLD SCOTCH ENTAIL, which provides, so far as human skill can, for the *everlasting* possession of the soil by a certain line of heirs. The “Act concerning Tailzies” (chap. 22, King James VII., 1685), statutes and declares, that “It shall be lawful to his majesty’s subjects to tailzie their lands and estates, and to substitute heirs in the tailzies, with such provisions and conditions as they shall think fit, and to affect the said tailzies with irritant and resolute clauses, whereby *it shall not be lawful to the heirs of tailzies to sell, annailzie, or dispo*ne the said lands, or any part thereof, or contract debt, or do any other deed whereby the samen may be apprized, adjudged, or evicted from the other substitute in tailzie, or the succession frustrate or interrupted; declaring all such deeds to be in themselves null and void.”

Such being the import and object of these two laws, it must be apparent that, while they are naturally connected, they are not necessarily inseparable. The law of entail might be removed, while that of primogeniture remains, and the former might be retained in the Statute-Book,

while the will of a parent might divest the first-born of the inheritance; but after the entail has been executed, there is no longer any freedom; the soil is locked up for ever, not by the will of the proprietor, but by the will of Parliament, which gives power and perpetuity to his deed.

It will be found to be of considerable practical importance to form a right conception of what is done by the will of the individual, and what by the will of the State, in this matter. The law does not interfere to coerce or control the will of the individual, either in the way of compelling him to devise his estate to his eldest born, or to entail it in perpetuity on any given line of descendants; but, while it leaves him free in these respects, it ordains that, in the event of his dying intestate, his landed property shall belong to his nearest male relation; and that, in the event of his executing a deed of entail, it shall have force, in all time coming, to render that property inalienable, and to exempt it from all liability for the debts of his successors. And by this twofold arrangement, effectual provision is made for the accumulation of such property in few hands, and the exclusion of the many from all participation in its benefits. It is true that, in the first instance, the will of the actual proprietor is consulted; and, without his own act and deed, the law is inoperative, except in the case of a man dying intestate (which, where the law was known, may be construed as an act of omission, implying a tacit consent, although in reality it is often the result of inconsiderate or slothful negligence). But not only does the law speak where the will of the proprietor is silent, deciding authoritatively in favour of the inheritance passing undivided to the next heir—it may be said, further, to give to the will of the proprietor, when it is declared in the shape of a deed of entail, all its validity and effect, since it is the law, and the law alone,—in other words, it is the will of the community, and not the will of any individual, that has power enough to exempt this species of property from liability for personal debts, and so to prevent its alienation in all time coming. The will of an individual is evidently incapable of carrying with it such power, but for the authoritative sanction of the State, by which it is backed and enforced. The former might be declared, and by his immediate successors it might be held sacred; but without the latter, no means exist within the competency of private parties which could secure its permanent observance, or exclude the claims of creditors over this any more than over any other species of property; and, therefore, all the consequences of the system, whether good or evil, must be ascribed ultimately to the law, or the will of the community, which not only permits, but encourages and sanctions, the permanent tenure of land on these terms, and does what the will of

no private individual could do, to exempt such land from the operation of those causes by which property of all other kinds is liable to be affected.

SECTION III.—*The Policy of these Laws.*

In proceeding to discuss the policy of these laws, with a special reference to the case of property that has been entailed, there are two preliminary considerations of a general nature that may be fitly premised.

In every question of legislation, it becomes us to consider how far the laws proposed or enacted by men are in harmony with the laws of Divine Providence; since, if the former coincide or concur with the latter, we may reasonably expect good results from them; but if there be any contrariety or collision betwixt the two, we can expect nothing but confusion and mischief. Now, it will scarcely be questioned by any one who admits a Providence at all, that there are laws established in nature, and felt to be in constant and vigorous operation, which have an important bearing on the possession of property—laws which connect prosperity with industrious and prudent habits, on the one hand; and which, on the other, entail loss and suffering on sloth, imprudence, or vice. We do not say, nor is it needful, that in the present state all men are dealt with according to their respective deserts—for we know that, for wise reasons, a great inequality exists in the distribution of God's gifts; but the general rule will scarcely be denied—and has, in fact, passed into the proverbial maxims of all nations—which teacheth, that “the hand of the diligent maketh rich”—that “he that tilleth his land shall have plenty of bread”—but that “the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.” The operation of these providential laws may be said to be one of the chief means by which the moral government of the world is carried on; and although their effects are often severely felt, yet, on the whole, their influence is highly salutary, since they act as a powerful preventive check, in the first instance, and, if disregarded, as a penal infliction, in the second.

Now, it is a very serious question, Whether the existing laws of Britain on the subject of property be consistent with the established course of Providence, or whether they be at variance with it? Is it not the manifest design of these laws to place property in the soil beyond the reach of those causes by which all other earthly possessions are affected, and to exempt it, so far as man's policy and power are able, from the retributive results of personal character and conduct? Is it not the intention of the Legislature to secure the permanent possession of certain estates to certain families, whatever may be the habits of the future heirs, so that no

degree of profligacy shall affect their right, and no amount of debt infer a forfeiture of their fief? And if so, what is this but an attempt—weak and impotent it may be, as all such attempts ever are, but yet far from harmless, nay, fraught with mischief and peril—to counteract and frustrate the laws of Providence, and to place a few under a different system of regimen from that which is applied to the many? We are far, indeed, very far from thinking that the ordinations of Providence can be frustrated by the inventions of men, or that the stable and permanent laws of nature can be counteracted by the devices of human legislation. On the contrary, we believe that these ordinations and laws can never be disregarded or violated with impunity, and that they will be found strong enough, in the long run, to overmaster every attempt to set them aside, and to inflict a severe retribution on the very men for whose sakes they have been despised or tampered with. Indeed, the misery that is directly caused by the system of entails, or indirectly connected with it, is more than sufficient, as we shall soon see, to vindicate the supremacy of Providence, and to rebuke the temerity of man in attempting to suspend the operation of its laws. But meanwhile, it is enough merely to point out the relation subsisting betwixt that system and these laws, and to suggest the question how far they coincide or conflict with each other.

Another preliminary consideration deserves our notice. We read that “the heaven, even the heavens, are the Lord’s; but the earth hath he given to the children of men.” This divine gift or donation is more fully expressed in the original benediction: “Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . Behold I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;” and it was afterwards enlarged, in the covenant with Noah, so as to include “the beast of the earth and the fowl of the air” as articles of human food. This comprehensive grant was evidently designed for the common benefit of all succeeding generations; and although it was not intended to prevent the acquisition of property in the soil, since the right of property is clearly recognised in other parts of Scripture, and is necessary, indeed, to give full effect to the beneficent provision which God had made for the wants of mankind; yet it may well suggest a serious question as to the propriety of those laws by which that property is, or may be, thrown into the exclusive and perpetual possession of a few, to the exclusion of the many, for whose use it was bestowed. The lawfulness of *acquiring, possess-*

ing, and bequeathing property in the soil, being fully conceded, it may still be asked how far, and how long, the will of the original proprietor should operate in the way of determining the destination of an estate, after he has left the world. He is no longer a denizen of earth—he is not present to see the changes which are going on in society, or to declare his will in the existing circumstances of the time; but although he has disappeared from all the haunts of men, his will is still operative, if that will has been embodied in a deed of entail. It is not operative of itself, but through the concurring authority of Parliament, which has interposed to give it validity and force; and it is effectual as a bar to the alienation or subdivision of the estate, whatever may be the circumstances of his descendants, or the condition of the community to which they belong. Now, it is a very serious question, whether the will of one generation should be made to operate in this way for centuries after they have left the world, and whether society should give its public sanction to an arrangement which, if it became general, might practically annul or abrogate, so far as the many are concerned, the divine grant of the earth to the children of men. If we seek for a principle sufficient to solve this question, it will be found, I apprehend, in the doctrine of Scripture, which teaches that, with reference to him who is the Lord of all, men are not *proprietors*, but *stewards*, intrusted with certain talents, to be applied according to his will, and for the promotion of his service; that the stewardship of each is limited by the term of his natural life; and that his power should cease where his responsibility ends—at the hour of death. It falls within his province to administer the property that has been intrusted to him while he continues in the world, and also to transfer it to his immediate successor before his departure; but it would seem to be an undue and unnatural extension of his stewardship, and one that would interfere materially with the stewardships of others, to make his will, in reference to such a subject as the soil of the earth, binding on all succeeding generations, or to give him a right to control its destination, and prevent its sale or subdivision, till the end of the world. And yet this is done by the law of entail. It is not done, it could not be done, by the mere will of the individual; but the community comes in and sanctions the deed, ratifying it by public authority, and thereby giving perpetuity and power to an act which otherwise would have no effect beyond the next succeeding generation.

If these preliminary considerations have any weight, it may well excite surprise that the system of entails should ever have been adopted, and still more, that it should be so fondly main-

tained among a people proverbial for their prudence and intelligence. It may be thought that there must have been some great necessity which led to the adoption of the law, and that there must still be some compensating advantage to counterbalance the evils that may incidentally spring from it, and to recommend its continuance as, on the whole, a wise and salutary arrangement for the wellbeing of society.

Now, in regard to the *origin* of those laws to which we refer, we have no doubt that there was species of public necessity which led to their adoption at the time when the system first obtained a footing in Europe; but the same necessity exists no longer, and the system is maintained when, in our altered circumstances, it can only be productive of evil. We are told by a high authority, that the lands in the western provinces of the Roman Empire were engrossed, at the fall of that monarchy, by a few great proprietors; that this might have been, though a great, yet a transitory evil; for when land, like movables, is considered only as the means of subsistence and enjoyment, the natural law of succession divides it, like them, among all the children of the family; but that in those times it was regarded in another and a very different light—as a means not of subsistence merely, but “of power and protection;” and hence it was thought better that it should descend undivided to one. “In those disorderly times, every great landlord was a sort of petty prince. His tenants were his subjects. He was their judge; and in some respects their legislator in peace, and their leader in war. He made war according to his own discretion; frequently against his neighbours, and sometimes against his sovereign. The security of a landed estate, therefore, the protection which its owner could afford to those who dwelt on it, depended on its greatness. To divide it, was to ruin it; and to expose every part of it, to be oppressed and swallowed up by the incursions of its neighbours.” “These great estates might soon have been divided, and broke into small parcels, by succession or alienation. The law of primogeniture hindered them from being divided by succession; the introduction of entails prevented their being broke into small parcels by alienation.” “Hence the origin of the right of primogeniture, and of what is called lineal succession.”* A similar account is given by Principal Robertson, who, in a very able dissertation, traces the history of property in land through four successive stages since the fall of the Roman Empire, and shows how and why it came to be settled on the principle of hereditary descent.†

If this account be correct, the necessity in which these laws originated has entirely passed

away. The old has given place to a new and better state of society. The proprietor is no longer the protector of his tenants, but the law throws its broad shield over both; and every subject of Great Britain may reckon on the combined valour and strength of the whole community to defend him against lawless aggression, and protect him in the enjoyment of his rights. Why, then, should these laws remain in the Statute-Book, if the reasons which dictated, and which alone could justify, their adoption, have passed away? They are not preserved for the purpose of necessary protection. Can it be that they are looked to as a source of political power? and if so, can it be for the interest of a State living under a free government to maintain a system which may serve indirectly to annul the privileges which Parliament has conferred?

But if there be nothing in the origin of these laws to recommend their continuance, their practical working may be so good, and their influence on the social state so beneficent, that prudent men may be unwilling to disturb the existing arrangement. Let us, then, examine the effect of these laws—*first*, On the families of proprietors under entail; *secondly*, On the culture of the soil itself; and, *thirdly*, On the general interests of the community.

But, before proceeding further, it may be useful at this point to notice a fallacy which often lurks undiscovered in the reasonings of some on this subject. They survey with admiration and gratitude the extended empire, the vast resources, and the resistless power of Britain; they mark the progressive advance of the nation in all that constitutes the greatness and glory of a civilized people; and their hearts swell with exultation when they think of their native land and its unnumbered blessings. All this is well; but they forthwith proceed to argue against any proposed change in our existing social arrangements, on the ground that, under these arrangements, Britain has risen to its present elevation, and that, were they altered, the change might be the precursor of her fall. They take for granted that her prosperity has arisen from the operation of those methods of government which have been bequeathed to us by our ancestors; and conclude that it is our wisest course to “let well alone.” Now, in all this there is a grievous fallacy; it consists in ascribing our prosperity to certain laws, as if it were *caused by these*, whereas it may have arisen from other causes, *in spite* of them, and might even have been much greater *without* them. For, if Britain has risen so high under a system which fetters the soil, what might she have been had her soil been free? If she has gained wealth and power *IN SPITE* of existing obstacles, what might she have acquired had these obstacles been removed?

* Adam Smith, *ij.* 82.

† Charles V., Note 8, vol. i. 222.

1. The effect of these laws on the proprietors and their families, for whose benefit chiefly they may be supposed to have been devised, has been, in many respects, of a most disastrous kind. It were a grievous error to imagine that these families have any real interest in upholding them; or that, in point of fact, they are altogether insensible to the evils with which the system is fraught. It may be presumed, indeed, that the individual who executes a deed of entail approves of the system, since he is willing to subject his property and his family to its provisions; and that he expects his descendants to derive some advantage, on the whole, from this arrangement, such as may be sufficient, in his estimation, to counterbalance the evils which may incidentally flow from it; but we greatly mistake the sentiments of those who have fallen under the operation of that system, if they do not very generally complain of the hardships which it imposes, and if it be not their wish, as well as their interest, to obtain a measure of relief. The variety of cases which fall to be regulated by these laws is so great, that we cannot form an adequate estimate of the corresponding diversity of hardship occasioned by them, unless we consider them separately and in detail.

Take, then, in the first instance, the case that is the most favourable specimen of the practical working of these laws, and in which, if in any, its beneficent operation should be found—the case of an entailed proprietor entering on the possession of his estate free from personal debt, and having a family of sons and daughters. Here, if anywhere, we might expect to find all the elements of domestic peace and comfort—a good estate, irrevocably secured—a hearth surrounded by young faces and happy hearts—and a prospect of succession in the same line, after the parents are dead and gone; but, even here, we find the germs of anxious thoughtfulness, and forebodings of future evil. The law destines the whole property, undivided, to the eldest son; and were the father removed by an early death, that son, however young, would enter at once on possession, to the exclusion of all his sisters and brothers. Hence the urgent necessity of saving and accumulating, with the view of making some provision for the younger branches of the family, that they may not be left utterly destitute or dependent when their father dies. This necessity is often sorely felt, especially when increased expenditure is incurred for the education of the children, and is an effectual bar to all outlay for the improvement of the estate. It is now the interest, and of course it is the endeavour, of the present possessor, to get in as much, and to give out as little, as possible. In the event of his death before he has accumulated a certain provision for his children, he knows that, brought up, as they have been, amidst all the comforts

and luxuries of apparent wealth, and imbued from their earliest years with the ideas and feelings which such a condition is sure to engender in the minds of the young, they must be reduced to abject poverty or absolute dependence; and when such cases did occur, the evils of the system were felt to be so intolerable and scandalous, that, for their own sakes, the aristocracy were compelled to interfere, and to guard against their recurrence, by a *modification of the law* in several acts of Parliament, which empower the proprietors of landed estates to make some provision for their widows, and also for their younger children, by burdening the property to this extent before it passes into the possession of the next heir. We believe this to be a wise and salutary provision, but it is far from being an adequate remedy for the existing evil: in fact, no modification of the law will serve the purpose—it must be abandoned altogether; and it would have been abandoned long ago—and that, too, at the urgent instance of the landed proprietors themselves—but for the accidental circumstance that they were enabled to provide for their younger sons through the medium of the navy, the army, and the Church. But for this, the great but simple truth announced by Adam Smith must, long ere now, have been universally acknowledged and acted on, that “nothing can be more contrary to the real interest of a numerous families than a right which, in order to enrich one, beggars all the rest of the family.”

But if the system of entails be a real hardship to the younger branches of the family, its influence is still more disastrous on the future heir. Invested from his infancy with a right which his father's will can neither revoke nor impair—surrounded in youth with grooms, and valets, and other dependents, all treating him with distinction as the expectant heir—familiar with companions of his own age and rank in life—and imbued with the feelings prevalent among such society—he grows up to that age the most perilous of all to the principles of youth, when passion warms the blood, and the world opens its allurements to his eyes. Is it wonderful that, released from one of the strongest restraints of youth, by being independent for life of the will and the approbation of his parents, and sure of the succession, whatever may be his character or conduct, he should so far presume on his privileges as to think less than he ought of a father's counsel and a mother's care? or that, yielding to the power of his own passions, and the current of fashionable example, he should prefer the club to the family, the theatre to the church, the gaming-table, or the race-course, or the cock-pit, to the school or university? that, there incurring expense which he cannot immediately defray, and which his father's prudence may forbid him to discharge,

he may begin to look with an evil eye on the parsimony which stints his allowance, and to seek redress by courting the banker or the Jew? that, relieved for a time, but on terms exorbitant and usurious, he should sink deeper and deeper into difficulty and debt, until the only hope that remains to him arises from the prospect of a reversion at his father's death? We willingly draw the veil over the harsher features of the picture. We say nothing of the grudge that may be engendered betwixt father and son, by the natural efforts of the one to make some provision for his younger children, and the jealousy of the other lest these should interfere with his present allowances or his future rights. We speak of the general tendency of the system, and of cases in which there is no extreme depravity on either side; and there is enough in these to carry conviction home to every reflecting mind, that the system cannot be good or salutary which releases youth from the control of age, and makes a son independent for life of a father's will and a father's approbation.

But this is the most favourable view that can be taken of it. Take, again, the case of one succeeding to an entailed estate, while he is burdened with a large amount of personal debts, contracted probably on the faith of his succession—these debts cannot become an heritable burden on the property, because it is declared by law to be inalienable; he is compelled, therefore, either to borrow on most disadvantageous terms, amounting in many cases to eight, or ten, or twelve per cent.—assigning the rents in security of the annual payment, and effecting a life insurance for the payment of the principal sum at his decease;—or to place himself under trust—divesting himself of all control over his property till these arrears have been discharged, and receiving a small alimentary provision for his family. This is the actual condition of a very considerable proportion of our proprietors at the present hour; and their circumstances, so far from being deteriorated, might be greatly improved, were they at liberty to relieve themselves by the sale of a part of their estates. Suppose, for example, that one succeeds to a rent-roll of £2000 a-year, but that he has contracted debt to the amount of £20,000, this debt, if it could be constituted a burden on the estate, might not be a very serious drawback on his comfort; for, at the present rate of interest, it would only require an annual payment of £700 a-year—leaving a balance of £1300 a-year for the maintenance of his family. But the law of entail excludes the mortgage as well as the sale of his lands; he is compelled, therefore, to borrow generally at a higher rate of interest, and, in addition, to insure his life; and the two together cannot be stated under eight per cent., on an average—requiring £1600 of his yearly income to meet his current obligations, and leaving

only £400 a-year for himself. A more striking example could scarcely be conceived of the impolicy of attempting in such matters to set aside the operation of natural laws, or of the great truth, that these laws will, in the long run, vindicate their own supremacy, by entailing on all who tamper with them evils much more numerous and formidable than those which they sought by such means to avert or shun.

Take, again, the most grievous case of all—that of a man succeeding to an entailed estate, running in the line of male descendants or their nearest male representatives; he marries, and is blessed with a large family, but there is no son. A nephew or cousin—perhaps a cousin ten times removed—of whom he knows nothing, is his heir at law; is it wonderful that, in such a case, there should be a grudge against the law which sanctions such a line of succession, to the exclusion of those who would seem to have a natural and moral claim to it, or a disposition to do as much as possible in the way of extracting some provision for them out of the estate, before they leave it for ever? The public sympathy was strongly excited by the departure of so many children from the manse of Scotland, when, along with their parents, they were driven forth from the homes of their childhood; and has nothing of the same kind been experienced by the widows and daughters of our landed proprietors themselves, when the mansion and lands have suddenly passed into the hands of some distant connection, not through their fault, or through the will of the departed, but through the hard and inflexible operation of a law devised for the benefit, but working for the real injury, of all who come under its provisions?

2. If such be the disastrous influence of the system on the family of the proprietor, we may rest assured that it cannot be favourable to the *culture of the soil*. Were he at liberty to divide his heritable like his movable property among his children, he might have some inducement to lay out the whole of his surplus income on its improvement; and, in many parts of the country, a safer or more productive investment could not be found for all his savings than by draining and otherwise ameliorating his own estate. But the law under which he acts renders this to a great extent impracticable in the case of a prudent parent, who has an impartial regard for the general interests of his family. That law prevents the subdivision of the property at his death; it also prevents the sale of any part of it, and the whole must descend, with all its ameliorations, to one favoured child. Such was the original state of the law; but so deeply were its evils felt, and so powerfully did it operate in the way of preventing agricultural improvement, that Parliament found it necessary again to interfere, and to pass an

enactment, giving power to the existing proprietor to execute certain improvements, and to constitute a proportion (two-thirds) of the expense a permanent burden on the land. This is so far well; but it is far from being an adequate remedy for the existing evil. Estates have become so large under the operation of our present laws, that it is impossible for the proprietor, be he ever so willing, to do all that should be done for the improvement of the soil; the proportion of expense which still falls exclusively on himself, and which must be deducted from the portions of his younger children, is a serious obstacle to any liberal expenditure for that end; while the trouble of going through the necessary forms, by applying to the sheriff of the county, keeping and exhibiting an exact and certified account of every item of charge, and securing the concurrence of all concerned, prevents, in many cases, the wholesome action of a law which we admit to have been passed in the right direction, and from the best of motives. In short, where debt exists, the proprietor has no means; where he has a large family of children, he has no inclination; and where he has no son to succeed him, he has no motive, to improve the soil: and hence, with some rare exceptions, arising from temporary and peculiar causes, it will be found that old entailed estates are less productive, in proportion to their extent, than those which have come more frequently into the market, and have been subject to the operation of those causes which regulate, in a free state, the progress of social improvement.

But it may be thought that what the proprietor cannot do in the way of improvement, may be done by an enterprising tenantry; and now, when so much skill and capital are devoted by that class of our fellow-subjects to agriculture, it may be hoped that the productiveness of the soil will be vastly increased. That much has been done by this intelligent body of men for the benefit of their country, and that still more may be expected from them, now when chemistry lends its powerful aid to their operations, is freely conceded; but all this might have been achieved, and a great deal more, if the soil had been free from the shackles of the system of entail. It is not *by means* of that system, but *in spite* of it, that the tenantry have done so much, as is evident from the fact, that unentailed estates have shared at least equally in all the recent improvements of agriculture; and it were easy to show that the law of entail, considered simply by itself, and apart from the operation of other causes, with which it has no necessary connection, is, in every point of view, unfavourable to its progressive prosperity. In those cases where leases are excluded by the deed of tailzie, or where, if leases are tolerated, the land must be let at every term

of expiry to the highest bidder, or where such restrictions are imposed on the cultivation and use of the land as were wont to be placed on the manufacture of paper or glass—in all these cases—and they are very many and various—the tenant's motive to improve his farm is proportionally diminished; and even where he holds his lands on the most liberal footing, he cannot be supposed, in any circumstances, to have the same interest in executing expensive and permanent ameliorations as he would have had were he the proprietor of his own farm, and conscious that every drain he made, and every bog he reclaimed, would be his own for life, and his children's at his death.

This is, in fact, the great practical problem, whether the soil is more likely to be improved by tenants—even where, as in many parts of Scotland, they enjoy the benefits of a lease—than it would have been had it been subdivided into a greater number of smaller properties, unentailed, and left under the free and full operation of those natural laws which Providence has established for regulating the possession and enjoyment of all other kinds of property?

We have no hesitation in saying that, in our opinion, the multiplication of properties of a moderate size would be as favourable to the cultivation of the soil, as it would unquestionably be conducive, in other respects, to the general welfare of society; and that the practical monopoly of land, which is created by the laws of primogeniture and entail, has the effect of preventing the application of a vast amount of fresh capital to agriculture, which would otherwise be devoted to the advancement of that most useful art. The small proprietors of a county, residing on their estates, giving employment not only to labourers, but to various classes of artisans, and spending the produce of their farms in the immediate neighbourhood, are the very health and strength of the country; and in proportion as their numbers diminish, the productiveness and general prosperity of the country will be grievously impaired. If twenty or thirty of these small estates are bought up by some man of fortune, and their former possessors reduced either to the condition of tenants, or to the necessity of leaving the country and repairing to our towns, the rents, that represent the produce which formerly sustained so many families in comfortable independence, will now be remitted to one individual, who, even if he be resident in the neighbourhood, cannot be expected to supply their place—and too probably, to one who is for the greater part of the year an *absentee*, and who spends in London, or Paris, or Cheltenham, the hard-won earnings of his Scottish tenantry, which were wont to circulate from master to servant, and from servant back again to master, in Scotland itself. “It seldom

happens," says Adam Smith, "that a great proprietor is a great improver. There still remain, in both parts of the United Kingdom, some great estates which have continued without interruption in the hands of the same family since the times of feudal anarchy. Compare the present condition of these estates with the possessions of the small proprietors in their neighbourhood, and you will require no other argument to convince you how unfavourable such extensive property is to improvement." And as to the tenants of such proprietors, he judiciously adds: "That order of people, with all the liberty and security which law can give, must always improve under great disadvantages. The farmer compared with the proprietor is as a merchant who trades with borrowed money, compared with one who trades with his own. The stock of both may improve; but that of the one, with only equal good conduct, must always improve more slowly than that of the other, on account of the large share of the profits which is consumed by the interest of the loan," or the rent of the farm. And in point of fact, as Mr Laing observes,—“minute labour on small portions of arable ground give evidently, in equal soils and climate, a superior productiveness where these small portions belong, in *property*—as in Flanders, Holland, Friesland, and Ditmarsh in Holstein—to the farmer. It is not pretended by our agricultural writers, that our large farmers, even in Berwickshire, Roxburghshire, or the Lothians, approach to the *garden-like cultivation*, attention to manures, drainage, and clear state of the land, or in productiveness from a small space of soil not originally rich, which distinguish the small farmers of Flanders and their system.”

3. If such be the effect of these laws on the cultivation of the soil, and the condition of those to whom that great work is committed, it is not less disastrous in reference to the *general interests of the community*. Whatever affects injuriously the agriculture of the country, or subjects it to undue and unwholesome restraints, may be supposed to have a similar tendency in regard to all our other interests, since they are all, more or less directly, dependent upon it. It may be difficult, in some cases, to trace the connection, or to explain the reason of the mutual reaction between the two; but, in the present instance, the operation of the system is too palpable to escape the notice of any reflecting mind. Were landed estates left to be regulated, like every other species of property, by those laws which Providence has established, the soil of the country, in detached portions, would come more frequently into the market; fresh capital, acquired in trade or commerce, would be invested in land, and directed to its cultivation; the tenant might hope one day to become a proprietor; the merchant

might look forward to a rural retirement in the decline of life; and all the sympathies of the nation might thus be enlisted on the side of property and law, instead of being, as they now too generally are, arrayed against the rights of a feudal aristocracy. The gulf which now intervenes between the great proprietors and the masses, which is every day widening and deepening, might be filled up, and a middle class called into being in the country, as well as in our cities, who would constitute a link of connection between the many and the few, mixing occasionally with both classes, and possessing the confidence of each—a class which would act, not as a wedge to divide or sever, but as a cement to bind and unite, the other orders in the State. Whether, therefore, we look to the industrial interests and economic welfare of the community, which are seriously affected by the existing laws, or to the civil and political privileges of the people, which may be endangered by them, or to the permanent stability of all our institutions, which may be brought into imminent peril by our further progress in the same direction—we are of opinion that the state of society loudly demands a change, and that it cannot be long deferred without exposing us to the danger of a more violent remedy. We remember conversing with an intelligent American, at a time when our own views on the subject had not been matured, and being much struck with his remark, when he said: “Our institutions appear to be more democratic than yours, and it may be thought that we are more in danger of a revolution from some sudden impulse on the popular mind; but, in reality, we have a protection of which you are utterly destitute—a protection arising from the possession of property on the part of a great majority of our people. They have all, in rural districts, a stake in the soil, and the large number of country proprietors is more than an equipoise against the democratic tendency of our civic population.” The same testimony is borne by all the leading publicists of France; they ascribe their former revolution mainly to the discontents engendered by the old feudal system, by which the possession of the soil was entailed on a few families; while they affirm that a similar revolution cannot happen again, since, by the abolition of that system, the soil has come into the possession of a majority of the inhabitants. There may be *emeutes* in cities, and even a change of dynasty from political causes; but there is no probability of a wide devastating revolution such as that of 1789, because, since that period, the number of proprietors has multiplied at least to 3,000,000, representing a population of 15,000,000 souls!

In regard to the interests of trade and commerce, which depend mainly on the home mar-

ket; it will be found that the great principle announced by Malthus holds good everywhere—"that the excessive wealth of a small number is not so valuable, in respect of real demand, as is the more moderate wealth of the greater number."

It is surely deserving of notice, that not only France, but Belgium, Switzerland, Rhenish Prussia, Bavaria, the finer districts of Holland, and America, are all under a system such as we contend for; and it may be inferred from the general condition of these countries, that it is not unfavourable to the temporal welfare of the community.

THE LADY'S DREAM.

Of the hearts that daily break,
Of the tears that hourly fall,
Of the many, many troubles of life,
That grieve this earthly ball—
Disease and hunger, and pain and want—
But now I dreamt of them all!

For the blind and the cripple were there,
And the babe that vined for bread,
And the houseless man, and the widow poor
Who begged -to bury the dead;
The naked, alas! that I might have clad,
The famished I might have fed!

The sorrow I might have soothed,
And the unregarded tears;
For many a thronging shape was there
From long-forgotten years,
Ay, even the poor rejected Moor,
Who rais'd my childish fears!

Each pleading look, that long ago
I seem'd with a heedless eye,
Each face was gazing as plainly there
As when I passed it by;
Woe, woe for me if the past sh^dld be
Thus present when I die!

No need of sulphureous lake,
No need of fiery coal,
But only that crowd of human kind
Who wanted pity and dole,
In everlasting retrospect
Will wring my sinful soul!

Alas! I have walked through life
Too heedless where I trod;
Nay, helping to trample my fellow-worm
And fill the burial-sod—
Forgetting that even the sparrow falls
Not unmark'd of God.

I drank the richest draughts,
And ate whatever is good—
Fish, and flesh, and fowl, and fruit,
Supplied my hungry mood;
But I never remembered the wretched ones
That starve for want of food!

I dressed as the noble dress,
In cloth of silver and gold,
With silk, and satin, and costly furs,
In many an ample fold;
But I never remembered the naked limbs
That froze with winter's cold.

The wounds I might have heal'd!
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part;
Eut evil is wrought by want of thought
As well as want of heart!

She clasp'd her fervent hands,
And the tears began to stream;
Large, and bitter, and fast they fell,
Remorse was so extreme;
And yet, oh! yet, that many a dame
Would dream the Lady's Dream!

--Hoop's Magazine.

MATTERS OF PRESENT DUTY.

EVENTS are hurrying forward with unexampled rapidity. Matters which we were inclined to contemplate as still at a distance, have become matters of present duty, to which immediate attention must be given. There is no leisure left for pondering with slow deliberation, lest while we ponder and meditate, the time for acting should sweep past.

UNIVERSITY TESTS.

Perhaps the most directly urgent of these events is that which presents itself in the form of a bill respecting university tests, about to be introduced into Parliament. It deeply concerns the welfare of Scotland to watch most closely, and scrutinize most narrowly, the nature of that measure. Is it to be merely the repeal of all existing tests, so far as regards the admission to the chairs of science and literature, but without any reference to the patronage of these chairs, and without any attempt to secure that the professors shall be men of sound religious sentiments? If so, we can scarcely imagine anything more pernicious than such a measure. It might throw these professorships sufficiently open to Jesuits, or men of no religion; but it would leave them closed as firmly as ever against all who happened to have a conscience, or who did not belong to one or other of the prevailing ecclesiastico-political parties. Can Scottish Dissenters, using that term to signify all who are not members of the present Establishment—can they delude themselves with the fancy, that a mere repeal of university tests would give them admission to the professorships, if no change be made in the patronate or electoral body? If so, they will find themselves grievously mistaken. To be of any real service, the bill must not only apply to the tests, but also and especially to the patrons or electors, and must give a full and fair representation of all parties there. Further, as the universities form but the culminating point of our educational institutions, which very many never reach, it is even more important for the community at large to have the schools and academies set free from the grasp of a section, and thrown open to all, than it is to liberate

the universities. Unless that be done, the proposed bill will be worse than useless. And unless the change apply to the electing bodies, in the case of schools and academies also, it will be a mere mockery.

But, still further, do the various religious communions in Scotland, who are not within the Establishment, really wish the abolition of all religious tests affecting the admission of professors? We do not believe that the Scottish public can wish to disjoin religion from education, or can regard it as a matter of indifference, whether the instructor of youth be a true Protestant, or a Jesuit, or a man of no religion at all. And, while we wish to see our national institutions preserved for the use of the nation, and rendered accessible to all classes of the community, we do not perceive the necessity for abolishing all tests of a religious character. The whole body of Presbyterians, including almost the entire community, are agreed upon one common standard of faith, which all can and do subscribe, though by far the greater portion of them cannot subscribe the formula which requires adherence to the Establishment. If, then, the formula were struck away, and the electoral body made a true representation of all Presbyterians, that might form the basis of a satisfactory measure, without disjoining religion from education. And since Episcopalians found no difficulty in obtaining admission in former days, there would be no reason for dreading the effect of such a measure in their exclusion; and some explanation might be permitted to satisfy their conscience.

What can the Home Secretary mean by his sudden and amazing reverence for the Treaty of Union and the Act of Security? Has he forgotten how completely it has been violated already, first by Queen Anne's Patronage Act, and finally by the Auchterarder decisions and Lord Aberdeen's Bill? That the present Establishment has no right to plead the Act of Security, which is not its basis, must be evident to every one that can think and reason. Sir James Graham ought to know that the Free Church of Scotland may rightfully plead the Revolution Settlement and the Act of Security, in which she may be joined by the other Presbyterian communions not established; and that his attempt to use these repeatedly violated and now overthrown enactments in defence of the new Establishment can only provoke the indignation of an outraged and insulted people. We do trust that the proposed bill will obtain, as it imperatively demands, the immediate, earnest, and continued attention of all who value religious truth and religious liberty; and we urgently entreat all such to beware of allowing petty jealousies to divide them on a matter of such incalculable importance. Let the bill be one that fairly meets all the necessities of the case, and it will be gratefully received; but if not, let it be strenuously opposed to the utmost of Scotland's combined power and energy. The Scottish people will not, we trust, be frightened from their purpose, by the dread of being limited to a sectarian education, as politicians gravely tell them. Sectarian! Is the present Establishment, then, an institution which comprises within its pale all that is great, and generous, and liberal-minded in Scotland? Does it even contain the half of the Scottish people? If not, and all Scotland can bear witness to that reality, then a college for the Establishment must be truly sectarian, and a college for unestablished Presbyterians would be national. And, when we find within our Free Church theological institution

students from nearly all quarters of the world, we smile at the empty terrors of a sectarian education wide enough to sympathize with the whole of evangelical Christendom.

POPERY.

The unprincipled Maynooth grant has not yet been ratified. How soon it may be so we know not; and whether continued and strenuous opposition may yet avert that crime, we know not. But even if it were passed, that ought not to induce any true Protestant to cease from opposing the continuation of the national criminality. It ought rather to impel all who are conscientiously opposed to the great Antichristian apostasy, to devise measures for the early removal of such an iniquitous enactment from our legislative code. And even should that result be delayed, a most important consequence may flow from the intermediate struggle. For some time past, all evangelical Christians have been longing for a greater degree of Christian union than is at present enjoyed. May not the necessity for an immediate union against a common foe lead to an early union in a common friendship and a common faith? If we can all unite *against Antichrist*, can we not all unite *for Christ*, and *in Christ*? The union *for Christ* would be infinitely the most desirable; but the union against Antichrist may be the first in the order of Providence, and even of nature and necessity. Let all true Christians, then, prepare to enter into a sacred compact—might we not say a *Solemn League and Covenant*?—against the rapidly increasing Antichristian power; for in that all can agree. Let them walk together so far as they can see together, and they may, ere long, see eye to eye; let them combine into one allied army of the faith, and march under one chief banner against one common foe, and they may soon find themselves one body, united in, and under one Divine Head. This idea we suggest, and leave it for the present as a subject for prayerful meditation. On this point we direct special attention to the discussions which took place at a public breakfast, on the subject of Christian Union, during the meeting of the United Secession Synod. To the idea suggested at that meeting we give our entire and cordial concurrence, and hope it will be speedily and satisfactorily realized.

SLAVERY.

It was our intention to have written at some length on the subject of slavery, as it exists in America—on its effect as regards American Christianity—and on the alleged countenance given to it by the Free Church; but as the whole subject will soon engage the attention of the General Assembly, we restrict ourselves for the present to a few remarks on some of the main points of the subject. Nothing can be more utterly repugnant to the spirit of Christianity than slavery; and nothing appears to be more horrible than the system of American slavery. Christianity teaches men to view in every man a fellow-sinner needing salvation, and in every Christian a brother in the Lord. No true Christian can willingly treat his redeemed brother as a slave. But American slavery is directly the crime of the State, and but indirectly the crime of the Church. In the Slave States no free Negro or coloured person can reside; and were a Slave-holder to become a true Christian, he could not give freedom to his slaves, without sending them to a free State; and they would be liable to be seized on the journey by any other Slave

State, and sold, if they travelled without a pass. What can the Church in these circumstances do? She cannot change the laws of the State—that is not within either her province or her power to accomplish. She may retire from these States, and leave them in absolute heathenism, after having earnestly and faithfully remonstrated; but she can do no more. Yet many Christian ministers may be of opinion, that it would be better to follow the example of the apostles, and preach the gospel to the slaves as they are, without directly assailing slavery, that they may aid in rescuing them from the bondage of sin, if they cannot free them from the yoke of man. Yet, though they should not attempt to raise any political agitation, they would fail in their duty if they did not attempt to convince all influential persons, to whom they had access, of the grievous sin of slavery.

The question appears to us to have been argued somewhat injudiciously on all sides. Why do the professed Abolitionists raise an outcry against the sin of the Church, and not rather against the sin of the whole American Constitution? For it is *there* that the sin really lies; and what occasion is there for attempting to vindicate the conduct of the American Churches, when, whatever be the amount of their culpable quiescence in the matter, and that may be great, it is nevertheless out of their power to abolish slavery? Why should any other Church threaten to excommunicate them for not accomplishing what, in their circumstances, is an impossibility? We do not understand, we cannot even imagine, the condition of a Christian Church in a Slave State. It is very easy, indeed, to conceive that it must be in a very miserable and helpless condition; and it is far too probable that it is also in a degraded or a depraved condition. But, surely, it would be a more likely method to relieve and improve it, were all European Christendom to address the American Legislature in behalf of enslaved Christianity, and strive to get a legislative abolition of slavery, than for European Churches to cover the oppressed Christianity of slave-holding America with abuse. America boasts loudly of her civil liberty, rejoicing to call herself the land of freedom. Let her prove this by emancipating her native-born slaves—let her imitate the mother-country, Britain, by declaring that the moment a slave touches her soil and breathes her air, he is free; and till that be done, let all American Abolitionists direct their censure against the State, rather than against the Church, unless the Church should give open encouragement to that greatest of human crimes. If American Churches give encouragement to slavery—if they do not point out its utter repugnance to the spirit of Christianity—if they are resting contented with their own degraded condition, and have not enough of moral courage and religious principle even to remonstrate, let them be aroused out of their sinful lethargy, by the addresses of other purer and freer Churches; but till that be done, and disregarded by them, we cannot see the propriety or the accordance with Scripture precept and example, of proceeding to the summary process of direct excommunication; for Christianity does not inflict its ultimate punishment till all preceding disciplinary processes have been tried in vain.

To what extent is the Free Church of Scotland implicated in the guilt of American slavery? The question seems almost ridiculous. Did the American Churches begin to give countenance to Slave-holders on the 18th of May 1843? Till that day the Free

Church could have no connection with the matter, for that day witnessed the Disruption. But slavery has existed in the Southern States of America ever since they were colonized from the Old World. Why Christianity has not yet succeeded in removing slavery from America, as it has done from other lands, is a question for the admirers of the American Constitution to answer; for it is by the Constitution of the State, and not by that of the Church, that it is maintained. The only connection which the Free Church appears to have had with slavery in America is something like the connection between the spear of Ithuriel and Satan, causing the arch-fiend to manifest his true character. Before that time we heard a great deal about the surpassing excellence of American Christianity, but nothing about the slavery which was fostered, as is now said, in American Churches. The blinding power of controversy is astonishing. A deputation from the Voluntary Churches in Britain was sent to explore the Voluntary Churches in America, and to report. Even then we received no information of the appalling criminality existing in these Churches. But no sooner had the Free Church deputation reached America than the whole hideous corruption became fearfully apparent. It might be instructive if those of our Voluntary friends who are now so vehemently censuring the Free Church, would explain this mystery; and it would be very gratifying to find that they are not involved in the guilt of concealing then what they so strongly and so justly condemn now. This explanation it might be troublesome to give; but we trust they will at least cease their outcry against us, which is altogether unwarranted, and join us in a brotherly attempt to relieve and improve the oppressed and lukewarm Churches of America. Let us, if possible, guard against being misunderstood. We do not accuse any of our Voluntary friends of a sinful concealment of American slavery, to serve a purpose at one time, and of condemning it loudly to serve a different purpose at another time. But we do venture to draw their attention, in a perfectly fair and candid spirit, to the blinding influence of controversy. When a man is earnestly in search of one object, he can see nothing but that one. All other things fail to gain his attention so far as to be noticed and remembered. It is quite possible, therefore, that as our Voluntary friends went to America for a purpose very different from that of inquiring into the abuses of the American Churches with regard to the existence of Slave-holders among them, their attention may not have been directed to that subject at all, and they may not have observed its existence. But is it not as possible that the Free Church deputations might also have overlooked it, or given it at least an inferior degree of attention, till they were led to do so by the sudden outcry raised in this country against their holding intercourse with Churches that seemed to connive at the existence of slavery? Now that the attention of all British Christians has been directed to the fearful subject, would it not be wise in them to refrain from anything like fruitless and irritating recriminations, and unite in some wise and Christian-like attempt to remedy the dreadful evil? For our own part we are anxious that the subject should undergo a very full and searching investigation. We are not inclined to give implicit credit to the statements of partisans on either side; and we are extremely desirous that the inquiry should lead to some satisfactory explanation of this startling

fact—that the only Churches in the world in which slavery exists, are those that hold the Voluntary principle, and the only professedly Christian country in the world in which slavery is maintained by constitutional law, is a country in which there is not, and never has been, any connection between Church and State, in which Christ is not recognised as “Prince of the kings of the earth.”

But we quit the subject at present, fully satisfied that due attention will be paid to it in the ensuing Assembly; and that while the Free Church will vindicate her own character, she will at the same time neither pass beyond the bounds of Christian rule in condemning and excommunicating the American Churches without remonstrance, and unheard, nor give the slightest, even apparent, countenance to the existence of slavery—a system which we cannot but regard as a hideous crime against God and nature.

CALVIN'S “INSTITUTES” CALVIN TRANSLATION SOCIETY.

WE do not mean, in the pages of a magazine, to try our hand at a Life of Calvin, and much less to review his works, whether in part or in whole. It would be vain to attempt the one, and it would be the height of presumption to dream of the other. All that our ability or space will allow, is merely to put down a few thoughts about Calvin and the republication of his works, which have been suggested by the first issue of volumes for 1844 by the Society which bears his name—a Society which, as most of our readers must be aware, is intended to put all his works into a dress accessible to the merely English reader by new translations. The object is a most important one, and is well deserving of encouragement. Indeed, without meaning for a moment to disparage the labours of other and kindred societies, which are all in their own sphere valuable, we think we may safely say, that to those to whom Calvin is accessible only in English, the Society which translates his works is more important than any similar association. We may occasionally get very ordinary, perhaps inferior, volumes from the Camden and the Spottiswoode, the Parker or the Wodrow, but we are always sure of having our money's worth from John Calvin. None of his volumes are ordinary or common-place; and, so far as we can judge, they are in excellent hands—in those of the “Calvin Translation Society;” especially with the improvements which they have now introduced into their plan of operations.

Calvin was one of the most extraordinary men, not only of the age of extraordinary men in which he lived, but of the great minds which have appeared in the history of the world. When little more than a youth, and of feeble physical frame, he stamped his character upon Christian Churches, and the impress remains on Protestant Christendom to the present day. Nay, after the lapse of nearly three hundred years, his lines are reviving in clearness and strength; and yet few men, perhaps, at least among the founders of religious systems, have been more misunderstood, misrepresented, and hated. Where faulty, he has been most unmercifully judged; and traduced where innocent. He has been charged with qualities, and his system of belief with consequences, not only unfounded, but the very opposite of what truly belong to them. He has been spoken and written of as if he were a savage, who carried about with him a heart of iron. The cheer-

fulness of his disposition—the affectionate attachment of friends—the tenderness of his letters in their allusion to his lamented partner, removed from his side after a marriage of ten years' duration—the warm-hearted references to his country, and to the Church of Christ—all show that though a man of strict, perhaps stern, moral principle, he was, at the same time, and on that very account, a man of genuine love and mercy. His religious system has been charged with the supposed severity of the man, and with all horrible consequences besides. They who really know and understand it, shorn of the caricature of enemies, are well aware that it is not Calvin's system, but the Bible's; and instead of being the parent either of despair or immorality, is eminently the system (and all experience and history attest it) to deliver the sinner at once and for ever from his despondency and gloom, and to animate him to genuine sanctification, and universal benevolence, and active usefulness. After all, perhaps, it is not wonderful that Calvin should have been so grievously misunderstood, both as a man and as a theologian. Much of this is to be ascribed to the large amount of divine truth which, on all points, he held. It is this which provokes the enmity of the natural mind, and leads it to misrepresent both men and systems; that, through the misrepresentations, it may deal the harder blow at that truth which it might hesitate directly and openly to assail. If Calvin had not held, and scripturally maintained, so large a share of divine truth, not only on the doctrines of free and sovereign grace, but on the scriptural government and discipline of the Church (for which he was himself a sufferer), he would not have been the object of so much hatred and calumny. In these respects he was like his divine Master. Never was any one so irreproachable in word and deed, in doctrine and in practice, as Christ; and on these very accounts, never was any one so extensively and fiercely the reproach of human tongues. Men could not endure that he should be either prophet, priest, or king. Much of the misrepresentation of the character and system of Calvin being founded in hatred to the truth of God, of which he was so able and scriptural an expounder, it is not to be expected that any view of them, however clear and just, will dissipate the prejudice. At the same time, it is highly desirable in itself, while it is due to his memory and his times, that there should be a good Life of Calvin—a full and elaborate memoir of the Reformer, in an interesting style, blended with a view of his theological opinions—their harmony with enlightened reason as well as with Scripture. Such a work as that to which we point would be of great value, and answer many important ends, especially at the present day; but, alas! where is it to be had? The men are failing who could have done it justice. Dr McCrie, as most of our readers are doubtless aware, was making preparations for it at the time of his death; and now Dr Welsh is numbered with the dead! One would have been ready to say, “The Life and Theology of Calvin” would have formed a fitting theme for his matured judgment and experience—for the evening of his eventful history; but God had something better for him in reserve. D'Aubigné, in his “History of the Reformation,” has given a beautiful sketch of his opening years. Whoever may be the biographer of Calvin, and wheresoever the work may be attempted, we are sure that, if successful, the writer will perform for his memory a similar service to that which McCrie performed for

the memory of Knox. He will sweep away a thousand misunderstandings and calumnies; and while, as in the case of Knox, enemies may not thereby be propitiated, or even silenced, friends will admire his character and venerate his example, and think more highly of the theological system which he was honoured to draw direct from the Bible than they have ever done before. The writer will not only speak of the rapid apprehension, and the sound judgment, and the memory which never failed, and the indomitable industry, and the attainments in languages, and classical lore, and antiquity, and Church history, and, above all, the mastery of the Scriptures; but he will speak also of the supremacy of conscience, and the abhorrence of unrighteousness and vice in every form, and the practical morality, and the stern judgment of himself as well as of others, combined with the sociable and cheerful virtues. He will write of a man who vanquished anger, and never knew revenge, and forgave his enemies, and heaped favours upon their heads; of a man who was a stranger to envy or rivalry among friends—who was disinterestedness itself—whose heart glowed with the love of man and of country—offering himself as chaplain to the Plague Hospital, when no one would venture within its precincts; and labouring as a common workman at the walls of Geneva when threatened with siege, and cheering the spirits of all around him. In short, he will write of one who, if somewhat intolerant, like his age, was intolerant only of the enemies of true religion and virtue, never of offenders against himself, and much less than most of the men of his time; and who, if saluted with the appellation of "The Geneva Pope," was so denominated, not from the tyrannous exercise of power, but because he was held in such universal esteem and reverence that enemies could find no more suitable term by which to describe his public reputation.

Whatever may ultimately be written about Calvin, the republication of his works, meanwhile, in English, will indirectly teach not a little of his character; while it will create a growing desire to know more about him, and to encourage some suitable hand to undertake the task. His magnificent address to Francis I. is remarkable for other qualities than its Ciceronian Latinity. It discovers the wisdom, the courage, and devotedness of the Christian, as well as the skill of the scholar; and might have been written for, and addressed to, the public men of the present day, as well as to the enemies of Protestantism in that of Francis. Such is the remarkable similarity of circumstances, sentiments, and feelings which the revolution of three centuries has brought round. The preface, too, to Calvin's Commentary on Daniel, by its commendation of the *Theologici Libri* of Melancthon, indirectly shows the superiority of the great Reformer to everything like jealousy. Though Melancthon's work might be regarded as so far a rival to the "Institutes," Calvin had no hesitation in bestowing upon it all suitable praise. Indeed, his treatment of Beza, Farel, and Viret, showed that he was not envious of their popular acceptance. Instead of keeping them at a distance, as men of great talents but narrow souls might have done, he rejoiced in their society, and kept them ever around him.

But we digress without being aware: we must return from the man to his works, or rather to his *Magnum Opus*—"The Institutes of the Christian Religion." This, as all acquainted with theological

literature, even partially, must know, is a remarkable work, and when the circumstances are considered, almost unrivalled. It supplies one of many illustrations of God's over-ruling evil for good. To cover the cruel persecution of the friends of the reviving gospel, Papists, like their predecessors, the Pagans of primitive times, propagated that they were men of dangerous principles and immoral life, whom it was a duty, apart from religious belief, to exterminate. Francis, the brother of Margaret of Valois, of whom better things might at one time have been expected, was either misled by the slander, or adopted it the better to conceal his own persecuting hatred to the truth and people of God. Young Calvin, a pale-faced and sallow youth, who had but three or four years before resigned his connection with the Church of Rome, and had since been studying law with great success, and theology only in private, could not bear the thought that the faithful should not only be persecuted, but persecuted on false pretences. Therefore does he resolve with himself to write and publish to the world what the Reformed faith really is—that if he do not stay the hand of violence, he may at least render the persecutor inexcusable in his sin. Hence the "Institutes," originally intended as a brief summary or text-book of the Protestant faith, for Christian congregations, was enlarged to more general views. One may wonder how the author could find time for such a production, busily occupied with the study of a new profession. But he not only found time for it—ere it issued from the press, and shortly before, he showed his classical attainments by publishing an edition of one of the treatises of Seneca, with a Latin Commentary, and a Dissertation, in the same language, against those who hold the sleep of the soul in the intermediate state (strange theme for the first effort of the young theologian). In addition to these, he wrote the "Institutes," and that not surrounded with the facilities of books and leisure, but a poor exile at Basil, of seven-and-twenty years of age! How remarkable the achievement! and how wonderful the work of God!

Not a few are ready to imagine that great works can be accomplished only by men of middle life, approaching to age—they have a great prejudice against youth. The Apostle Paul was alive to the feeling, and condemned it, when he exhorted Timothy in the language, "Let no man despise thy youth." Arduous works, accomplished by youthful instrumentality, proclaim the presence and power of God; and hence the number of cases where persons have been cut off in early years after great services, which promised extended usefulness. John the Baptist was removed at thirty-two years of age. But among such cases of early maturity and usefulness, Calvin's was one of the most striking. It is doubtful whether any work of acknowledged and permanent utility, affecting the character of Churches and of Christendom, ever proceeded from a more youthful pen. Even the "Pilgrim's Progress," which, next to the Bible, has perhaps been translated into greater number of languages, and enjoyed a more multitudinous circulation than any other, was the production of a mind between forty and fifty. The truth plainly is, that the Head of the Church had a great work for Calvin to do, and constituted and ripened his mind accordingly. He seems to have put into his earlier years the energy, perspicuity, and wisdom which are usually spread over a long life;

and as the mind was early developed in its strength, so it soon wore out the body, and brought it to its grave. Calvin was a bent and shrivelled old man at forty, and after years of weak and broken health, which he bore with great patience, though enough to sour most tempers, he sank into his grave, or rather was carried to his heavenly home, at fifty-five.

The character of his *Opus Magnum*, and its immediate and almost universal reputation, are little known except to professed theologians, and scarcely to many of them; therefore, among other reasons, do we rejoice in the present retranslation, and the prefatory pages. They will lead to a more just and extended appreciation of Calvin's works as a whole among intelligent laymen; and this is no small matter. The "Institutes" were first published at Basil in 1536—only fourteen years after the New Testament had first been translated into French by Le Fevre. The immediate occasion of the publication, with the address to Francis I., was the wretched murder by that monarch, a few months before, of thirty-six saints of God (six at each of six stations), in a persecuting procession through the streets of Paris. All the humane as well as truly Christian, in Europe, were shocked and indignant; sympathy was awakened in foreign lands. Francis, to stem the tide of ill-suppressed anger and disgust at his horrid triumphal pastime, gave out, or was taught to give out, that the sufferers belonged to a party who were the pests of families and society. Calvin, who of all men was lofty in his moral indignation at sin from his very boyhood, could not endure that lying insults should be heaped upon injuries already sufficiently murderous; and, poor refugee though he was, nobly stood forth the defender of the truth, the friend of the persecuted, and, withal, the respectful instructor and reprover of the French king. Such was not, as often happens, the slow, but the immediate appreciation of his work, that, in less than three years, there was a call for a second edition. Calvin, conscious that he did not write for fame—a plain proof of which was, that he did not wait, on the first publication, at Basil, to receive the praise of men, but immediately removed to where he was unknown, sensible, at the same time, of the importance which the Protestant party attached to his work—set himself to render the only and most appropriate recompense in his power for their kindness. This was by rendering the "Institutes" as worthy as possible of their favour. Accordingly, while an exile at Strasburg from another cause than that which compelled him to flee to Basil, he devoted himself to the preparation of a new edition. It had been a book of five hundred pages before, now it was doubled; but let not the reader imagine this enlargement cancelled or changed what had been previously given to the world. The enemies of Calvin would fain persuade the public, the better to weaken his influence, that he was a mere religious adventurer—a changeling who scarcely knew his own mind. Widely different was the truth. While on one or two matters of fact Calvin did change his opinions in a manner which strikingly indicates his honesty and the progress of his knowledge, there was not the smallest change of religious sentiment, or even of language. All had been so well weighed at first, that the original language stood, and there was simply an expansion of the thought. Nothing could better show the maturity of his mind, and the care with which he wrote on the things of God.

The Reformer, during the remainder of his life, at

least throughout twenty years, continued to improve the arrangement, and to add to the completeness of this his original work, among all the other numerous and valuable works which issued from his fertile and indefatigable pen. The third Latin edition of the "Institutes," though now a folio, was enlarged by one-third in 1545. There were other Latin editions in 1550 and 1553—a period when more than one Church of the Reformation was passing into its regular organization. The latest Latin edition which received the completing impress of Calvin's authority, was that of 1559—the very year before the Reformed principles in Scotland came to be embodied in the constitution of the National Church of our highly favoured land. The precise influence which this and the other works of the Reformer exerted on the Churches of the Reformation it would be impossible to estimate. It cannot be doubted that it was great; but as the whole led up to the Word of God, and rested all upon it, and called to the exercise of private judgment under a sense of responsibility to Him who inspired it, there was little danger of the authority proving undue. The fact, that in less than fifty years from the first publication, there were nine Latin editions, and these consisting in folio of above five hundred pages, in quarto above one thousand, at once shows the high repute in which it was held, and the probable influence which it exerted.

Extensively as Latin was known in the days of Calvin, such a circulation of his work as these editions indicate, did not meet the public interest which his work awakened. Hence it was, from an early period, translated into almost all the vernacular languages of Europe. Probably not long after its first publication it was translated into French. So early as 1543, it seems to have been condemned to the flames by the Parliament of Paris, along with other good books. Calvin himself made a translation in 1545, and revised another edition in 1562—just two years before his death. As might have been anticipated, there were many French editions both before and subsequent to that event. Five are noticed by Robert Pitcairn, Esq., the learned secretary of the Calvin Translation Society, in his "Catalogue Raisonné" of the different editions of the "Institutes," to whom we have been indebted for the dates and versions we are at present quoting; but all, it would appear, confined to the sixteenth century; at least there is no French edition of the work in the seventeenth and eighteenth centuries published in France. Does this not indirectly tell a sad story, in perfect harmony with many of a similar character? and that is, the wide-spread destruction not only of the Bible, but of Protestant books in France, particularly towards the end of the seventeenth and throughout the eighteenth centuries. It is well known that the works of Du Moulin, a great French Protestant writer, were almost extirpated. Out of seventy-five which he published, very few are now to be found. Doubtless the works of Calvin would not be more pleasing to Popish and Infidel taste. Mr Pitcairn, indeed, refers to a French edition in 1713; but this was published, not in France, but in Germany. The fact of the copies of the French editions being so rare is a plain proof that some unfair means have been employed. Their rarity cannot be explained by ordinary causes. Here, then, is an undesigned proof of the hatred of Popery to Calvinism, and of the mode in which it sought to obtain a victory over its enemy. It was not by fair argument, but by burning or burying the hated books. When such was the treat-

ment given to the Word of God, and to even his living saints, it was not much to be wondered at that the "Institutes" of Calvin should be honoured in the same way.

Illustrative of the high esteem in which the volume was regarded, not only where the French language was known (the native tongue of the author), but elsewhere, it may be mentioned that there was an Italian translation so early as 1557; proving the diffusion of the principles of the Reformation at that period, even in the dominions of the Pope. There was a German version in 1597; another in the same language in 1598. A Spanish version at the same time (1597), with a preface of sixteen pages, addressed "to the faithful in the Spanish nation, who desire the advancement of the kingdom of Christ." There were two Dutch versions—one in 1614, and another three years later; one in Greek, 1618; one in Hungarian, 1728. Nay, more remarkable still, there was a translation into Arabic by Hottinger, probably about the middle of the seventeenth century.

If we now turn to the English versions, we are almost reminded of the translations of the Inspired Volume, so numerous were they. Few evidences of the high repute in which Calvin was held in England can be more striking than the fact, that so early as 1561, there was an English translation; and that through the remainder of the sixteenth century there were not less than six editions, some of them new translations, besides abridgments of this one work of the Reformer. It is, perhaps, doubtful whether as much could be said of any native-born work of the same magnitude, in thirty-seven years. All shows the universal homage which was paid to Calvin even in England, where the Prelatic was the strongest party in the National Church. And how ignorant or prejudiced those Englishmen are at the present day who speak disrespectfully of Calvin, as if he were a man of no character or authority—one whose religious system was so manifestly absurd as to be unworthy the consideration of a moment. Very different was the estimate of the men of the sixteenth and seventeenth centuries, who, in point of mind and religious knowledge, will assuredly not fail in a comparison with the attainments of more modern days.

Did space permit, we might extend these remarks beyond the "Institutes" to the works of the Reformer generally, and show, not only how highly he was esteemed, but what an important influence, by his writings, and other means, he exerted on the Churches of the Reformation. We must, however, forbear. Suffice it to say, that multitudes of students from all the countries of Europe flocked to Geneva, to enjoy the benefit of his lectures; that he had correspondents in all quarters; that from an early period (1546) there was a large congregation of refugee Italians, as well as English, who participated in his Christian kindness and services within the hospitable walls of Geneva—a town which, under Calvin, became quite famous, far more so than entire kingdoms, and as remarkable as a centre of Christian unity and morality as an asylum for the oppressed. We shall not say anything of the testimony which even Infidels have been compelled to render to Calvin's talents, and scholarship, and patriotism, such as D'Alembert and Voltaire; nor of the important service which he rendered, by his writings, to the French language—even as Luther had done to the German, and as our own English translation of the Scriptures has done to the British tongue; nor shall we say anything of

his Expositions of Scriptures, which were so extensively known to the world, that Poole, in his "Synopsis Criticorum," thought it, on this account, less necessary to quote him; nor of the influence which he has exerted on almost all subsequent commentators, Calvin being the author of many of the most natural and beautiful interpretations which are now received without any remembrance of the source.

We would rather, in closing these observations, remind the reader of the advantages which may be expected from the retranslation and publication of the works of Calvin by the Society which bears his name. The existence of such a Society is itself one of the signs of the times, and a favourable one. Into such profound forgetfulness had the memory of Calvin fallen, especially on the Continent, that the spot where he was interred at Geneva could not be pointed out, while there was no such difficulty in knowing where Infidels had been buried; and his writings were nearly as little known as his sepulchre. Happily, in this respect, there has been of late years a great revival. Everything about the Reformer is now acquiring interest. Dr Tholuck has edited an octavo Latin edition of his works. A print of his "Death-Bed" is to be found in many families, particularly of Scottish Christians; and no Christian traveller visits Geneva, and publishes the fruit of his visit, but Calvin occupies a prominent place in his inquiries and his journal. Little did the pale-faced youth, writing his "Institutes" at Basil, imagine that he was to influence the Churches of the Reformation for three hundred years; and that, after a temporary forgetfulness, his works were to be recalled to the attention of the Christian Church, and a Society formed for the purpose, through the English language, of rendering them accessible to millions on both sides of the Atlantic. And little did poor Francis I., the persecutor of the saints of God, imagine that, by the propagation of calumnies and slanders, as well as the infliction of death, he was to be the means of calling forth a work which, after enlightening and instructing the Churches of Europe, was destined to be transmitted to a distant posterity, and to exert an influence for religious good long after he and his cruelties were forgotten. But thus does God over-rule evil for good.

Among the advantages of the translation and publication of the works of Calvin, may be reckoned:—

1. The extensive diffusion of the knowledge of sound theology among intelligent laymen, as well as students and ministers of the gospel; and hence a higher standard of religious knowledge, and, it may be, of teaching.

2. An admirable defence against prevailing errors. Among the errors of the day, incipient Pelagianism, and rising Popery and Puseyism, are conspicuous. Next to the Scriptures, there is no more appropriate answer on every point than the writings of Calvin. They have refuted modern as well as ancient heresies, as if by anticipation.

3. An excellent preparation for arduous duties. The works of Calvin were written in a trying time; they are eminently direct and practical, and, withal, catholic. The days in which the lot of the present generation has been, and, in all probability, the future generation will be, cast, are days of action, which will require decision—fortitude—constancy. Next to the teaching of the Word and Spirit of God, there is no better counsellor than John Calvin, himself repeatedly a sufferer for Christ's sake. If Calvin's writings

have been so useful, not only to individuals, but to Churches—to Protestant Christendom in the past—is it unreasonable to expect that the same high qualities may render them not less serviceable to the evangelical Churches of the present and future generations? We strongly recommend the Calvin Translation Society to the attention and support of our readers, not only for their own sakes, but for the sake of general and intelligent Christianity.

HINTS FOR MINISTERS.

"A word to a minister is worth a word to three or four thousand souls sometimes."

It is our truest happiness to live entirely for the glory of Christ—to separate between "I" and "the glory of Christ." We are always saying, What have I done? was it *my* preaching, *my* sermon, *my* influence? whereas we should be asking, What hath God wrought?

How much more useful might we be, if we were only more free from pride, self-conceit, personal vanity, or some secret sin that our heart knows. O hateful sins! that destroy our peace and ruin souls.

There are two things it is impossible to desire with sufficient ardour: personal holiness and the honour of Christ in the salvation of souls.

Make all your services tell for eternity. Speak what you can look back on with comfort when you must be silent.

It is not the tempest, nor the earthquake, nor the fire, but the still small voice of the Spirit, that carries on the glorious work of saving souls.

"To preach the gospel," said Luther, "is a difficult and a dangerous vocation. Had I understood it beforehand, I never should have given myself to the work, but said with Moses: 'Send by the hand of him whom thou wilt send.' No one should have persuaded me to accept the office."

To stand between the living and the dead, that the plague destroy no more—to stand in the breach, that outbursting wrath proceed no further—what a solemn, what an awfully responsible position is this!

THE LATE DR WELSH.

It is our most painful duty to record the death of the Rev. David Welsh, D.D., Professor of Church History in the New College, Edinburgh. This mournful event occurred at Drumfork House, Dumbartonshire, on Thursday, 24th April.

For some months past the state of Dr Welsh's health had occasioned a very general anxiety, as it was understood that he laboured under an organic disease of the heart. His sufferings at times were very severe, and his feeble frame was latterly reduced to a state of great debility. Still he was never entirely laid aside from duty (even on the day of his death he took his accustomed carriage airing) and his friends clung to the hope that he might be spared some time longer among us, to edify our Church by his sagacious counsels, and to prepare for the press the lectures which he might be unable to deliver from the Chair; but it has been otherwise ordered by the wise Disposer of all events. His toil is over,

his sufferings are ended, and now he rests in the bosom of Everlasting Love.

The removal of this distinguished and most estimable man has diffused a very sincere and unaffected sorrow throughout the community; and the Church in particular, which he loved and adorned, is bowed down to the dust under a sense of her irreparable loss. The high station which he occupied at the time of the Disruption, and his meek and dignified deportment at that memorable crisis, freed as it was from the least appearance of pride or human passion, invested him latterly with a peculiar and almost sacred interest. The wisdom, humility, and calm fortitude which he displayed in the presence of the opponents of the Church's claims, and the simple but sublime devotions with which, on opening the proceedings at Canonmills, he elevated and composed the minds of the vast assemblage, met in sorrow and amazement, endeared him to many who, from his extreme unobtrusiveness, had not previously been acquainted with his great merit. But his fame rests on a broader and securer basis than that which is founded on accidental circumstances and individual acts. His services, as a benefactor of his Church and country, have been too numerous and important not to be long and gratefully remembered.

Dr Welsh's claims on our veneration and regard did not arise from the possession of commanding power, or from an unrivalled eminence in any one department of scholarship or science. He did not aspire to the rank of those master-minds that appear on rare occasions, moulding the character of their age, shaping the course of events, and determining the destinies of nations; nor did he arrive at super-eminent or supreme distinction in any one branch of learning, so as to become *facile princeps*—the oracle that was to be consulted in all that related to it. His peculiar excellence consisted, not so much in the colossal dimensions of his faculties, as in their requisite proportions—in the combination of many and divers gifts—the happy balance and admirable symmetry of his mind. Not a few have surpassed him in force of character; and, as respects any one faculty or acquirement, he had equals—he had even superiors. But, in the union which he exhibited of many different talents, in the combination of qualities, any one of which would have conferred distinction on an ordinary man, he has left none, *aut similis aut secundus*. In early life he became known to the public as the possessor of rare powers of philosophical analysis; subsequently he attracted much attention as a skillful preacher of the Word of righteousness; and more recently, he has been known chiefly in connection with his labours in the Church History Chair. In the Account which he published of the life and writings of his friend, the celebrated metaphysician, Dr Thomas Brown, in his volume of "Sermons on Practical Subjects," and in the "Elements of Church History," the first volume of which only has yet been given to the world, he has left us a memorial of his labours and acquirements in each of the departments to which we have referred; and it is difficult to say whether he excelled most as an acute and profound philosopher, as a wise and faithful minister, or as an accurate and erudite historian. All his works, however, bear the impress of a superior mind, and indicate a variety of gifts, which have rarely, if ever, been exhibited in such harmony and perfection in any one individual. He was inquiring and

reflective, susceptible of the finest emotions, and diligent in the discharge of all the duties of life. He was familiar with abstract speculations; his penetrating eye could detect a fallacy in the subtlest metaphysics; and his nice discrimination enabled him to resolve the most complex questions. At the same time, his heart overflowed with affection, and there was not a hand that could more skilfully "open the sacred source of sympathetic tears," or more tenderly bind up the wounded spirit. It is to be feared, indeed, that injustice was done to him during his life, and that this injustice is to be attributed, in some measure, to the diversity of his great endowments. His faculties were regulated and controlled in their operation by one another. Thus his imagination would have dazzled more, if it had not been checked and chastened by a sound judgment and a pure taste. His philosophical acumen would have become more conspicuous, if it had not been curbed and restrained by his practical sense and his active sympathies. Besides, while men of more contracted minds discovered *something* in him to admire; while every one, whatever his peculiar gifts might be, found a kindred spirit in him; and while he thus attached to himself many individuals who had little resemblance to one another, there were few who were capable of appreciating his *whole merits*. On the other hand, there was none, perhaps, in whose judgment greater confidence was reposed. Dr Welsh could not confine himself to a single view of a subject. He could not be swayed by any eccentricity or impulse. Every subject behoved to be considered in its diversified bearings; and his judgment was the result of a keen, calm, and comprehensive examination. Hence the prestige of his name was of incalculable value in the recent struggles and final dismemberment of the Church of Scotland.

The remark which has been made regarding his mental conformation applies with equal force to his moral and religious character. It was no distorted or mis-shapen view of the Christian character which was exemplified in him. He grew up into Christ in all things. No protruding excellences attracted notice, to be afterwards marred in their effect by some counterbalancing weakness. Some might appear more devout, only because he was more sincere; or more faithful, because he was more considerate; or more ardent, because he was more intelligent and modest. He was cautious, but decided; gentle, but firm; abhorring strife, but animated by an invincible courage. The rich assemblage of gifts and graces by which he was adorned, rendered him unusually free from prejudice of every description, and less liable than others to self-deception. Hence the transparency of his character, and the uniform consistency of his conduct. In certain respects, it may be thought that he has been surpassed by some; but was there ever any one more free from blame? Who ever gave less offence? His opponents will acknowledge, that no one could differ from them in a better spirit, and that his independence and moral intrepidity were equalled only by his respect for others, and the modesty and fairness with which his views were advanced. Those, again, who knew him most intimately, and observed him most closely, can scarcely wish that anything should now be undone which ever he did, or that a word should be recalled, which their memory retains, of all that he uttered.

A sense of duty, an obediential regard to the will of God, was unquestionably the paramount and pre-

vailing feeling of his mind. He was slow to engage in any undertaking which did not properly belong to him; but whatever he undertook, he faithfully, and to the utmost of his ability, performed. He grudged no exertion, and he spared no sacrifice to acquit himself of his obligations. He never wearied in the work which was given him to do, nor turned aside from his prescribed path to some field of more inviting inquiry, or to some occupation more congenial to his taste. The only approach which he ever made towards severity was, when referring to those who neglected their own unquestionable duty for some object which might seem to them more important, but which did not fall under their peculiar charge. The same sense of responsibility which constrained him to cultivate all his powers, and to embrace every opportunity of doing good, taught him also submission to the will of his heavenly Father. He was careful to profit by all his afflictions, and nothing could be more beautiful or touching than his patience and lowliness during the last months of his life. Before he departed, his soul was truly like a weaned child.

The name of Dr Welsh will ever be associated with the new college, which is about to be erected. Nothing, perhaps, can prove more clearly the influence which he exercised, and the confidence which he had acquired, than the fact that, by means of his quiet and noiseless correspondence, he succeeded, in the course of a few weeks, in obtaining, from twenty individuals, the sum of £21,000, to erect a college, for the benefit of those who had virtually been driven, not only from the Church, but also from the universities established by the State. Alas! alas! how often will his removal be felt and lamented, when his friends and brethren meet to frame a constitution for this college, and when students assemble to draw water from its wells.

In private life, Dr Welsh was one of the most interesting and delightful companions. His affections were warm and his friendships lasting. He had an inexhaustible store of information and anecdote; and though he never indulged in boisterous mirth, there ran through his conversation a vein of subdued and chastened cheerfulness, which rendered it enlivening, as it was always edifying. His friends could not leave his company without feeling that they had been made wiser and happier in his presence.

Dr Welsh died, as has been intimated, on the 24th of April. His death was not more sudden than it was glorious—a meet termination to his patient continuance in well-doing. On the afternoon of the day above-mentioned, Mrs Welsh and he were sitting together, and she, as was her practice from time to time, was reading to him a portion of Scripture. The passage which at this time she read to him was Isa. lxi. 10: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." When she had finished reading this passage, he turned it into a prayer, and immediately afterwards expired in his chair, without a struggle.

"Mark the perfect man, and behold the upright; for the latter end of that man is peace."

The removal of a man of such lofty and cultivated intellect, of such extensive acquirements, of such sincere and disciplined piety, and of such mature experience, would have been felt by the Church, in any

circumstances, to be a heavy affliction; but, in the present position of the Free Church, when the qualities in which our revered father more especially excelled are so much required, and when the aspirants to the ministry stand so greatly in need of being guided in their studies, and quickened to aim at high attainments, the death of Dr Welsh must be regarded as a fearful and portentous calamity. The foregoing hasty and unfinished sketch affords a most inadequate view of this master in Israel. But it is our comfort to know that many ministers labouring in the service of our Church are not ignorant of his value; and our prayer is, that they may be followers of him as he was of Christ!

LETTER FROM REV. DR CANDLISH.

TO THE EDITOR OF THE FREE CHURCH MAGAZINE.

(Continued from page 139.)

THE supposition which we ventured to throw out, at the close of the last paper, is one which we are inclined to resume, and which, unless we are mistaken, may be found to carry in its bosom, or in its train, not a few of the elementary truths needed, for a settlement of this whole dispute.

Let it be assumed, then, that instead of being accomplished during the fifth millennium of man's existence in the world, the incarnation, obedience, death, and resurrection of Christ, stood postponed till the end of all; and that now, with a fuller revelation, perhaps, than the Old Testament saints had, of the precise nature of the ordained and appointed salvation, we were, like them, in the position of expectation, looking forward to the work of atonement, as still to come. This cannot be regarded as a presumptuous or irreverent supposition. For certain purposes, and in a certain view, the death of Christ is ante-dated in Scripture, and He is spoken of as "the Lamb slain from the foundation of the world." (Rev. xiii. 8.) It is no bold fiction, or mere figure of speech, that thus assigns an era to this event, so remote from that of history. The truth is, the event itself, like the Godhead concerned in it—the everlasting Father ordaining and accepting, the only begotten Son undertaking and accomplishing, and the eternal Spirit sealing and applying it—is "the same yesterday, to-day, and for ever." It has properly, therefore, no date; and if, on this principle, it may be held to have taken place "from before the foundation of the world," it is not doing any violence to its reality, or taking any undue liberty with its sacredness, to conceive of it as delayed till the world's close. In fact, we may thus test, to speak with reverence, the precise import of the cross, by planting it at different epochs in the lapse of ages, and observing what one aspect it invariably presents—what one voice or utterance it uniformly gives forth.

We are to conceive, therefore, of the atonement as still future; and we are to inquire how far, and in what way, this conception of it may seem at all to throw light on some of the various questions which have been raised regarding it, especially on those which relate to the offer of salvation, on the part of God, and the acceptance of it, on the part of the sinner.

Thus, in the first place, let the gospel offer be viewed in connection with an atonement yet to be made; as preceding, not following, the actual accomplishment of redemption; and let us see if, either in its freeness or in its fulness, it is at all affected by the transposi-

tion. The *freeness* of the offer, as an offer made in good faith, unreservedly and unconditionally to all, might seem at first sight to be, in this way, more clearly, intelligibly, and satisfactorily brought out than on the present footing; an air of greater contingency is imparted to the whole transaction; room is left, as it were, and opportunity is reserved, to use a Scottish legal phrase, to "add and eke;" the promised and still future atonement, beheld afar off, bulks in the sinner's eye as a provision or scheme of grace capable of expansion and of adjustment, which, if more should ultimately be found willing to be embraced in it than were from the first anticipated, may yet be made so much wider as to take them in; and, in short, it appears possessed of an elastic capacity of enlargement, instead of being fixed, stereotyped, and confined. But, even on this theory, it would be no general or universal atonement, nor any general or universal reference in the atonement, that the sinner would be encouraged to look forward to, or that he would feel to be suitable to his case. On the contrary, to preserve the integrity and good faith of the offer, in respect of its *fulness*, as well as its *freeness*—to give it, in fact, any worth or value—it must even then be an offer connected with a limited atonement after all. For what, in the case supposed, must be the actual benefit freely presented to all? What must be the assurance given? How must the tenor of the gospel message run? Surely to this effect: that whosoever, understanding and approving of the divine plan, yet to be accomplished, gave his consent and avowed his willingness to acquiesce in it, might rely on finding himself comprehended at last in a work of propitiation and substitution adequate to the expiation of all his sins, and the complete fulfilment of all righteousness on his behalf; on the faith of which atonement, yet in prospect, he might, by anticipation, be presently accepted in the Beloved, and have peace in believing, and joy in the Holy Ghost. Still, most manifestly, the offer made to him must be the offer of an interest in a limited atonement. Explaining to such a one, in such circumstances, the principle of this method of salvation, its bearing on the honour of the divine character, and its adaptation to the necessities of the sinner's condition, you would set before him the Saviour hereafter to be revealed; and enlarging on the dignity and wondrous mystery of his person, the depth of his humiliation, the merit of his voluntary obedience, the infinite value of penal sufferings and death—all as yet future—what would you say next? or how would you seek to apply all this to the hearer or the inquirer himself? Would you tell him of any general references and aspects in this vast mediatorial undertaking? Would you speak of any universal, or vague, or indefinite relation which, in all this work, the Saviour was appointed, or might be held, to sustain to mankind at large? Nay, would you not be prompt and eager to disavow all such generalities, and to fix and fasten on the very limitation of the work, as the precise feature in it to which it was most important to give heed? It is to be all, you would say, a work of suretyship, in the strictest sense, and of suretyship exclusively; He who is to finish it—is, in the undertaking and accomplishing of it, to sustain no relation whatever to any but his own people: he is so literally to identify himself with them, and them with himself, that all their sin is to be his, and all his righteousness is to be theirs; and it is in no other character than that of their representative, and with no reference to any

but them, that he is to pour out his soul as an offering for sin. If you held the doctrine of the atonement at all, you could not fail, in the circumstances which we have supposed, to announce it to sinners of mankind, in some such terms as we have indicated. And you would do so without embarrassment. You would feel no difficulty in preaching such a gospel, then; and you would hold it to be the freest and fullest of all possible offers or proclamations that you made, when pointing to this atonement, which you confessed, or rather boasted, would be a restricted atonement—from its very nature a restricted, because a real and effectual, atonement—you summoned all men everywhere to believe and be saved.

Now, how is this to be accounted for? How is it that, on the supposition of the atonement being yet future, it would seem so much easier to reconcile the universality of the gospel offer with the restriction or limitation of Christ's work, than on the other supposition, which has now been realized, and become matter of fact, of its being a transaction already past? It were well, we cannot but think, if this question were seriously pondered; for we have a deep persuasion that it might arrest not a few earnest and inquisitive minds, who, having got entangled in the difficulties in which this subject is involved, as it touches the throne of God (which clouds and darkness must ever surround), are seeking relief and a door of escape, in the other direction, by taking liberties with it at the point at which it touches the hearts and consciences of men. This inquiry which we have now suggested might show them whither they are tending, and what is but too likely to be the issue of that state of mind which they are cherishing. For, what makes the difference between the two cases, as we have put them—the hypothetical and the actual? Or, is there any real difference? None whatever, unless you introduce the element of contingency. We have already observed that there is the appearance of this contingency in the view of a postponed, more than in that of a past, atonement—that the former seems to leave more scope and room than the latter for the discretionary exercise of divine grace, and the free play of the human will. But, unless there be the reality, as well as the appearance, of this greater contingency, under the economy of a postponed, rather than of a past, atonement, the ease or relief which one feels in passing, in imagination, from the one to the other, is wholly delusive, and is such, moreover, as to indicate a very dangerous turn of thought, and a sort of embryo-heretical pravity of disposition. For, let me interrogate myself: Am I conscious that I find it a simpler thing, and less revolting to my natural understanding, to conceive of Christ's work as undertaken and accomplished for his people alone, when I try to view it prospectively, than when I look upon it in the way of retrospect? What makes it so? It must be some lurking idea, that, under the former system, matters are not quite so fixed as under the latter. Then, it is really electing love and sovereign efficacious grace that I must get rid of; for, if the eternal decree of election, and the utter impotency of man without a sovereign operation of grace within him, be held equally under both systems, there is really no more uncertainty or capability of enlargement under the one than under the other. It is high time for me, on seeing this, to stop short, lest I find myself carried on, as so many have been, along this fatally inclined plane, from less to more, to a denial of special grace altogether. For thus men,

leaning to unsound views, improve upon one another; and, following out more and more fearlessly the legitimate consequences of incipient error, they come boldly to proclaim an extent of aberration from the truth, from which they, or their masters, would once have recoiled. Hence, what germinates as an isolated and uncongenial anomaly, on the surface of some otherwise well-cultivated mind—springing out of some peculiar influence that does not, perhaps, materially affect the general crop of good grain and abundant spiritual fruit—grows, in course of time, and spreads and swells out, till all the fair foliage is choked, and the sound seed is wellnigh expelled from the soil. For, as in the case before us, when a man seeking relief from the perplexity of the one great insoluble problem, thinks he has found it in denying or explaining away the limited extent of the atonement—and when he finds, as he, or his disciple, bettering his example, will soon do, that the relief, so long as he stops short there, is but delusive and apparent—the same impatience of mystery or difficulty which unsettled his views at first, carries him on a step further, until nearly all that is peculiar and precious, either in God's love, or in Christ's work, or in the Spirit's grace, is sacrificed to the demand which men vainly make for a gospel that may enable them to save themselves, instead of that which announces the salvation of God.

But, to return from this digression, we may ask, on the other hand, if the putting of this case, as to the supposed postponement of Christ's work, should not go far to satisfy those who object to the doctrine of a limited atonement, on the ground of its alleged inconsistency with the good faith of a universal gospel offer, that this objection, at least, is really groundless! You perceive that, if the work of Christ were yet to be accomplished, it would fall to be announced as a work restricted to those who should then be found to constitute the entire number of his believing people. That number being supposed to be made up, previous to his coming in the flesh, you would never dream of his death being anything more than an atonement for *their* sins, and the bringing in of a perfect righteousness on *their* behalf. You might say, indeed, that meanwhile, the fact of that death being, if we may so speak, due, was one in which not only those ultimately saved, but the world at large, had an interest; inasmuch as it procured for all, that season of providential forbearance, together with those universal calls, and influences, and opportunities of grace, which otherwise would not have been vouchsafed to any. This, however, as you must at once see, on the supposition now made, would appear to be plainly a consequence, not of his death on the cross, but of his being destined to die; or, in other words, it would be evidently connected, not with the proper virtue or efficacy of his atonement at all, but simply with its certainty, as an event yet to occur. Were it to turn out, at last, that only a single individual had been persuaded and enabled to become a believer in the promised Saviour, so that he needed to lay down his life for none, save for that single individual alone, still the appointment of his death, though restricted, in its reference, to one solitary soul, would be a sufficient explanation of the forbearance granted to all, and the offer made to all; for still, all along, and even at the very instant of his ascending the cross, all might be most honestly assured, that if they were but willing, *their* sins also would be expiated on the tree. We might thus con-

ceive of the Redeemer as standing, from generation to generation, among the successive millions of the children of men—testifying to them all that he has been ordained to become the substitute of all sinners, without exception, who choose to accept of him in that capacity, and that he delays the execution of the work he has to do till the end of all things, for the express purpose of allowing full time to all to make their choice. The announcement he has to make is, from the very nature of the case, the announcement of a limited atonement: the decree which he is to accomplish, as he must in faithfulness warn them all, is to have no general reference whatsoever: he is not in any sense to obey, or suffer, or die, for any but his own people: the efficacy of his propitiation, as well as its design, is to be strictly and exclusively theirs: and still, as age after age rolls on, may he be seen, down to the last moment, plying each one of the mighty multitude of the guilty, almost lingering as he takes his appointed place under the broken law and the impending curse—Thy surety, also, would I gladly be, if thou wouldst suffer me, thine, as well as this thy neighbour's, who was not less guilty than thou; thy sins would I willingly bear, as well as his; yet once more consider, ere I go on my heavy and bloody work, shall I go in thy stead, as well as in his?—as substitute for thee, as well as for him? Choose, before it be too late—

Would this be a free gospel? Would this be an honest universal offer? It is connected, you perceive, with a limited atonement. Would it be of any value if it were not?

And does the accident of date so alter the essential nature of this great transaction—in which the parties are that eternal Father, who seeth the end from the beginning, and that well-beloved Son, who is the same yesterday, to-day, and for ever—as to make the restriction of it to his own people less consistent with a universal offer when it is set forth as past, than it would be, if announced as still future? Surely, if such an impression at any time prevail, one may say, in all humility, with the Psalmist: “This is my infirmity; but I will remember the years of the right hand of the Most High.” (Ps. lxxvii. 10.)

Passing now from the offer, on the part of God, to the acceptance of it, on the part of the sinner, which it was proposed, in the second place, to investigate, under this hypothesis or supposition of a postponed atonement, we may dispense with any renewed and formal discussion of the three particulars already disposed of, *namely* (I.), the office or function; (II.), the nature; and (III.), the warrant of that faith which is required for the appropriation of the gift of God; for these are not very directly affected by this test;—and we may proceed at once to the only remaining topic, and consider,

IV. The source and origin of this faith, by which sinners become interested in the work of Christ. And here, let us, *first*, bring our imaginary, but yet potent, criterion to bear on the precise point at issue. Let Christ be presented to us, not as having accomplished the work of redemption, but as appointed and ordained to accomplish it, whensoever the number of those willing to have it undertaken and accomplished by him, on their behalf, shall have been ascertained. It is to be assumed that we have all the knowledge that we at present possess of the person of Christ and the nature of his work, as a work implying the substitution of himself instead of, or the

identification of himself with, a peculiar people, consenting to have him as their head. But an apparent contingency is allowed to rest, so far as man's judgment goes, on the precise number and actual names of the parties who are to be thus dealt with; although, in the foreknowledge and decree of God, all is fixed. Still, the matter seems to be simplified by the work, while yet unaccomplished, being thus thrown loose on mankind at large and indiscriminately; it looks like leaving the door more open. And, in that view, scarcely any difficulty can be conceived of as arising on any of the questions regarding faith, which we have already had before us.

Thus, let Christ be set forth as having the work of obedience and atonement yet to do. Then, as to the office or function of faith, it is plain that unless he is to save me against my will, he must have my consent or acquiescence; as to the nature of faith there must evidently also be not only a conviction of the understanding recognising his sufficiency, but a movement, moreover, of the will or the affections, or the choice of the heart, urging me to avail myself of his all-sufficient mediation; and as to the ground or warrant of faith, what more can be needed beyond his assurance, that if I choose to accept of him as my substitute, he will undertake to satisfy all claims, and meet all demands on my behalf? So far, all is clear.

But now, as to the source or origin of faith, let the question be raised, on the hypothesis or supposition of a deferred propitiation, as to the causal priority, or precedency in respect of logical order—of faith to the new spiritual life, or of the new spiritual life, at least in its beginning, to faith. Let it be observed that, in the view we are now taking, the object of faith is not a past, but a future work of salvation; a present Saviour indeed, but one whose actual and effectual redemption of his people is still in prospect, and is necessarily, therefore, set before us under a contingent, and, in a sense, a conditional aspect. It is my faith, however wrought in me, that must turn the contingent and conditional, into the categorical and certain. It cannot, therefore, in such a case, be the understanding that commands the will, at least in the final act of faith, but the will that furnishes a guide or index to the understanding. For, so far as the conviction of the understanding is concerned, the proposition which I am to believe, if it is to be reduced to exact form, and expressed with intellectual precision, is not that my sins are expiated, but that they will be expiated, through my being now embraced and included among those whom, in his yet future work of propitiation, Christ is to represent. But evidently the truth of this proposition depends on my consent to be thus represented by him; and my assurance of its truth must turn upon my consciousness of the consent which I give. Thus, on the theory we are now imagining, for the sake of illustration, to be realized, there is no room for any intellectual conviction, implying an appropriating interest in the work of Christ, except upon the footing of a previous act of the will, consenting to his suretyship, with all its consequences. But such consent, it will scarcely be denied, is the result of a divine operation, and is an exercise of the new spiritual life.

For the real question, on this closing branch of the subject, respects the precise nature of that state of mind in which faith originates, and out of which it arises. Some, indeed, might think it enough to have it acknowledged, in general terms, that “faith is the gift of God”—that “no man can say that Jesus

is the Lord, but by the Holy Ghost"—that salvation is "through sanctification of the Spirit and belief of the truth" (Eph. ii. 8; 1 Cor. xii. 3; 1 Thess. ii. 13): and, doubtless, to plain minds such plain statements as these suffice; nor, but for the subtle refining which has been resorted to, on this as on other points, for the covering of an ambiguous position, would anything more in the way of explanation have been necessary. For it is thus, for the most part, that the defence of the truth becomes complicated, and a prejudice is created against it, as if it turned upon mere word-catching and hair-splitting. The reason is, that persons verging, perhaps unconsciously, towards dangerous error, shrink from realizing, even to themselves, the full extent and actual tendency of their aberrations and peculiarities, and cling, with a sort of desperate tenacity, to the familiar formulas and expressions of a sound scriptural creed, with the sort of infatuation with which one struggling in the river's treacherous calm, above the rapids, might convulsively grasp some landmark as he is drifted past, fancying himself thereupon to be stationary and safe, while he is only carrying the sign-post he has embraced, along with him, into the perilous and eddying navigation of the torrent. Hence it becomes necessary to follow them in their windings, and to recover, out of their hands, those simple statements of Holy Writ, which they so ingeniously mystify and pervert. In the present instance, a mere admission of the necessity of the Spirit's agency in order to the production and exercise of saving faith, may be very far from coming up to the full meaning of what, to persons inexperienced in the arts of controversy, the words would seem to imply.

Let us consider how very differently different men may understand that acknowledgment of dependence upon God, as the source alike of every good gift and of every good work, which they may all be ready, with a measure of honesty, to make.

Thus, that God is not far from every one of us, since in him we "live, and move, and have our being," is what even a heathen poet could feel and own, when he said "for we are all his offspring." Every common function of the natural life may thus be said to be performed by the help of God. But a devout Theist, having an intelligent belief in a particular providence, will regard this as meaning far more than an Epicurean philosopher, with his notions of the retirement and repose of the great Creator, could admit. This last would ascribe to God the original contrivance of the curiously-wrought organ, or the subtle mental power, by which the function is to be performed, as well as the adjustment of these general laws, of matter and of mind, under which all such operations are carried on; and in that sense, he might recognise God as enabling him to draw in every fresh breath of air that swells his chest, and to eat every morsel that is to revive his exhausted frame; and so far, he might be grateful. But the other goes much farther. Believing in the direct and immediate interposition of God, upholding all things and regulating all things, he believes literally that he can do nothing without God: and hence he is thankful to God, not merely for having made him, such as he is, and placed him under natural laws, such as they are, but for his concurrence in the very act by which he puts forth his hand to touch, and opens his mouth to taste; without which concurrence, present and real, he could do neither.

Again, in the department of practical morality,

there are many who hold that without God they can do nothing good; in a sense, too, more special than is implied in the acknowledgment, that without God they can do nothing at all. For here, some weakness or derangement of the natural faculty is admitted; and the feeling is, that in every instance in which it is to be exercised, there must be the presence and concurrence of God, not merely that it may be enabled to act at all, but that it may be helped to act rightly. A pious moralist may thus maintain that man, left to himself, cannot form, or reform, his own character aright; nay, that he cannot, without the help of God, think a good thought or speak a good word; and hence he will be ready to trace every good disposition and every good act to God, and to do so frankly and sincerely. But, in all this there may be great vagueness and obscurity; it may be rather an indefinite impression with him, than an intelligent article of belief; and were he questioned particularly, he might be unable to explain what he meant. But, generally, his notion would seem to be this: that God is, as it were, to second or back the efforts of man, by some supplementary influence or aid from on high, that man, straining himself to the uttermost in the exercise of his moral faculties, of reason, conscience, and will, is helped on and helped out by some divine communication of additional light or power; as when I am blinding myself with intense looking into the depths of a vast cave, I am relieved by a friend putting a torch into my hand, or applying his glass to my eye; or when I am toiling up a steep ascent, breathless and ready to give way, I find a strong arm linked in mine, that carries me swiftly and pleasantly up the hill; or when I am suffering my resolution to be overborne by the flattery or the taunts of false friends, I am recalled to myself by the timely warning of a faithful brother.

Now, is it anything more than this that some mean, who seem to admit that faith is the gift of God, and that no man can believe but by the special grace and operation of the Holy Spirit, while yet they sensitively shrink from any explicit recognition of faith as being one of the fruits of the new birth, or the new creation, or the new spiritual life—of which, with strange perverseness, they would make it the instrumental cause? What more than this can they possibly mean? For there is, and can be, but one other sense in which the acknowledgment of divine help, or of a divine interposition, in the act or exercise of any faculty, can be understood; and that is, that the faculty itself is renewed—that it becomes, in fact, a new faculty. And can anything short of this exhaust the meaning of the scriptural testimonies on this subject? "Faith is the gift of God." Does this mean nothing more than that God concurs with man, and is an auxiliary to him, in believing? How does the passage run? "By grace are ye saved, through faith; and that not of yourselves." How not of yourselves? because God influences and helps you to believe?—not at all; but "it is the gift of God." What *can* this mean, if it be not that God directly bestows the faculty or capacity of believing, and that too, as a new faculty—a new capacity. He does not merely co-operate with man in this exercise or act of faith; but he gives it. And why should we take alarm at the idea of man receiving new faculties, that he may know God, and believe him? Why should we hesitate to say that it is a new understanding that apprehends, and a new heart that embraces, "the things of God"—"the things which eye hath not

seen, nor ear heard, neither have entered into the heart of man—the things which God hath prepared for them that love him!" (1 Cor. ii. 14, and 9.) You say that in this new creation, there are no new powers imparted to man, beyond what he naturally possesses, and no essential change is wrought in his constitution. If this mean that he continues to have the same number of powers that he had before, and these of the same kind as before—that he is still a man, and not an angel—that he has understanding, conscience, will, affections, such as are proper to a man, and such as he had before—that he knows, in the same manner as he did before, not for the most part intuitively, but through reason and discourse; and believes, in the same manner as he did before, upon evidence presented to him; and loves, in the same manner that he did before, from the sight of what is excellent and the sense of what is good—if this be what is meant when the protest is anxiously made against the new creation being supposed to imply any essential change of man's constitution, or the imparting to him of any new faculties—it is true, but it is little to the purpose. He has an eye, he has a heart, as he had before; but it is a new eye and a new heart: an eye and a heart as strictly new, as if the natural organs had been taken out and replaced by others entirely different; or as if, being taken out and thoroughly renovated, they were again restored to the frame to which they belonged, but restored, so changed from what they were before, as to make a new world all round, and a new world within.

Now, it is out of this new creation that faith springs; it is by this work or process that it is wrought in the mind and heart of the sinner; it is the act of a renewed understanding, a renewed will, and a renewed heart. If it be not—if it be not the fruit of that new life which the soul receives in the new birth or new creation, but in any sense its cause or instrument—then it is idle to say that it is the gift of God, or that no man can believe but by the Holy Ghost; for, at the very utmost, this can really mean nothing more than that the Spirit must be concurring and aiding in the act of faith, as he might be held to concur and aid in any act, for which man has a certain measure of ability, that needs only to be supplemented and helped out. Is this the sense in which it is meant that the Spirit is the author of faith? If not—and they whom we have in our eye will probably feel that this is much too low a sense—then what intermediate sense is there between that, and the new creation or regeneration? Or in what other way can the Spirit be conceived of as originating faith, excepting in one or other of these two—either in the way of helping, or in the way of causing, man to believe; either in the way of mere auxiliary influence, or in the way of creating anew, and imparting new life? What is man's natural state, apart from the Spirit's work, in reference to his ability to believe? Is he partly, but not quite, able to believe? Has he some intellectual and moral power tending in that direction, not indeed sufficient to carry him on to the desired landing-place of faith, but such as, by some concurrent and assisting operation of the Spirit—falling short of a new creation, however, or the imparting of new life—may be stretched out so as to reach that end? Or is he wholly devoid of all that even tends in the line of faith? Is he altogether without strength? And must faith be in him, not merely an improvement on some natural act of his mind, but an act entirely and radically new? Is it

with him an old thing amended, or a new thing, to believe God? Need we say what the scriptural reply must be? If the Spirit is the source and author of faith at all, it must be in his character of the quickening, the regenerating, the creating Spirit. Otherwise if it be in any other character that he produces faith, or by any other process than what that character involves, there is no reason why all other grace and goodness may not be implanted in the soul, and matured there, by the mere co-operation of God with man, in the use of his natural ability, without anything that can be properly called a new birth or new creation for the imparting of new life at all; for if a man can believe before he is regenerated and made alive, he may equally well acquire any other good quality, or perform any other good work.

But we must close this argument, and, indeed, this whole series of arguments; and we may do so by noticing one or two difficulties that may be started on the other side.

1. Do we set aside Christ in this view which we take of the source and origin of faith? as if we maintained that the first germ, at least, of the new spiritual life was imparted by a process irrespective of Christ's work and word—so that a man might be said to have life without having Christ? (1 John v. 12.) There might be something in this, if the quickened soul had far to seek, or long to wait, for Christ—if, in my new birth, opening my new eyes to look, and my new and feeble arms to grasp, I had still to say—"Who shall ascend into heaven? (that is to bring Christ down from above); or who shall descend into the deep? (that is to bring up Christ again from the dead.)" But it is not so. "The word is nigh me, even in my mouth and in my heart" (Rom. x. 8); so nigh that the very first cry of my faltering tongue is to confess Christ, for he is in my mouth, and I find him there (*ibid.*, ver. 9; Ps. viii. 2); and the very first pulse of my new trembling bosom beats against my Saviour's breast, for he is in my heart, and there, too, I find him. In the very agony of my birth-struggle I have Christ—very near, in close contact, giving himself to me; and awakening from that long dream that has been my death, I awake, with Christ's voice ringing in my ear, Christ's blessed image filling my eye, and Christ's word in my inmost soul. What separation is there here, between the possession of spiritual life and the possession of Christ? I live not before having Christ, but in having Christ. My new life is through him, and with him, and in him. Yet it is the Spirit that quickeneth; and being quickened, I have Christ near, and life in him.

2. Do we disparage faith, as if we called in question the great doctrine of salvation through faith? Surely, if it be held that salvation is through faith, in such a sense as to imply that this faith is not itself a part of the salvation—of which redemption by the shedding of Christ's blood, and regeneration by the operation of the Holy Ghost, are the sole causes—the one of its purchase, and the other of its application—any such imagination we set altogether aside. But while faith is ever to be magnified, as opposed to all works of man, in the salvation of the sinner, it never can be the antagonist of the works of God, whether of God the Son, or of God the Holy Ghost. We thus degrade faith itself, bringing it down from its high position, as the link of union between God and man, into the class of those righteousnesses of ours, which are as filthy rags. Thus, in justification, make faith, instead of obedience, the ground of acceptance; and

what worthiness has it? or what stability? None whatever, more than those other works which it supersedes. But put the work of Christ in that position; and let faith take her proper place as a hand-maid, meekly waiting on Christ, and taking his work as her own; she becomes omnipotent—she can remove mountains. So, also, in regeneration, if you insist on faith being the cause or instrument of that change, or being in any way antecedent to that new life which the new birth gives, you establish as the measure of that great change, and that glorious life, something to which man's ability is competent, or, with divine help, can reach, before he is changed or made alive. For the effect must be proportioned to the instrumentality; and in this view, therefore, regeneration must be according to the measure of faith, not faith according to the measure of regeneration. But take it the other way. Then, in regeneration, or the imparting of the new life, you have an agency that creates anew, and an instrumentality that liveth and abideth for ever—the agency of the quickening Spirit and the instrumentality of the unchanging Word; and the fruit, or result, is faith, according to the living energy of the Holy Ghost and the enduring stedfastness of the divine testimony. What a principle of power and patience have we now in the faith that is thus produced, corresponding, as it must do, if real, to the might of its heavenly cause and the massive strength of its heavenly instrumentality! It is truly a divine principle; this faith is a divine act; implying the inward communication of a divine capacity, concurring with the instrumentality of a divine testimony. Thus, literally, with the Psalmist, may the believer say, "In thy light shall we see light." (Ps. xxxvi. 9.) For, through his divine power, working in me a divine faith, I see Christ with the eye with which the Father sees him; I hold him as the Father holds him, and love him as the Father loves him. He is mine, by a work of the Spirit in me, such as that by which, in his mediatorial character, he is the Father's; for I am born of the Spirit, as Christ was.

3. Do we cast any slight or discouragement on human efforts, or give any sanction to the relaxation of diligence, or the diminution of anxiety, on the part of the sinner seeking the salvation of his soul? Here, let us face, at once, this imputation, by comparing, as to their tendency in this respect, the two different ways in which the divine interposition, in the actings of his creatures, may be represented. For the sake of distinction we may characterize them, as the auxiliary, or the creative methods, respectively. According to the first, God is regarded as co-operating with man; according to the second, he is to be viewed as requiring man to co-operate with him.

This, as it seems to us, is an important distinction, on which, indeed, turns the practical question, whether man is to have the precedence or God in the work of individual salvation. The types, so to speak, of the two opposite theories, may be found in the instance of the impotent man beside the pool of Bethesda. (John v. 1-9.) Contrast his own complaint: "I have no man, when the water is troubled, to put me into the pool," with the Saviour's command to him: "Rise, take up thy bed, and walk." The Lord might have adopted the plan which the man himself suggested; he might have rewarded his long waiting and his many previous attempts, by helping him to the side of the pool; and supported and aided by so strong an

arm, the tottering invalid might have succeeded, at last, in curing himself, by the use of the mysteriously troubled waters. But God's ways are not as our ways. Jesus proceeds otherwise in his work of healing. He will not merely fall in, as an auxiliary, in the carrying out of man's plans and efforts; he will take the lead, as assuming the whole matter into his own hands; he issues his order, and the man, believing, is healed. Now, on both of these plans, there is co-operation; but on the first, the Lord is expected to co-operate with the man; on the second, he requires the man to co-operate with him. Need we ask which of these two arrangements is the most becoming and the most blessed?—becoming, as regards God—blessed, as regards man.

Now, throughout, in the first step, and in the whole subsequent progress, of the life of God in the soul of man, the position or attitude which man has to take is that of acquiescence; he is to fall in with what God proposes; he is to be a fellow-worker with God. His own idea constantly is, that God is to concur with him, and help him out, where there is any deficiency in his attainments, and help him on where there is any failure in his strength; and that, upon his doing his best, God is to make up what may be wanting, and have a tender consideration for what may be weak; and so the righteousness of Christ being virtually supplemental to his own sincere, yet imperfect obedience, and the assistance of the Spirit's seconding his own honest, though infirm resolution, he is to be somehow, on an adjustment of accounts, and with a due allowance for human frailty, justified and sanctified at last. Need we say that the whole of this motley and mongrel system must be overturned and reversed? It is the very opiate of a drowsy spirit, deadening all energy, and lulling asleep all care. How different from this is the plan of God! Take a believer in the middle of his course. What is he doing?—working out his own salvation with fear and trembling, because it is God that worketh in him both to will and to do of his good pleasure (Phil. ii. 12, 13)?—not trying to make himself holy, by the help of God—as another man might vaguely express it—but realizing God himself within, making him holy; and under this impression, following out what God is doing. It is the Christian paradox; to feel myself passive, in the hands of God, and yet on that very account the more intensely active—moved unresistingly by God, like the most inert instrument or machine, yet for that very reason all the more instinct with life and motion; my whole moral frame and mechanism possessed and occupied by God, and worked by God, yet through that very working, made to apprehend more than ever its own liberty and power. This is the true freedom of the will of man, namely, that it becomes the engine for working out the will of God. And does not the same order hold in the beginning of the divine life? Here, too, is it not through our being passive, that we reach and realize the only true activity? Is it said that, by telling men that faith is the act of a living soul, and that they cannot believe but by the impulse of a new life—a life such as the creating and regenerating spirit imparts—we encourage them to shut their eyes, and fold their hands, and sit down in listless and indolent expectancy, waiting for, they know not what? Miserably shallow theology! and, if possible, still more meagre metaphysics! Call a man to believe, and let him imagine that his believing is some step which, with a little supernatural help,

he may reach, as a preliminary to his new life with God; then, he may take his ease, and, to a large extent, use his discretion, as to the time and manner of obeying the call. But let him know that this faith is the effect or fruit of an exercise of divine power, such as raises the dead and gives birth to a new man; that his believing is seeing Christ with a new eye, which God must give, and grasping Christ with a new hand, which God must nerve, and cleaving to Christ with a new heart, which God must put within him; and let it be thundered in his ear, that for all this work of God, now is the accepted time and now is the day of salvation;—then, fairly startled and made to know what faith is, as the act of a living soul, and what is its source, even the present power of the quickening Spirit, will he not be moved to earnestness and energy in seeking the Lord while he may be found, and calling upon him while he is near? And is it not this urgent impression, alike of the heavenly nature, and the heavenly origin of faith, which prompts both the profession and the prayer—"Lord, I believe, help thou my unbelief?"

This great theme is yet very far indeed from being exhausted. In fact, we may say, with truth, it is little more than one single feature in the atonement that we have attempted to exhibit, in various points of view. That feature is its COMPLETENESS, as securing all blessings to those who embrace it. They are complete in Him. For this end we have endeavoured to bring out the full meaning of Christ's work, as a real and literal substitution of himself in the room and stead of his people; and also the full meaning of the Spirit's work, as that which gives them a supernatural sight of Christ, and a supernatural hold of Christ. Seeing Christ, with the new eye which the Spirit purges, grasping him with the new hand which the Spirit strengthens, believing all the divine testimony with that clear intelligence which belongs to the renewed mind, and that eager consent which the renewed heart hastens to give—I am Christ's and Christ is mine; I become a partaker of the divine nature; for as Christ is, so am I. The completeness of the atonement, as regards all that embrace it, we have sought also to harmonize with the universality of the gospel offer, as being the free offer of an interest in that atonement to every individual of the human race. For thus the matter stands. A crowd of criminals, guilty and depraved, are kept in prison waiting for the day of doom. What is my office, as a preacher of righteousness, among them? Is it to convey to them from my Master any universal proclamation of pardon, or any intimation whatever of anything purchased or procured by him for them all indiscriminately? Is it to carry a bundle of reprieves, endorsed with his sign-manual, which I am to scatter over the heads of the miscellaneous multitude, to be scrambled for at random, or picked up by whosoever care to stoop for them? That, certainly, is not my message; that is not my gospel. They are not thus to be dealt with collectively and *en masse*; nor are they to be fed with crumbs of comfort from the Lord's table. The Lord himself is at hand, and my business is to introduce him to you, that individually, and one by one, you may deal with him, and suffer him to deal with you. It is now, as it was in the days before the flood. The ark is a preparing; for though prepared, from all eternity, in the councils of the Godhead—and now also prepared in point of fact, in time—it is, to all intents and purposes, as if it were a preparing for us. Does it seem too

straitened?—too small? Doubt not, sinner, that there will be room enough in it for all that choose to enter; have no fear but that there is room enough for thee. For, to sum up all, in the words of an old writer, take, O sinner! whosoever thou art, this assurance, that "there is mercy enough in God, and merit enough in Christ, and power enough in the Spirit, and scope enough in the promises, and room enough in heaven," for thee, brother, and, blessed be God, also for me.

THE MAYNOOTH BILL.

THE Maynooth Bill—a bill for the endowment of a *Popish College*, in which the rising priesthood are sedulously trained in *Popish error*—is being carried triumphantly through the Legislature of our *Protestant* country. The first reading was carried by a majority of 109; the second, by a still greater majority of 147; and its various clauses have been approved of by majorities proportionably large. The third reading is fixed for the 19th instant, when, doubtless, it will be passed by a majority, perhaps not so large, but quite decisive; thence it will pass to the Peers, who will make shorter work of it than even the Commons; and then it will but await the signature of Majesty, to make it one of the statutes of the land. Thus nearly is Popery again engrafted on the British constitution—thus nearly is the "power" of Britain again "given to the Beast!"

And who are they who have carried through such a bill, or have supported it in its progress? They are men of various and apparently very incongruous classes. They are,—

First, The STATESMEN—falsely so called; yet, such as they are, all the statesmen of whom Protestant Britain can boast. There is Sir Robert Peel, once the leader and the hope of the forces of "Protestant Conservatism"—the man whose fear of Popery was such, that for years, he refused to grant Catholic emancipation, and only granted it in 1829, because the country compelled him—the man who, in 1835, expressed deep alarm and apprehension at the progress which Popery was making—and whose name has for years been toasted at political dinners, alongside of "our *Protestant* constitution." There, also, is Lord John Russell, the descendant of one whose name is illustrious in history, as having surrendered life in the cause of freedom, and the leader of a party, each member of which claims to be a friend of liberty, whether in action or in thought, and an enemy of all oppression. There is Mr Gladstone, who wrote a book, a few years ago, in which he denounced Maynooth, and charged upon its priests most of the evil under which Ireland labours. And there is also Mr Cobden, the "*corapharus*" of free trade—(what would Maynooth say to a free trade in *Bibles*?)—and Mr T. B. Macaulay, who, not long ago, in the *Edinburgh Review*, characterized Popery as a master-piece of craft. Among the supporters of the bill, in short, are to be found the leading politicians of our day, and of all parties—Tory, Whig, and Anti-corn-law.

And what are the pleas on which they support it? Sir Robert Peel and Mr Gladstone support it as "conducive to the pacification of Ireland"—a reason which cannot but sound strangely in the ears of those who know what Popery really is, and what all history proves and proclaims it to be. Pacify Ireland by endowing Popery!—as well attempt to extinguish a fire by heaping fuel on it! You may thereby, for a time, smother the flame; but that will only be to add intensity to it when it again breaks forth, as break forth it will. Maynooth was at first endowed by Pitt, with the same view—to make the *priests*, and through them the *people*, loyal and attached to the British Government. But let the negotiations which have for years embroiled that unhappy country, and

in which the priests have been the prime movers, tell how completely that object has failed in its accomplishment. And besides, it is clear, from several very unequivocal indications, that the bill will not effect even a *temporary* pacification. It is acting on the Repeal party, not as a sop to quiet, but as a concession to encourage. "We have got it," say they, "by agitation; and by agitation we will, doubtless, get more."—Lord John Russell and Mr Macaulay support it on the ground of justice; alleging that the Papists of Ireland have a right, from their numbers and influence, to public recognition and support. May the poor Papists be saved from their friends! A grosser injustice cannot be done to Ireland, than such a measure would perpetrate; for it goes to the upholding and perpetuation of a system which has been the ruin and the curse of Ireland. And Lord John Russell might also have some sense of the flagrant injustice which is inflicted by the measure on the mass of the people of this country, who protest against it as dishonour done to truth, and a gross misapplication of the public funds.—Mr Cobden supports the measure as one for "mere educational purposes;" a shift so miserable, that we would not have suspected the youngest and most simple of all his brother members as capable of making it. True, it is a measure for educational purposes; but does nothing depend on the kind of education? Is there no difference between teaching a man to *make* locks, and teaching him to *pick* them? Would Mr Cobden support a bill for teaching the farmers of Buckingham, or the weavers of Stockport, the blessings of protection and monopoly, merely because it was a bill for *educational* purpose?

Second, The PAPISTS, headed by Daniel O'Connell—the man who, a few years ago, declared himself a Voluntary and boasted of "*his* seven millions of Irishmen" as Voluntary likewise! A fine illustration this of the doctrines and policy taught at Maynooth!—a fine commentary on the decree of the Council of Lateran, that "these are not to be called oaths, but perjuries, which are contrary to ecclesiastical utility!" Daniel O'Connell, once a Voluntary—a bold outspoken, determined, bravadoing Voluntary—but ready to take State endowments notwithstanding, whenever these are for "the interests of the Church!" A strange coalition this too—Sir Robert Peel and Daniel O'Connell! Mr Gladstone talked, in the House of Commons, of the "motley" character of opposition to the bill. Had he thought twice, he might have said less on that score. That support is surely "motley" beyond precedent, which unites these two names, and many more which we might mention.

Third, The SOCINIANS.—"One good turn deserves another," and "there is honour even among thieves." Sir Robert Peel and Lord John Russell secured the Socinians a few months ago in possession of the plunder of numerous Trinitarian legacies, and the Socinians now assist *them* in plundering the Protestants of Britain, for the advantage of their "well beloved" brother Papists. Popery and Socinianism are old friends.

Fourth, SOME OF THE CLERGY OF THE VARIOUS ESTABLISHMENTS.—In the Church of Ireland there are many who support the bill. At this we do not wonder. That Church is an object of detestation in Ireland, and deservedly so; for a more unjustifiable institution perhaps does not exist. And as public opinion is growing in that direction, and might ere long lead to its overthrow, some of its more politic and less scrupulous members doubtless see, that if Maynooth be endowed, and ultimately the priesthood, the day of their Church's doom will be indefinitely postponed. The existence of the Irish Establishment is now pleaded as an excuse for the endowment of Maynooth—the endowment of Maynooth may afterwards be pleaded as an excuse for keeping up the Irish Establishment; and thus, excusing and supporting each other, they will stand together, till together they fall. So some appear to calculate; and perhaps "in their generation" they are "wiser" than their

brethren. It *would* be a tolerable stroke of policy to get O'Connell and his seven millions ranged under the banner of Establishments.—In the Church of England, also, there are some who support the bill; perhaps for the same reason and with the same view as their Irish brethren.—And there are not a few of the same stamp in our own Establishment of Scotland. There is Dr Robert Lee of this city, who lately proved that Erastus was not an Erastian! and who will, we suppose, ere long be proving, in this controversy, that the Pope is not a Papist!! And there is Dr Aitken of Minto, proposed some time ago as Professor of Church History in our Edinburgh University, and who, doubtless, would have proved, in his lectures, had he been appointed, and may yet prove, that Popery, having always been found by civil governments, a valuable auxiliary in the inculcation of loyal principles and the promotion of social order, may, with great advantage, be taken under the fostering care of the British Government! And these are followed by others—such as Mr Barclay at Currie—who hold, that as Sir Robert Peel did so much for them in *their* quarrel, it is but fair, and no more than grateful, they should do something for him in *his*—the more especially as the character of the quarrels is alike respectable. This latter consideration may also weigh not a little with such men as Dr Lee and Dr Aitken; although the conjecture we have heard raised, that these reverend gentlemen and their adherents are, in their present course, making a dead set at Government patronage, is, perhaps, rather uncharitable.

Lastly, There are some who call themselves VOLUNTARIES, and who hold that, as Protestant Churches are supported out of the public revenue, the Popish Church should get her share from it too. On the same principle, such men would, of course, vote public grants to the support of Socialist villages and Jewish synagogues.

Such are the supporters of the bill.

The VAST MAJORITY of the nation are its opponents; and if it be passed into a law, it will be so in the face of a *national remonstrance*. The whole Dissenters of the kingdom, except the few Papists, Socinians, and inconsistent Voluntaries referred to, have declared against it. The Evangelical Churchmen of England, headed by the Hon. Baptist Noel and Mr Bickersteth, have to a man declared against it; and also the High Churchmen, headed by Mr McNeile and Mr Stowell. Even the presbyteries of the Scottish Establishment are moving. *Eight thousand* petitions have been presented against the bill, with *upwards of a million* of signatures. The Conference held at London, to devise steps for opposing and defeating the measure, was attended by delegates from all parts of the country, and from all evangelical denominations. In many instances, also, the constituencies have earnestly addressed their representatives on the subject. In short, the whole Protestantism of the country has been roused and united, and a phalanx has been formed, numerous and strong, and determined enough, either to compel the Government to capitulate, or on a future day to retrieve the disaster. And this is the encouragement which we have under present circumstances. The introduction of the Maynooth bill has given a powerful impetus to the cause of Christian union; and that union, if rightly cherished and consolidated, may yet do great things—may form a Protestant party which will supplant the mere political parties which have so long ruled the destinies of Britain, and introduce a policy more worthy of her station as the most powerful, and her character as the MOST CHRISTIAN, of nations.

GREENOCK ELECTION.—Mr Dunlop's defeat here is, in reality, a triumph. To start on the day before the nomination, and be only in a minority of six at the poll—his opponent having had possession of the field for upwards of a fortnight previously—was tantamount to a victory. It is to be re-

gretted that a supporter of the Maynooth grant, however otherwise respectable, should have had a majority at all; and still further, that the services of such a man as Mr Dunlop are not, at this moment, available in Parliament. But another election will set all to rights.

PEEBLESHIRE ELECTION.—This is a disgraceful affair. Mr Mackenzie has gained place and emolument; but has, in so doing, lost any character which he may previously have possessed for consistency. To have voted, year after year, against the Maynooth grant, and now to come forward and support it under such suspicious circumstances, is conduct sufficient to damage for life a man possessed of far greater eminence and longer standing than Mr Mackenzie. The excuse he offers for his conduct is worse than ludicrous. He states, as the reason why he always previously opposed the grant, that it was much too small! Rather give *nothing* than give such a trifle as *nine thousand pounds* (nearly as much as is given to the whole universities of Scotland)! and in great distress of mind because it was not proposed to give *thirty thousand*!! And in the depth of his grief, not able even to stand up and explain why he voted with those who thought nothing should be given at all,

He never told his love,
But let concealment, like a worm i' the bud,
Feed on his damask cheek!

The Duke of Buccleuch, and the fictitious voters, have again returned him for Peeblesshire. The scene at the nomination—when only five or six hands were held up in his favour—sufficiently showed the feeling of the people.

Notes on New Books.

Michael Cassidy: or, The Village Gardener. A Tale for Small Beginners. London.

Michael Cassidy is the son of an Irish peasant, who, possessing a miserably mismanaged farm of fourteen acres, refuses, under a strong prejudice against "novelties" and "Scotch management," to do anything for its improvement, affirming that "new lights will never do for old eyes." And, accordingly, it remains, like most of the Irish holdings, a sad specimen of "prejudice, bad management, poverty, and waste." Michael, however, falls in with one Martin Moriarty, a young man, who had commenced, six years before, without a shilling in his pocket, as a daily labourer—had, by industry and prudence, succeeded in saving and laying by a little money from his wages—and was now a farmer for himself, keeping a dairy, possessed of three cows, two calves, apprentice boy and girl, pigs and poultry. Martin urged Michael to go and do likewise—assuring him that if he used the same means, he would, under Providence meet with the same success. Michael followed Martin's advice. He rented a few acres—got it all dug up and dressed; and, by his attention, and perseverance, and good management, soon made it the model farm of the district; and, after raising his father's family to a state of comfort and respectability far above what they had ever either enjoyed or dreamed of, concluded by marrying his landlord's daughter. By way of contrast, another character is introduced—one Larry Goss—who, more interested in politics than farming, is a member of secret societies, and a great advocate of "equal rights"—gets exasperated at the success and elevation of the Cassidys, the more especially as Michael refused to be a "Ribbonman" and closes his career in Ireland by the murder of a "Poor Jemmy Norton, the Scholar," an inmate of their dwelling, and teacher of the district school, whom Larry groundlessly suspected of being about to give up a list of the members of the secret society, which he had given him to copy. He absconds to America, and hides himself in the backwoods. The story is admirably told, and its moral is a good one. Ireland would be a happier country than it is, if it possessed more "Michael Cassidys."

The Nature and Import of the Sacrament of Baptism. By the Rev. JOHN THOMSON, Free Church, Montrose.

A second edition of a very excellent practical work, which parents and young people would do well to peruse and ponder.

A Token of Love to Little Children. By the WIDOW of a Madras Officer. London.

Letters to a Bible Class. By PETER MEARNs. Glasgow.

Little works for the young. The "Token of Love" is a series of affectionately written letters to children of different ages, on various religious subjects; and though the earlier letters may not be quite level to the capacities of very young children, yet the whole is well done, and might be used by parents with great advantage. The "Letters to a Bible Class" are simple and perspicuous.

The Heroine of a Week.

London.

We question whether most benefit will accrue to most female minds from the study of the sayings and doings of the heroines of antiquity. The best examples, and the strongest inducements to the cultivation of the personal and social virtues, are to be found in the book of farthest removed antiquity, the Bible. At the sametime, we are aware that there are those who, from reading and taste, are accustomed to entertain and express admiration of the words and deeds of ancient heroines—that Arria, and Philippa, and Hortensia, and Panthen, have their admirers. To all such, as showing how the principle which formed and moved their heroism may be exemplified in the ordinary and most common events of life, we recommend this volume. The concluding chapter is admirable.

Fanny the Flower Girl; or, Honesty Rewarded.

The Blind Girl of the Moor.

London.

Two beautiful little stories for children.

Treatise on the Offices of Christ. By the late GEORGE STEVENSON, D.D., Ayre, author of a Dissertation on the Atonement, &c. Second Edition. Edinburgh.

We hail the second edition of this admirable treatise as peculiarly seasonable at the present time. The first edition, as we are informed by the editor, was exhausted several years ago, and the author contemplated preparing a new edition for the press, when, in the providence of God, he was called to "rest from his labours." We join in the regret which must be felt by all the friends of evangelical truth, that the worthy author was not spared to apply his clear head and accurate logical judgment to the examination of the crude theories on the atonement, in the phases which these have assumed of late; and quietly to reposit to their legitimate places in the system of theology, those truths which have been jostled out or jumbled together by modern innovators. Still, however, in the treatise before us, we have the principles laid down which are sufficient to guide us to sound conclusions in this controversy. It is a curious fact, illustrative of the gradual and imperceptible manner in which error creeps upon the Church, that a writer in a highly respectable periodical, when reviewing the first edition of Dr Stevenson's work, expressed it as his opinion, that Dr Dwight and our author, though differing in words, were in sentiment entirely agreed! It is now generally acknowledged that the principles broached by Dr Dwight on the nature of the atonement, and particularly his views on the divine benevolence, and what he called public justice, which Dr Stevenson has so clearly refuted in this treatise, lie at the foundation, and form the germ, of all the loose speculation which has recently been vented on the extent of the atonement. Few can peruse the present treatise with care, especially in connection with the author's former work on the atonement, without being qualified to form a correct judgment on all the points in this dispute. Such an exercise will have on the mind an effect resembling that produced by the pure bracing air of the country on the bodily frame; it will invigorate its powers, rectify its disorders, and prepare it for withstanding the deleterious and debilitating influences of modern error. Our young men, especially, who are preparing themselves for the ministry, if they would come to the contest awaiting them arrayed in the panoply of truth, instead of entering the lists with any chance weapons which they may have picked up in the course of a miscellaneous and ill-digested reading, would do well to make themselves acquainted with Dr Stevenson on the "Offices of Christ." They will find it, in fact, a good system of divinity. The present edition is very much improved in appearance; and we trust that the work will be received with as much favour here, as it has been in America, where, says the editor, "it has been

hailed by all sound Calvinists as embodying a masterly refutation of a theory respecting the atonement, all the more dangerous, owing to its subtle and insidious character."

The Typology of Scripture; or, the Doctrine of Types investigated in its Principles, and applied to the explanation of the earlier Revelations of God, considered as Preparatory Exhibitions of the Leading Truths of the Gospel. With an Appendix on the Restoration of the Jews. By the Rev. PATRICK FAIRBAIRN, Salton. Edinburgh.

We regard this volume as greatly too important to be dismissed with a mere critical notice. But as it is impossible to enter, at present, upon such an examination of it as the merit of the work, and the importance of the subject alike demand, we must reserve it till a future opportunity. This only we can at present say: that the work is one that deserves to take, and will take, its place among those that form our standard theological literature. Its object evidently is, to raise that branch of theology which relates to Types into a higher and more stable position than it has hitherto occupied; and to draw from it proofs and explanations of the close connection which subsists between the Mosaic and the Christian dispensations. This, our readers will at once perceive, is a very important subject; and we can assure them, that while they will find, in Mr Fairbairn's work, ample proof of the learning, ability, and industry with which he has prosecuted his task, they will also obtain from it much sound and valuable instruction. We do not pledge ourselves to several of the views which he has taken; but we cannot, in a short notice, attempt to state our objections, while we have no difficulty in expressing our high opinion of the work in general, and our trust that it will obtain extensive circulation.

Poems. By WILLIAM ANDERSON. Now first collected. Edinburgh.

To all who love the gentle and the tender in poetry, rather than the impetuous and the exciting, we cordially recommend this little volume. The first part of the volume, "The Landscape Lyrics" is, in our opinion, by far the best. The versification is easy and melodious, and the whole series of these Lyrics prove Mr Anderson to possess the true poetic heart and eye, loving boon Nature, and delighting to gaze on her loveliness. Whatever may be the success of these Poems, it will not be greater than we wish it to be; and we hope the public will not, in this instance, as in too many others, prove how justly it is accused of having little relish for poetry.

BOOKS RECEIVED.

The North British, the British Quarterly, and the Calcutta Review, have been received. As we cannot, at present, give to them that amount of space and attention which their high value demands, we reserve them for a future opportunity.

Lectures and Discourses. By R. BALMER, LL.D.

Memoir of the Rev. J. Watson. By the Rev. W. LINDSAY ALEXANDER.

THE LATE DR ABERCROMBIE.—The following eloquent tribute to the memory of the late Dr Abercrombie, is from the pen of Dr Duff of Calcutta. It may be mentioned, that when Dr Duff returned to this country in 1835, with his health seriously impaired, he placed himself under Dr Abercrombie's care, and that to his skill, and unremitting attention, we may be said to owe, under God, the recovery of that eminent man, and his restoration to the missionary field:—

"I have scarcely yet sufficiently recovered from the shock which I received by the intelligence of the death of that truly good and great man, Dr Abercrombie; it was so sudden—so utterly unexpected. If he had been altogether personally unknown, there was enough about his character to endear him—even as he was endeared to many of God's people in this land,

who never had the happiness of seeing his face in the flesh, and who now mourn over his departure as over that of a familiar and beloved friend—but to one who, like myself, had experienced at his hands personal kindnesses and attentions of every sort that can never be publicly divulged, the tidings came with a peculiarly stunning force. His delight, his pleasure, his very element, consisted in doing good, in multiplying acts of kindness towards his fellow-creatures, in ways so private and unostentatious, that of him it might truly be said, that his 'left hand knew not what his right hand did.' And what in him appeared with all the grace of a virtue and all the naturalness of an instinct, was, the rare felicity with which, in the act of bestowing kindness, he succeeded in mitigating or removing the painfulness of the sense of obligation to such a degree as to leave the recipient under the impression that the favour had been conferred, not on him who received, but on him who bestowed it.

"As a single instance of his liberal and enlarged philanthropy, I may refer to the Calcutta reprint in one volume of his two works on the 'Intellectual Powers' and 'Moral Feelings.' The Hindu mind is naturally much inclined to this kind of study; but, alas! they are the most noxious or insidious works, such as 'Hume's Essays,' &c., that are ordinarily resorted to by the educated *alumnae* of our Government and other non-missionary institutions. We felt very anxious, therefore, to make an effort to introduce a cheap edition of works so sound and practical as those of Dr Abercrombie; since the price of the English edition, amounting here to 18s., stood as a bar in the way of their sale among the natives. The new Copyright Act, however, lay as an insuperable barrier in the way. Accordingly, I wrote to the author himself. With a readiness the most prompt and joyous, he entered into the scheme. But it so happened, that his publisher had obtained exclusive possession of the copyright for a certain number of years. With him, therefore, the author opened a correspondence, which eventually secured for us the great privilege of publishing here a cheap edition of both works for the use of native institutions—which, instead of 18s., only costs the purchasers 4s. In this way, through his energy and liberality, an inestimable boon has been conferred on the rising generation of native youth.

"Amid the crowd of tender recollections and hallowed associations which came rushing into my mind like a flood, on receiving the intelligence of his death, there was one coincidence of so singular a kind as greatly to heighten the general impression. It was this:—It so happened that on Sabbath the 17th November—the very Sabbath when, of course, unknown to me, this esteemed friend was actually lying a corpse in his own house in Edinburgh—I was called on to preach a public sermon in behalf of a fever hospital for the thousands of destitute natives. In that discourse (since published, by special request), after referring to the Saviour's example, I was led into a train of thought, in which significant allusion was thus made to our then departed friend:—'What the Saviour did miraculously and instantaneously, may now, with his blessing, be gradually accomplished by mediate processes of an ordinary kind. And it were well if all Christian physicians kept more habitually in remembrance the great but too much neglected truth, that while the application of the means is theirs, the entire fruit and success of their endeavours must belong to the Author of life. In our own native land, there is, at the very head of the medical profession, at least one saintly man—a father in our Israel, and a prince in the realms of cultured intellect and high philosophy—of whom it is veritably related, that he never proceeds to visit a patient without first committing the case in prayer to a gracious, and merciful, and covenant-keeping God. And sure we are, that were his noble and Christ-like example more extensively imitated, the blissful issue would soon become visible, in the augmented number of happy sick-beds; ay, and it may be, in the greater frequency of effective recoveries; for it is recorded by the pen of inspiration, and engraven as with a rod of iron on the rock for ever, 'that the effectual fervent prayer of a righteous man availeth much' in the courts and palace of the great King.' Ah! little was it thought, when these words were uttered, that at the very moment, the earthly tenement of the 'saintly man' was stretched out, pale and motionless, in the grasp of Death, while his happy spirit had joined the throng that chant their hallelujahs before the throne! But the very thought that such was really the case, suddenly blending with other remembrances, served to impart an undefined and inexpressible solemnity to the general impression."

Ecclesiastical Intelligence.

FREE CHURCH.

SCHOOL BUILDING FUND.—Fourteen thousand pounds have been collected, during the first of the four years of subscription, for the Macdonald Fund. This promises well, and sufficiently falsifies the predictions of some not very friendly, that more would be found, at the beginning, in the subscription paper, than at the end in the treasurer's coffers. When will men learn to estimate aright the power and the permanency of Christian principle?

CALCUTTA FREE CHURCH INSTITUTION LIBRARY AND APPARATUS.—Upwards of one thousand guineas have been subscribed towards the purchase of a new library and apparatus for the Institution at Calcutta, of which, it may be remembered, Dr Duff was so unscrupulously deprived by the Committee of the Establishment.

The Rev. W. Arnot of Glasgow, sailed last week from Liverpool for Montreal, where he is to relieve Mr Bonar of Larbert.

The late WILLIAM JOHNSTON, Esq., Kirkcudbright, has bequeathed £5000 for a Free School, to be under the charge of the Free Presbytery of Kirkcudbright, and the teachers (one male and one female) to be members of the Free Church.

GLASGOW NORMAL SEMINARY.—The Established Church is evidently determined to have, if possible, the education of the country entirely under its control. Its heartless expulsion of all the Free Church teachers from the parish schools, and also its seizure of the Normal Seminaries, is sufficient proof of this. The Glasgow Normal Seminary was seized last week—Government having come to some arrangement with Dr Muir and the Education Committee, by which it was handed over to the latter. But all that they have got is the buildings. The whole of the masters and mistresses—the students, to the number of 53, being the whole but one—the children, to the number of 700, being all but six or seven—deserted the building, and proceeded to a place of temporary accommodation, where they now assemble in connection with the Free Church. Suitable and extensive buildings are in progress for their more permanent accommodation. This but adds another and most striking defeat to the many with which the Establishment has already met in the prosecution of its intolerant and grasping policy. The people of Scotland will never intrust the education of their children to a Church which they repudiate and abjure.

UNITED SECESSION CHURCH.

The Secession Synod met on the 7th instant, when Mr Fleming of West Calder was elected moderator. The differences which have, of late, been so keenly agitated regarding the Atonement, were first taken up, and after a lengthened discussion, the two following motions were put to the vote:—

First, by Dr HUGH—

“The Synod having heard and considered the memorials—Find, that as none of the synodical decisions referred to implied, or were intended to imply, any alteration of our subordinate Standards, which we retain, profess, and believe as heretofore: That as the Synod, by their unwavering adherence to these Standards, their condemnation of errors in opposition to them, and their having recently excluded from the fellowship and ministry of the Church those who have deviated from its doctrines, have done what seemed desirable, under the blessing of the Head of the Church, for guarding our fellowship against Pelagian or Arminian errors, or doctrines having such tendency: and having, in October 1843, declared the truth of God respecting the relation of the Redeemer, and his sacrifice to those given him by the Father, as infallibly securing their salvation on the one hand, and on the other, in relation to the world indiscriminately, being presented in the gospel as sufficient for all, suited to all, and

free to all, irrespective of all distinctions betwixt elect and non-elect: That for these reasons the Synod do not deem it expedient to enter further into these doctrinal discussions, and earnestly recommend to the memorialists, and to all under the charge of the Synod, to abstain from this unprofitable strife, and enjoin on all ministers and probationers to beware of the use of doubtful, objectionable, and misleading phraseology, in the great work of ministering the gospel of the peace of God for the saving instruction of men; to speak as they ought to speak, using sound speech, which can condemn; speaking also the truth in love, commending themselves to every man's conscience in the sight of God.”

Second, by Dr HAY—

“Seeing that some recent decisions of the Synod on the subject of doctrine have been differently interpreted, and, instead of promoting truth and peace, have given rise to much dissatisfaction and discussion, as is painfully apparent from the unprecedented number of forty-seven memorials, chiefly from sessions and presbyteries, bemoaning the differences which exist in this Church on the nature and extent of the atonement of Christ, and on the ground of the gospel call, and in exploring the review of said decisions, and the rejection of whatever sentiments are unauthorized by our subordinate Standards—the Synod deem it necessary

“First, To affirm that no decisions of Synod which have not been formally considered, and approved by a majority of presbyteries, can alter any article in our professed creed.

“Secondly, To declare that what is called ‘the general aspect,’ ‘relation,’ or ‘reference’ of the death of Christ, does not imply a universal atonement, it being the doctrine of this, as of all other purely Calvinistic Churches, that in the purpose of the Father, and in his own intention, Christ offered himself to satisfy divine justice, in the room of the elect alone; and that the free and unlimited offer of salvation through Christ made to sinners of mankind in the preaching of the gospel is not founded on any objective destination of the Saviour's sacrifice for all men universally, but on ‘the all-sufficient virtue of it for the salvation of guilty men, without exception, on God's gift of his Son, that whosoever believe in him might not perish, but have everlasting life, and on his command to all to whom it comes to believe in the name of his Son whom he hath sent.’

“Thirdly, To explain with reference to the deed of October 1843, of which most of the memorials on the table express complaint, that it is not to be understood as having sanctioned the doctrine of any of the speeches or statements made in the conference which issued in that deed.

“Fourthly, That the Synod do now enjoin upon all ministers and probationers to beware of the use of all objectionable and misleading phraseology in their ministrations, — ‘Christ died for all men’—‘made atonement for all by his obedience unto death’—‘was the substitute of all in that work’—as if the doctrine necessarily conveyed by such language were the basis of the gospel call, so that sinners cannot be called to receive Christ, nor be held guilty if they reject him, unless they can also be assured that Christ died for them—that is, cannot be called to yield the obedience of faith to God's revealed will, unless they are first apprised of his unrevealed purpose.”

The former was carried by a majority of 243 to 118.

THE ESTABLISHMENT.

DR CUMMING AND THE APOSTLE PETER. “If Peter were to appear on earth, and there were to gather round him the Franciscans, the Dominicans, the Black, the White, the Bluefriars, and Jesuits, and they were to claim to be his followers, he would say to them: ‘Gentlemen (!) I know you not. The Bishop of Chester I know the Bishop of Cashel I know—and Dr CUMMING (!) I know; but I do not know you.’”—*Extract from Speech of Dr Cumming, at the Annual Meeting of the British and Foreign Bible Society, held in Exeter Hall on the 7th instant.*

SCOTTISH EPISCOPAL CHURCH.

EPISCOPAL SYNOD OF ROSS, MORAY, AND ARGYLL.—This body met at Forres on Wednesday last. The ministers in attendance were numerous, and were presided over by Bishop Low. The only business of importance was the case of the Rev. Mr Hull of Huntly. The reverend court, after hearing the statement of the case by Bishop Low, and the whole correspondence which had passed between Mr Hull and the bishop,

agreed to a declaration, declaring Mr Hull no longer a clergyman of the Episcopal Church of Scotland; and also warning all the members of that Church to avoid ecclesiastical communion with him, lest they expose themselves to the threatening denounced against those who cause divisions in the Church. It was also unanimously agreed, that the Thirty-Nine Articles of the Church of England shall be held, in their natural and obvious sense, as the creed of the Scottish Episcopal Church. —*Aberdeen Journal*.

Missions.

THE FOLLOWING APPEAL HAS BEEN ADDRESSED BY THE JAMAICA MISSIONARY BOARD FOR THE WEST INDIES AND AFRICA, TO THE PRESBYTERIAN CHURCHES AND MINISTERS OF GREAT BRITAIN AND IRELAND.—The Ministers and Churches composing the Jamaica Missionary Presbytery, have long had it in contemplation to use means for sending the gospel of salvation to those benighted regions of Western Africa proximate to the Gulf of Guinea, whence the principal part of their congregations were originally carried captive. In the years 1839 and 1840, the subject was under serious consideration. At its annual meeting in 1841, definite resolutions were formed concerning this important subject, in which the presbytery pledged itself to enter on this great duty as soon as the providence of God might permit them. It was proposed to employ the agency of persons of African descent, Christianized and educated in our Churches, under the superintendence of some of the ministers already accustomed to missionary work, and inured to a tropical climate by a considerable period of residence and labour in the West Indies. For this purpose, every member of presbytery offered himself willingly to the Lord, whosoever of them it might please the Lord to call to this work, and whosoever his place in this country might be supplied by another missionary from Scotland. Not without a deep sense of the hazardous nature of the proposed undertaking was that self-dedication made. But the brethren considered that it would be more proper, in every respect, to devote themselves to that the most difficult and dangerous of all the fields of Christian mission, hitherto attempted, than to have new missionaries from Britain, unseasoned and comparatively inexperienced, sent thither at great risk, while they could, with equal advantage and more safety, occupy in this island the places of those who might go hence to Africa. Soon after these resolutions in 1841 were adopted, the dispensations of an all-wise Providence checked the proposed measures for a time, by removing two of our fellow-labourers by death, and by calling two others from their stations in this island for a season by the ill health of their families. Before the return of the latter, another of the ministers was suddenly taken away in the midst of health and usefulness, and several of the catechists and teachers were likewise, by various circumstances, under the necessity of retiring from the field of labour. Such a period of trying events our mission had not experienced from its commencement. It was as if the Lord would prove us and try us, whether our resolutions on behalf of Africa were the result merely of a flash of zeal, or proceeded from a conviction of imperative duty. Though the carrying of our design into effect was thus delayed, it was not abandoned. Yearly our pledge was renewed, and such steps of a preparatory nature as could be taken were adopted, for advancing the object in view. Correspondence has been carried on with ministers and Churches at home on the subject, with gentlemen trading to the African coast, and with some of the principal chiefs with whom the latter were acquainted. The result thereof has been of a very encouraging nature. EYAMBO, King of Old Calabar, and seven of his chiefs have replied, inviting us to commence our labours in their dominions, and offering us land and other aids for our settlement among them. Many friends in Great Britain and Ireland encourage and urge us to carry out our project without delay; our own congregations, to their power, yea, and some of them beyond their power, have made liberal collections for it; offers of personal service from many of our people have been received; in a word, the Lord seems now to be opening the way in so very marked a manner, that we must either advance, or be guilty of a dereliction of known duty. Being as yet unacquainted, or but partially acquainted, with many things on which the future conduct of the mission must depend, it is proposed to send out at first only a few to commence operations,

gain information, and prepare the way for others to follow, who, in the meantime, will be under a course of general preparation for their future labours as soon as the way is opened for their proceeding to the place of their destination. To provide and prepare the necessary agency of natives of this country, of the African race, we have, in addition to the regular and well-conducted day-schools at all our stations, an academy of a superior description, lately established, and in full operation, at Montego Bay, a large town, where is one of the Free Church congregations, and which is conveniently situated for the greater number of our congregations. Thirty young men and boys are under instruction there, a large proportion of whom are connected with our Churches, and will become useful agents in the missionary field, either in this country or in Africa. Had we funds to aid them in prosecuting their studies, an additional number of most promising youths from our several congregations, willing to devote themselves to the work of God in the mission field, could be immediately placed under the same advantageous course of tuition and training. It would be presumptuous for so young a Church as ours, in this country, to undertake so great a work on our own very limited resources, and while yet dependent on the Churches at home in a great degree for the support of our mission here. But we confidently expect that this appeal will not be in vain, but that we shall receive aid from the friends of Africa in every part of Britain. We expect, particularly, that the Presbyterian Churches of Scotland, England, and Ireland, which have sustained our mission, and are still sustaining it, among the Negro race in the West Indies, will not refuse to extend it to the same race in their native country, now that they have a fair and promising opportunity of doing so; but, on the contrary, that they will take it up and carry it forward as a great duty which they owe to that long injured people, to mankind at large, and especially to the Lord Jesus Christ. Above all, we depend on God who has, we believe, called us to this work, and will direct and prosper us in performing it. Believing that this new undertaking will be supported by all evangelical Presbyterian Churches of the three kingdoms, we wish it to be under the management of a Board, formed of delegates or sub-committees from the different missionary bodies among them, as the Scottish Missionary Society, the United Secession, the Free Church, and any others that will take part in it, so that it may be equally connected with them all, and may form a bond of union among them. However divided they may be in their respective operations at home, there should be no division among them in their labours abroad, where their missionaries are all as one. In order to make such arrangements in Britain, and to obtain such aid as this great enterprise requires, we deem it advisable to send thither our brother, the Rev. Hope M. Waddell, who has had fifteen years' experience of missionary service in this land. After spending a few months there, promoting the measure, he will proceed to the coast of Africa, and make a beginning of the glorious work in contemplation. Thither we will be prepared to send immediately to his aid, perhaps so soon as to meet him on his arrival there, an experienced catechist and several qualified native teachers from this country, and such other assistants as we may afterwards learn from him will be required. We have requested the Rev. Dr Robson of Glasgow to act as our corresponding secretary, *pro tempore*, and to him communications on this subject may be addressed, in Scotland, or to the Rev. George Blyth, secretary in Jamaica.

Statistics.

MARRIAGES IN ENGLAND.—It appears, from very elaborate tables prepared by the Registrar-General, of births, deaths, and marriages, and lately laid before Parliament, that the total number of marriages in 1842, in England and Wales, was 118,825; of these 17,689 were in the metropolis alone. Of this number 26,198 were persons who had been married before—the proportion being 15,619 widowers, and 10,579 widows. Thus the proportion per cent. of those who were re-married was 11.02 for the whole of England, and 12.34 for the metropolis. The proportion of annual marriages to persons of all ages was 1 in 130 in all England, 1 in 102 in London; the annual marriages were, to the persons aged from 20 to 40, nearly as 1 to 40 in England, 1 to 37 in the metropolis; or, more exactly, 2.515 per cent., and 2.675 (as regards London). There was, altogether, 1 marriage to every 136 males and females living in 1842; but only one person mar-

ried for the first time to 76·3 persons living, which may be considered equivalent to 1 first marriage to 153 persons living; 11 per cent. of the persons married had been married before, and had been enumerated in the returns of previous years. In 1839 the number married out of 100,000 males was 1,625; and of 100,000 females, 1,553; in 1840, 1,597 males, and 1,526 females; in 1841, 1,574 males, and 1,504 females; and in 1842 1,506 males, and 1,439 females. Thus, it will be perceived, there has been a yearly decrease during that period. The annual average has been, however, 1 in 64 males out of 100,000, and 66 females.

The Papacy.

PROGRESS OF POTERY.—Last month a young lady was invested with the holy habit and religious veil of a Sister of Mercy, at the Convent of Mersey, Birkenhead. The ceremony took place in the Church of the Most Holy Trinity, which adjoins the Convent. The sacred edifice was crowded with spectators of the higher classes of society, who appeared to take the deepest interest in the *imposing proceedings*. Miss Zimmer, the postulant, having communicated in the morning, first appeared in her secular dress at the ceremony. At the appointed hour (noon) all the religious assembled, put on their church cloaks, and lighted their candles. The following divines officiated:—The Right Rev. Dr Griffiths, Revs. G. Foley, North, Butler, Collingridge, Bowman, Cotter, Horrabrin, Ringrove, Bamber, and O'Neale. The postulant took her place between the superioress of the Convent and an assistant, and, on her knees, asked the blessing of the former and her own religious name. *At a given signal* the choir sang the hymn “Gloriosa Virginum.” The hymn finished, the celebrant bishop repeated, “Ora pro eâ, sancta Dei Genetrix.” He then *blessed a wax candle*, and placed it on the altar; and having put incense into the thuribles and blessed it, he sprinkled the candle with holy water, incensed it, and presented it lighted to the postulant, saying, “Accipe, filia charissima, lumen corporale, in signum luminis interioris, ad repellendas omnes tenebras ignorantie, vel erroris.” The bishop next preached a sermon suitable to the occasion, from these words: “Behold, we have left all things, and have followed thee.” The sermon ended, the superioress and her assistant conducted the postulant to the grate of the altar, when, kneeling, she was interrogated as follows: Celebrant—“My child, what do you demand?” Postulant—“The mercy of God and the holy habit of religion.” Celebrant—“Is it of your own free will that you demand the *holy* habit of religion?” Postulant—“Yes, my lord.” After some further questions and answers, and prayers, the parties arose, made a genuflection, and retired, when the postulant put off her secular dress; and the religious habits having been blessed by the bishop, she was clad in them, as well as in the blessed veil. She then became a novice, and at the conclusion of the initiatory rites, the bishop sprinkled her with holy water; the assistant, directing her to rise, made with her a genuflection to the holy sacrament, and conducted her to the superioress, to whom she knelt. The latter raising her, embraced her. The novice then embraced the other religious, to whom she bowed before and after the embrace. The choir then sang the psalm, “Ecce quam bonum, et quam jucundum habitare fratres in unum.” The psalm ended, the *religious* retired in the same order in which they entered.—*Morning Paper*.

Miscellaneous.

The House of Lords have reversed the decision of the Court of Session on the question, whether Mr Young or the Widows' Fund was entitled to the stipend of the parish of Auchterarder, during its protracted vacancy? The Court of Session had decided that it belonged legally to Mr Young. Lord Brougham, in giving his decision, unadverted very severely on the ground taken by the Lord Justice-Clerk, remarking, that in a pleading of twenty pages, he had “*extended over the case, without once touching it,*” and that he “*could not see what bearing the Lord Justice-Clerk's statement had on the case at all.*”

Lord Campbell followed up by saying, even more severely, that “*for the credit of the administration of justice in his native country, he regretted that such a case had ever come before them.*”

COPYRIGHT OF SERMONS.—A practice has recently arisen, of taking down, in short-hand, sermons of first-rate preachers, and printing and publishing them for the pecuniary benefit of the preachers, by whom the short-hand matter is procured. We

ask, whether such an act as we have mentioned, amounts to piracy? The two main principles upon which copyright depends are these:—*First*, That it is originally a species of property; *secondly*, That it does not pass into other hands by the act of publication. There can be no doubt that a sermon, like a poem, a treatise, a history, or any other manuscript, is the fruit of a man's own labour; that up to the time of delivery, it is his own property; and that until that time it is subject to his exclusive disposal. Thus there can be no doubt that the first of the two principles of copyright is applicable to a sermon. The difficulty of the question, such as it is, will be found to arise upon the second of these principles. The delivery of a sermon from a pulpit amounts to a publication. The hearer listens for his own instruction, pleasure, and improvement. For the same objects he may reduce the whole to writing; but it does not therefore follow, that he may print and publish it for his pecuniary benefit. We see nothing in the relation of the preacher to his congregation which can sanction such a step. His duty is to teach and to instruct, to point out religious duty, to persuade his congregation to be zealous in discharge of it; but not to make them a present of an essay which they may publish with a profit.—*Law Magazine*.

SLAVES OF CHANCERY.—During the last term the Lord Chancellor, on occasion of some papers being laid before him, took the opportunity of animadverting upon the way in which office copies of legal documents in Chancery were sometimes executed, in fact, as his lordship observed, “disgracefully written.” The papers in question were copies of deposition in the Examiner's Office, for which 8d. per folio had been paid, of which sum the copyist received for his labour 0·3d. The charge for copies of documents in the Master's Office is 4d. per folio of ninety words—of this sum the copyist receives one half-penny per folio, sometimes less; in fact, to such an extent has this grasping, griping system been carried, that in one at least of these offices the pay has been cut down to one farthing per folio of ninety words. A steady writer will get over ten folios in an hour:—what is the result of the day's labour of ten hours at a farthing per folio?—2s. 1d. A great part of the copies of documents in the Master's Office are, and ever were, prepared at night; and many an unfortunate being, with a view of putting a larger loaf before his impoverished and half-famished family, secures as the reward of his midnight toil, at one-farthing per folio, perhaps 1s. 6d., and an early passage to the grave; whilst the sleeked and well-paid Chancery-office clerk proceeds in his career of wealth, extracted from the pockets of Chancery litigants through the toilsome pen of the miserable office-copy slave.

Ordinations and Inductions.

Edinburgh, St Stephen's.—Rev. James Buchanan, D.D.

April 17.

Forghn.—Rev. Alexander Balfour, March 20.

Inverwick.—Rev. John Freeland, April 10.

Roberton.—Rev. Mr Dow, April 24.

New Churches Opened.

Clarkmannan.—By the Rev. Mr Beith.

Edinburgh, St John's. By the Rev. Thomas Guthrie.

April 18.

Roskeen.—By the Rev. Mr —

Obituary.

At Edinburgh, on 24th April, Agnes, youngest daughter of the Rev. R. S. Candlish, D.D.

At Drumfark House, on 24th April, the Rev. David Welsh, D.D., Professor of Church History in the New College, Edinburgh.

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THE

FREE CHURCH MAGAZINE.

THE RECENT GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

ANOTHER General Assembly of the Free Church of Scotland has met, in the name, and by the authority, of its divine Head and King, and brought its deliberations to a close. It met in peculiar circumstances, and had to deliberate upon and determine questions of the deepest importance, in which not only its own character and welfare, but the cause of Christianity itself, were vitally concerned. Many hearts were filled with intense anxiety lest any false step should be taken; and many fervent prayers, as we have reason to know, were offered up to God for the special guidance of the Holy Spirit to regulate all its proceedings. And shall we not, with humble and adoring gratitude, acknowledge that, by the good hand of our God upon us, we have been led safely through all our besetting perils, and enabled both to maintain our testimony and to go forward in the path of duty? Let us specify a few of the leading topics which engaged the attention of the Assembly, and then refer to its pervading spirit.

No one can fail to remember, that much of the attention of the Assembly of 1844 was directed to the state of religion throughout the country, and that the most searching inquiries were instituted regarding that subject, with the view of directing the attention of the Church to the best methods of promoting the progress of vital godliness in the kingdom. These inquiries were necessarily of a very delicate nature, and it was quite possible that, had they been either conducted or met in a jealous spirit, they might have led to jarings of feeling, if not to more serious consequences. There was reason, therefore, to be anxious respecting the result of these inquiries; and it was rumoured that some measure of disagreement might be expected. Yet that disagreement was so slight, that it vanished upon investigation; and not only the utmost harmony prevailed, but the very result which was, in all respects, the most desirable, appeared, namely, a sincere and earnest desire to proceed to the practical application of the information obtained by means of

these inquiries. To this the attention of the Assembly was directed, both by the exceedingly encouraging statements of the progress of reviving religion in certain districts of the country, and by the speech of Dr Candlish—a speech unsurpassed by anything to which we ever listened, in true eloquence and lofty spirituality. There mingled, also, throughout the whole of the discussions on this great topic a deep and chastened sadness, well accordant with the subject, when the Assembly recalled to mind the severe illness of that highly esteemed and beloved brother by whom the Assembly of the preceding year had been addressed in such a solemn and heart-searching manner. The earnest spirit in which the Assembly entered into the important subject of Sabbath observance accorded well with its deliberations respecting the state of religion, and amply proved both the sincerity and the practical nature of the proceedings in which it had engaged, and was zealously and faithfully advancing; and we venture to anticipate the most beneficial results from the arrangements proposed.

There was no reason to doubt respecting the direct and uncompromising opposition which would be made to the threatening growth of Popery, and to the countenance given to it by the leading statesmen of the day—if statesmen they must be called, in conventional courtesy, though most unworthy of the title. But we had scarcely anticipated, though we greatly rejoiced to hear, the withering exposure of the duplicity and tergiversation of the Premier, which the discussion on that topic drew forth. He may proceed on his ill-omened and fatal career a little longer; but on his name must rest the stain of infamy too deep and dark ever to be washed away. That, however, is not the main point with which our attention should be occupied. What can yet be done to rescue Britain, or if not Britain, Scotland, from Roman guilt and Roman plagues? The steel-clad legions of imperial Rome could defeat a Caledonian army on the battle-field, but could not conquer Caledonia. Papal Rome may defeat us again in a legislative

encounter, but can it subdue and take possession of our country? Rise, then, Scottish Christians, to the sacred warfare!—rise, and emulate the glory of your forefathers! Follow, like them, a red-cross signal to a red-cross field. Not civil, merely, but religious liberty, must be lost or won. Not for the crown of a native monarch, but for the crown of the Lord Jesus Christ, must we now muster in compact array the armies of the faith, and engage in a contest not secular and carnal, but holy and spiritual, under the Captain of our salvation. And why should we not cross the border?—why should we not invite the faithful Christians of England to unite with us once more in a Solemn League and Covenant in defence of our common faith, when thus exposed to a common peril? For our own part, we can see no reason why this should not be done, but many and urgent reasons why it should be done, and done immediately. Every requisite arrangement could easily be made by the Assembly's Committee; and we trust the summer will not pass without every effort being made to meet the conspiracy of the enemies of truth by the combination of its friends.

One of the most interesting events of the recent Assembly was the appearance among us of the celebrated historian of the Reformation, Dr Merle D'Aubigné of Geneva, and the Rev. Messrs M. M. Monod, Roussel, and Kuntz. We need not draw the attention of our readers to the speeches of these distinguished foreigners; for these speeches have been already perused by thousands with equal delight and gratitude. Yet we cannot help giving some faint expression to the feelings which filled our hearts when we saw Thomas Chalmers introducing Merle D'Aubigné to the Assembly. It seemed as if three centuries had rolled back, and we beheld the clasping hands, and heard the expression of mutual brotherly esteem, of John Knox and John Calvin. Is not this Christian union, not begun, but renewed? and to what may it not lead? We hailed it then—we hail it still—as a most propitious omen, and we trust its augury will be fulfilled. We called these distinguished men *foreigners*—we will do so no more. They are our brethren—members of the same household of faith—our near kinsmen in the Lord.

There was one very painful topic which engaged the attention of the Assembly, to which we must allude—we mean the refusal of sites for churches and schools, and the kindred instances of tyrannical oppression which were so clearly proved against several of the extensive landlords in Scotland. Has the spirit of infatuation obtained absolute possession of these men?—and not of them only, but of the entire aristocracy of the kingdom, who look tamely on while such things are perpetrated? Do they really wish to raise the perilous question between the rights of

property and the rights of conscience? Most earnestly do we wish that God may open their eyes and enlarge their hearts, ere it be yet too late. They have already proceeded so far as to rouse a spirit which cannot be conquered. We will not now accept one single unsuitable or inconvenient site. What might have been accepted with thankfulness a year ago, will be rejected now; for the subject *has* begun to take that formidable aspect which we were most anxious it might not assume; and it is now not whispered, but plainly asked: “Dare man insult his Maker, by rendering the laws of property stronger than the laws of God?” Again we earnestly implore our landed aristocracy, for their own sakes, to change their course, lest their hands be made strong till the hour of retribution come.

The university tests was justly considered a very perilous question; for these tests, as now interpreted and applied, exclude men holding the very principles which they were meant originally to favour and protect, and are rendered instruments of persecution, so far as the spirit and power of the present Establishment can reach. Yet the Free Church cannot countenance the Infidel theory of disjoining religion from education, or the lax theory of taking no care that the instructors of youth be men of sound religious principles, so far as that can be ascertained and secured. But on even this dark subject light was made to arise; and out of its mazy intricacies the Assembly was safely guided. The difficulties that still surround the question may prove beyond the power of statesmen or politicians to surmount; but they must struggle with them as they can, and do what they may; the path of the Free Church is plain and open. She has not compromised her principles; and yet she is not the defender of perverted and now persecuting tests—powerful only for evil, and impotent for good. As the true National Church, she wishes the welfare of all good national institutions—she condemns everything of an illiberal and sectarian nature—she declares her own deliberate judgment, and she leaves the responsibility to the State—reserving the freedom and the right of acting according to her own principles, and the principles of all sound Presbyterians, should the conduct of the State be such as she cannot approve.

It was, doubtless, both painful and humiliating for the Assembly to have to listen to the pleadings of a minister accused of heresy. Still it was a token for good to find, that there was not a single member of Assembly who gave one word of support to, or palliation of, those heretical opinions. We trust it will no longer be asserted anywhere that the Free Church is deeply tainted with such heresies; and we venture further to hope that the able speeches then delivered, and

the decided condemnation expressed, may prove beneficial in checking the progress of such baneful delusions throughout the country.

Many other topics demand attention; but our present space warns us to refrain. We can but allude, in conclusion, to the pervading spirit of the Assembly. It was that of men engaged in what they felt to be the service of their Lord—thoroughly in earnest, sincerely desirous to abide by sound principle in all things—fervently seeking and expecting the guidance of the Holy Spirit in all their deliberations; and yet, with all that deep earnestness of heart and spirit, not jealous of each other. Hence the very remarkable harmony that prevailed, even where disunion had been almost anticipated. How different from the feverish contests formerly waged with the Erastian party which now possesses the Establishment! There may be, there is, strife without; but there is peace, great peace, within the Church—the very peace of God, which passeth understanding. And were it necessary to prove that no jot of principle has been compromised, but rather more clearly defined, and more vigorously maintained than formerly, we need but to refer to the various Reports of the Committees, and the admirable Addresses of the Moderator. Hitherto God has largely blessed us with prosperity and internal peace. Let us devote all, with increasing energy and zeal, to his glory, redeeming the time, working while it is day, till he shall call us, one by one—as in some lamented instances he has already done—to enter into his own blessed and everlasting rest.

WILL THE SECOND ADVENT BE PRE-MILLENNIAL?

BY THE REV. D. BROWN.

I.—INTRODUCTORY REMARKS.

It seems to require times of general excitement—periods of extensive change—seasons of pervading uneasiness and trial, to awaken any considerable interest in the predicted destinies of the Church. Times of public repose are occupied in the development of their own resources. And just as when men individually “have no changes,” they ordinarily “fear not God”—the dim and distant future being lost amidst the tangibilities of the present—so when the bosom of society is placid, when unbroken tranquillity reigns in its movements, the future is the last department in which inquiry is prosecuted. There are times, however, when the future is forced upon general attention; when rapid, extensive, and startling changes, giving a character of felt instability and uneasiness to the present, precipitate the anxious mind upon the future; when the politician and the philosopher, out of their scanty and uncertain materials, are driven to forecast and to prepare for coming events, as best they may; and when Christians, impelled by like considerations, are found betaking themselves to “the sure word of prophecy, as to a

light shining in a dark place,” to guide their expectations and direct their course, “until the day dawn, and the day-star arise in their hearts.”

Historical illustrations of this principle will occur to every well-furnished mind, curiously showing the opposite effects of trouble and rest upon the study of prophecy. In the first three centuries, for example, the mortal struggles of the Church with its Pagan enemy threw it forward, for the very materials of relief and support, upon its revealed destinies. And accordingly we find, that *the fathers of this period gave more attention to the prophetic Scriptures than was done from that time forward, probably, to the era of the Reformation*. The promised termination of the Church’s militant condition, and the glory which was to follow, was to them just the congenial theme which, from their circumstances, it might have been expected to be. Many of them held some of the distinguishing peculiarities of the Pre-Millennialists; and in the times of hottest persecution, multitudes were enflamed with the desire of martyrdom, by the firm belief that they would thus secure to themselves “a part in the first resurrection.”

What a contrast to this does the next age present! The Church’s affairs reached their crisis. Victory declared on the side of the Gospel. The great red dragon, with his Pagan witcheries, was cast out. “They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” The hitherto militant became now a triumphant Church, but in a very different sense from what many a student of prophecy had expected. The martyred testimony of Jesus “lived and reigned;” but the martyrs themselves lived not. Christianity ascended the throne of the Caesars; and the divine purpose respecting it having, by this surprising development, assumed altogether a new aspect in the minds of Christians, their views of prophecy underwent a corresponding change. In the sunshine of imperial favour, the Church made such prodigious advances in territorial extent and external prosperity, that she imagined herself to have realized the prophetic visions of the glory of the latter day, and already to have entered on her millennial rest. Nor was this an error so much in prophetic interpretation, as a carnal accommodation of prophetic imagery to the luxurious repose which the Church now enjoyed. Henceforth prophecy ceased to have any attractions,—*all interest in the future being lost in the indolent enjoyment of the present*.

The *Reformation* period, as contrasted with the stagnation which followed it; the time of the *Commonwealth* also, in our own country; and, to a certain extent, the *Revolution* period, as contrasted with the sepulchral repose of the last century—all supply similar illustrations of the connection which subsists between the state of society and the study of prophecy.

But our own times supply by far the most remarkable illustration. Since the period of the first French revolution, the investigation of prophecy has taken a start, and been prosecuted with an ardour, perseverance and success, unparalleled since the apostles’ days; nor can all that is extant of primitive inquiry be compared with it, in point of vigour, breadth, or value. The convulsive upheavings and volcanic explosions which that terrific series of events occasioned, felt, as they were, over all the territories of Christendom, and impregnating the entire social system with new elements, made all things in a manner new. It occa-

sioned more revolutions, perhaps, in the intellectual and moral world, than in the political. The general mind seemed quickened as from the dead. Awakening from more than a century's torpor, it sprang forth, taking possession of all fields of inquiry. New currents of thought burst forth; and while much raw speculation, and many shocking principles were poured over the face of society, with a zeal never before witnessed—light and life, truth and love, sprang forth out of the same convulsions, shedding their holy and gladsome influence over the diseased and unsettled mass. And what has been the concomitant of all this? Scarcely had the revolutionary earthquake shaken the social earth to its centre, spreading terror and dismay over all Europe, when the sealed book of prophecy seemed to have been on a sudden broken open, and eager eyes appeared intent on its mystic oracles. "Watchman, what of the night? watchman, what of the night?" was the anxious inquiry of many a student in this comparatively new field of investigation; and, accordingly, *more works on prophetic subjects have issued from the press since the commencement of that period, than ever before appeared*; some of them sufficiently crude, and others wild in the extreme, but proving, as a whole, that a new era in the investigation of prophecy has opened upon the Church; and giving cheering ground to believe that the roll of prophecy, instead of being once more folded up, is destined to be the chart, in a sense, by which the Church is to steer her course through the stormy element on which she has entered—the bright firmament over her head, in which may be described the day-star of her hope, which is to guide her into the haven of millennial rest.

Not that prophetic studies have been uninterruptedly prosecuted, and that the Church at large, or even the better portion of it, has become thoroughly alive to its practical importance. The peace which this country gave to Europe tended, on the principle we have laid down, to create a lull unfavourable to the vigorous prosecution of prophetic inquiries; but scarce a decade had run its course, when events of ominous character followed each other in quick succession, bearing the impress of prognostics and forerunners of other and more stupendous events. And now, parties and principles seem to be in a temporary condition, and to put on more or less of a provisional character. The advocates and representatives of all principles have their hopes. While some are intoxicated with their prospects of triumph, others are not without their anxieties and their fears, in regard, at least, to immediate victory. But the future—and that no distant future—is now more and more in the eye of every one. Bible Christians are beginning to see that, in these anxious times, *the future must take shape in their minds, whether they will or no*; and that, if they will not allow the Bible to shape it for them, there is nothing for it but to lie open to every apprehension or expectation which the progress of events may for the time suggest; and therefore that, despite their prejudices, they after all "do well to take heed to the more sure word of prophecy, until the day dawn, and the day-star arise in their hearts." It is indeed high time it should come to this. The generality even of intelligent Christians—shall we add, of Christian ministers?—have still some lingering hold of the childish and miserable notion—bred of the Rationalism of last century—that prophecy is useless till it be fulfilled; and that the one intent of it was just to afford a succession of evidences of the truth of reve-

lation to those who should see its predictions accomplished. But now it would seem as if we were to be saved the trouble of refuting this. Events are fast doing the work of arguments, showing this opinion in a light which abstract considerations had failed to do. The extraordinary advances of *Young Popery* in every quarter of the world at once, and—strange conjunction—simultaneously with this, the secession of immense numbers from her pale, as if in obedience to the apocalyptic summons, preparatory to her downfall, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;"—these, and like startling phenomena of our day, are precipitating us, in spite of ourselves, upon the revealed future, bringing us back, in the revolving cycles of a mysterious Providence, very much to the position of the primitive Church, when, in her straits, she was fain to betake herself to the roll of prophecy.

And now the question is, *Are we* to fall into the same error with the primitive Church? Are our prophetic studies to generate—as theirs unquestionably did—unscriptural expectations, with all the evils which such expectations have never failed to carry in their train? *We are now between two alternatives, neither of which, if unscriptural, can possibly be embraced with impunity.* If the Second Advent is to precede the millennium, it is self-evident that those who entertain no such expectation are labouring under a woful misconception of the *object* and the *character* of much that is passing under their eye, both in the Church and in the world; from which they must necessarily suffer in their souls, and fail in the duties resulting from such a prospect. But if the second advent is not to be pre-millennial, the advocates of that doctrine will not only be thoroughly disappointed, if they live to witness the dawn of the millennial day, but, in the meantime, are surrendering themselves to an unwholesome hallucination. Pre-millennialism is no barren speculation—useless though true, and innocuous though false. It is a school of Scripture interpretation; it impinges upon and affects some of the most commanding points of the Christian faith; and, when suffered to work its unimpeded way, it stops not—such is its peculiar character—till it has pervaded with its own genius the entire system of a man's theology and the whole tone of his spiritual character, constructing, we had almost said, a world of its own: so that, holding the same faith, and cherishing the same fundamental hopes as other Christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated within him.

It is under these impressions, at once of the peculiar importance of the question at the present time, and of the impossibility of being wrong upon it with safety, that I venture to submit the following considerations.

II.—STATEMENT OF THE DOCTRINE IN QUESTION.

The central principle of Pre-Millennialism—divested of all that is adventitious, or peculiar to any section of its advocates—is this: That the Second Personal Advent of Christ takes place at the *commencement*, and not at the *close* of the millennium, *ushering in*, instead of *winding up*, the glory of the latter day; and there being no intimation of his departure after this, or of any third coming, before the resurrection and final judgment of the wicked at the close of the thousand years, it follows of course that he remains personally

on the earth throughout the whole millennial period. All Pre-Millennialists are further agreed in holding a literal resurrection of saints at the commencement of the millennium—"the first resurrection" of Rev. xx. as they understand it—and that with these risen saints the Saviour reigns in person on the earth for a thousand years, over the tribes of Israel restored to their own land, and through them over the whole Gentile world, converted, with Israel, to the Christian faith. This, according to all Pre-Millennialists, ancient and modern, is the "kingdom" for which we are taught to pray that it may come; the kingdom which Daniel saw the Son of Man come to the Ancient of Days in the clouds of heaven to receive; and to which the apostle refers when he says, that Christ "shall judge the quick and the dead at his appearing, and his kingdom." It is in reference to this kingdom that Christ is styled "The King of the Jews," and "The King of Israel;" which he has never yet been, in fact, nor will be, till he sit down literally, "on the throne of his father David, and reign over the house of Jacob," and— as subordinated to them—over the converted Gentiles. This is the kingdom whose *terrestrial* glories— as relating to Israel and the Gentiles, who are the *subjects* of this kingdom— are so rapturously sung in the Psalms and in the Prophets; while its more *celestial* department— relating to the Redeemer and his risen saints, who are the *rulers* of this kingdom— form the proper burden of the more elevated predictions and promises of the New Testament.

Thus far all the advocates of the pre-millennial advent are agreed; but after this they part company. To detail their differences among themselves were beside our purpose. Some of them will be incidentally noticed in the sequel. But, to clear our way, it may be proper here to advert to two, of considerable importance. And first, As to the subjects of the "first resurrection," which many of the earlier Pre-Millennialists restricted to the *martyrs*— to whom others added the most eminent saints and witnesses for the truth in every age; while those of recent times, with but a single exception that I recollect,* extend this first resurrection to the saints generally,—"the small" as well as "the great." Some of them indeed, under a sort of pre-millennial monomania, have expressed great doubt whether the opposers of their view of the advent will participate in its glory; while others have hinted that such— even of those who hold it—as shall be found off their guard when the Saviour appears, shall be left behind, to undergo a purifying process during the tribulations in which his advent shall involve the earth. But, with these exceptions, we may state it as the common opinion of modern Pre-Millennialists, that all true saints who have lived prior to the Second Advent shall then be raised from the dead; while all that shall be found alive at his coming, shall be changed; and that the whole shall, in one body, appear with their Lord in glory, and reign with him personally on the earth for a thousand years.

But on another point, of quite as much importance, a difference obtains. With a few exceptions, the earlier Pre-Millennialists seem all to have held that Christ and his risen saints would visibly tabernacle with men on the earth; and one certainly feels disposed to exclaim, *What else can a personal reign on the earth mean?* But now-a-days this idea is by many rejected as carnal; and instead of it we have pre-

sented to us a *reign on earth*, with its terrestrial features etherialized away, and a kingdom of *visible glory*, the glory of which is shrouded up from the gaze of men in the flesh. Well, we must deal with the doctrine in both forms. If the former be more carnal, it may possibly be found free from some of the difficulties which press peculiarly upon the more palatable and, perhaps, attractive form of it.

III.—PREPOSSESSIONS TO BE GUARDED AGAINST.

There is special need of a spirit of docility in this case. In no department of divine truth are we more in danger of prejudging the case ere we approach the Scripture testimony. On the one hand, there are (1.) certain minds which, either from constitutional temperament or artificial training, or the particular school of theology which they affect, or the views which they have been led to take of particular doctrines, have got what we may call pre-millennial *tendencies*, requiring but to have the doctrine fully laid before them to embrace it almost immediately *con amore*. Souls that burn with love to Christ—who, with the mother of Siseræ, cry through the lattice: "Why is his chariot so long in coming? why tarry the wheels of his chariots?" and with the Spouse: "Make haste, my Beloved, and be thou like to a roe or a young hart upon the mountains of spices,"—such souls are ready to catch at a doctrine which seems to promise a much earlier appearing of their beloved Lord than the ordinary view. "I have heard"—relates an honest and warm-hearted Pre-Millennialist of the Commonwealth time—"I have heard of a poor man who, it seems, loved and longed for Christ's appearance, that when there was a great earthquake, and when many cried out the day of judgment was come, and one cried, Alas! alas! what shall I do? and a third, How shall I hide myself? &c., that poor man only said, Ah! is it so? Is the day come? Where shall I go? Upon what mountain shall I stand to see my Saviour?"* How deeply we sympathize with this feeling may appear when we come to show that Christ's Second Appearing is the Pole-Star of the Church, and ought to be the believer's all-commanding Hope. It is for such as feel thus, more than for any others, that I now write. There are (2.) your curious and restless spirits, who feed upon the future. These are charmed with the multifarious details of the millennial kingdom. They are in their very element when settling the order in which the events shall occur, separating the felicities of the Kingdom into its terrestrial and celestial departments respectively, sorting the multitudinous particulars relating to the Ezekiel and Apocalyptic cities, and such like studies. Then there is (3.) a class of unsober and ill-ballasted minds, whose appetite for the marvellous is the most predominant feature of their mental character—who live in a sort of unreal world. For these, the confused and shadowy grandeur of a *kingdom of glory upon earth*, with all that relates to its introduction, its establishment, its administration, and its connection with the final and unchanging state, opens up a subject of surpassing interest and rivetting delight—the very food which their peculiar temperament craves and feeds on. And, to mention no more, there are (4.) those who seem to have a constitutional tendency to materialize the objects of faith, and can hardly conceive

* Mr Burgh, (*Exposition of the Book of Revelation*. Fourth Edition: 1839. Lect. xxii.)

* "Christ's Appearance the Second Time for the Salvation of Believers" [By John Durant]: 1653. Reprinted by Hatchard. London: 1829.

of them save as more or less implicated with this terrestrial platform. Such minds, it is superfluous to observe, will have a natural affinity for a doctrine which brings the glory of the resurrection-state into immediate and active communion with sublunary affairs, and represents the reign of those who neither marry nor are given in marriage, but are as the angels of God in heaven, as consisting in a mysterious rule over men in the flesh, who eat and drink, buy and sell, plant and build, marry wives, and are given in marriage. To set about proving to persons of this cast of mind that Pre-Millennialism will not stand the test of Scripture, is like attempting to rob them of a jewel, or to pluck the sun out of the heavens. To such minds any other view of the subject is perfectly bald and repulsive, while theirs is encircled with a glory that excelleth. To them it carries the force of intuitive perception; they *feel*—they *know* it to be true.

But are there no *anti*-premillennial tendencies, which require equally to be guarded against? We say decidedly, there are; and they are to be seen in the writings of some opponents of this doctrine. Under the influence of such tendencies, the inspired text, as such, presents no rich and exhaustless field of prayerful and delighted investigation; exegetical inquiries and discoveries are an uncongenial element; and whatever Scripture intimations regarding the future destinies of the Church and of the world involve events out of the usual range of human occurrences, or exceeding the anticipations of enlightened Christian sagacity, are almost instinctively overlooked or softened down. Such minds turn away from Pre-Millennialism just as instinctively as the others are attracted to it. The bare statement of its principles carries to their minds its own refutation—not so much from its perceived unscripturalness as from a sort of intuitive perception of its absurdity. They have hardly patience to listen to it. It requires an effort to sit without a smile under a grave exposition and defence of it. If they resolve on a refutation of it, it is a task the irksomeness of which they are unable to conceal; and the Scripture and other reading which they bring out on the subject bears such marks of having been undertaken reluctantly, and with the express object of destroying a disliked hypothesis, that their lucubrations carry with them none of the weight which otherwise they would have possessed. Now such persons may be right, in point of fact, in their estimate of Pre-Millennialism; but the *cast of mind* which they bring to the subject has, to say the least, its own dangers—has no tendency to conciliate those whom it strives to enlighten, and is, in many respects, far from enviable.

IV.—MISCONCEPTIONS REMOVED.

“Pre-Millennialists damage their own cause, and offend intelligent inquirers, by their mis-statement of the views of their opponents, and their misconception of the points at issue. It may simplify our inquiries to advert here to one or two examples of this; the more, as it may bring out some misconceptions of an opposite nature.

1. *The Personality of the Second Advent.*—Twelve clergymen of the Church of England have lately preached and published no fewer than three distinct courses of Lectures on the Second Coming of Christ, on pre-millennial principles. The second edition of their first volume, of last year's date, is now before me, with a preface by Mr Bickersteth. Fifteen

pages of the first lecture are spent on the certainty and the nature of the second advent. On the latter of these, the author,* after arguing at length against its being a *providential* coming, as at the destruction of Jerusalem, proceeds to show that it will not be a *spiritual* coming. “This,” says he, “is perhaps the more common explanation of the second coming (!): it is not the less erroneous upon that account. Common errors are errors still. It is not, I say, a spiritual coming; that is, Christ's advent does not mean dwelling in the hearts of his people.” Enlarging on this, the author finds himself “brought to the conclusion”—evidently in opposition to what he imagines to be the common view—that a *personal presence* is to be expected. “This,” he goes on to say, “at least is *possible*. Prejudice may cause some to doubt the *probability* (!), but the possibility cannot be denied.” We have then a formal—if not very forcible—defence, first of the probability, and next of the certainty, of a personal advent, occupying seven pages. Were this a solitary case of gross misconception, it were ungracious to notice it. But it is only one of the latest specimens of a most offensive charge, running through most of the productions of this class, namely, that those who deny the pre-millennial views disbelieve the personality of the second advent.

It is difficult to conceive such a charge being honestly advanced by any competent to handle the subject. Certainly it is not fitted to establish for them a character for accuracy of conception. But it may help them to see how erroneously they represent the general belief on this subject, when they learn that the author of an atrocious book,† published a few months ago, to prove that the correlative doctrines of the resurrection of the body, the *second personal advent of Christ*, and the general judgment, are alike unscriptural, deemed it necessary to preface his work by a long apology for presuming to impugn the *faith of the entire Church of Christ for eighteen centuries*.

2. *Christ's Second Appearing, as the grand hope of the Church.* Pre-Millennialists have done the Church a great service, by calling attention to the place which the second advent holds in the word of God and the scheme of divine truth. If the controversy which they have raised should issue in a fresh and impartial inquiry into this branch of it, I, for one, instead of regretting, shall rejoice in the agitation of it. When they dilate upon the prominence given to this doctrine in Scripture, and the practical uses which are made of it, they touch a chord in the heart of every simple lover of his Lord, and carry conviction to all who tremble at his word; so much so, that I am persuaded nine-tenths of all who have embraced the pre-millennial view of the second advent, have done so on the supposition that no other view of it would admit of an unfettered and unmodified use of the Scripture language on the subject—that it had its full interpretation and force only on this theory. Assertions to this effect abound in the writings of all modern Pre-Millennialists, with the single exception, perhaps, of Mr White of Dublin. But the *fact* of the scriptural prominence of this doctrine, and their *inference* from this as to the *time* of it, must not be confounded. On the former, we are cordially at one with them; on the latter, we are directly at issue

* The Hon. and Rev. H. M. Villiers, Rector of St George's, Bloomsbury.

† “Anastasis.” By George Bush.

with them: and believing, as we do, that with many the clearing of this preliminary matter will go far to settle the whole question, we think a few paragraphs upon it will not be mis-spent.

On the one hand, then—be the inference deducible from it what it may—we say that the *second appearing of the Saviour is the very pole-star of the Church*. That it is so held forth in the New Testament, is beyond dispute. Let any one do himself the justice to collect and arrange the evidence on the subject, and he will be surprised, if the study be new to him, at once at the copiousness, the variety, and the conclusiveness of it. Take a specimen or two. Is it careless sinners that are to be warned?—“*But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away,*” &c. Is it saints that are to be stimulated to patience, and hope, and heavenly-mindedness? “*Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding, that when he cometh they may open to him immediately. Blessed are those servants whom their Lord, when he cometh, shall find watching.*” “*Gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.*” “*The Lord, the righteous judge, shall give the crown of righteousness at that day to all them that love his appearing.*” The whole change wrought upon the Thessalonian converts is summed up in these two things: “*Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven.*” And this attitude of waiting for Jesus from heaven is represented as the distinguishing excellence of the Corinthian Christians: “*Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who (the apostle appropriately adds) will confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*” * But what, some will say, though we admit all this? The second coming of Christ is still an event which will not take place till the end of the world. Holding it, therefore, as an undoubted truth, we must, in the meantime, look to events nearer home. The death of any individual is, to all practical purposes, the coming of Christ to that individual. It is his summons to appear before the judgment-seat of Christ. It is to him the close of time, and the opening of an unchanging eternity, as truly as the second advent will be to mankind at large. On this I submit the following remarks:—

First, It is at once conceded that there is a perfect analogy between the two classes of events—Christ's second coming, with its concurrent circumstances and final issues, on the one hand; and the death of individuals, and all its consequences to those individuals, on the other. Nor can the application to the latter, in their proper place and subordinate sense, of the warnings suggested by the former, be reasonably objected to. It is, in fact, hardly possible to resist it. Still, however, it is in the way of analogy alone that texts expressive of the one can or ought to be applied to the other. It can never be warrantable, and is often dangerous, to make that the primary and proper interpretation of a passage which is but a secondary, though it may be a very legitimate and even irresistible, application of it.

Second, It is not enough that we believe the doctrines of Scripture numerically, so to speak. We

must believe them as they are revealed—in their revealed collocations and relative bearings. Implicit submission to the authority of God's word obviously includes this. If, then, Christ's second appearing, instead of being full in the view of the Church, as we find it in the New Testament, is shifted into the back-ground, while other anticipations are advanced into its room, which, though themselves scriptural, do not occupy in Scripture the place which we assign to them, are we “trembling” at the authority and the wisdom of God in his Word, or are we not rather “leaning to our own understanding?” And how know we that, by jostling this event out of its scriptural place in the expectations of the Church, we are not, in a great degree, destroying its character and power as a practical principle? Can we not believe, though unable to trace it, that God's methods are ever best; and that as in nature, so perhaps in revelation, a modification by us of the divine arrangements, apparently slight, and attended even with some seeming advantages, may be followed by a total and unexpected change of results, the opposite of what is anticipated and desired? So we fear it to be here. But this leads to our last remark on this point.

Third, The coming of Christ to individuals at death—however warrantably we may speak so, and whatever profitable considerations it may suggest—is not fitted for taking that place in the view of the believer which Scripture assigns to the second advent. This is a proposition of equal interest and importance, and we could like to establish and illustrate it in detail. A hint or two, however, must suffice.

(1.) The death of believers, however changed in its character, in virtue of their union to Christ, is, intrinsically considered, not joyous, but grievous—not attractive, but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. True, there is no curse in it to the believer; but it is the memorial of the curse, telling of sin, and breach of the first covenant, and legal wrath. All the ideas, therefore, which death, as such, is fitted to suggest, even in connection with the better covenant, are of a humiliating kind. Whatever is associated with it of a joyous nature is derived from other considerations, by which its intrinsic gloominess is, in the case of believers, redeemed. But the Redeemer's second appearing is, to the believer, an event of unmingled joyousness, whether as respects the honour of his Lord, which will then be majestically vindicated before the world which had set it at naught, or as respects his own salvation, which will then have its glorious completion. How, then, should the former event be fitted to awaken feelings, I say not equally intense, but even of the same order, as the latter? In connection with his second appearing, the believer is privileged to regard his own death as bound up with the Redeemer's triumph, and a step to his final victory with Him. But as a substitute for it—as being to all practical purposes (as they say) one and the same thing with the expectation of the Redeemer's appearing, this looking forward to one's own death will be found very deficient in practical effect.

(2.) The bliss of the disembodied spirits of the just is not only incomplete, but secret and isolated—each believer entering upon it at his own death, and apart from all others; whereas, at the Redeemer's appearing, his whole mystical body, all his redeemed, will be collected together, and PERFECTLY, PUBLICLY,

* 2 Pet. iii. 10; Luke xii. 35-37; 2 Thess. iv. 8; 1 Thess. i. 9, 10; 1 Cor. 4. 7, 8.

and SIMULTANEOUSLY glorified. Is it necessary to point out the inferiority, in practical power, of the one prospect to the other, or to indicate the superior class of ideas and feelings which the latter is fitted to generate?

(3.) To put the expectation of one's own death in place of the prospect of Christ's second appearing, is to dislocate a beautiful jointing in divine truth—to destroy one of its finest collocations. Here it is, as expressed by the apostle: "The grace of God which bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works."* Here both comings of Christ are brought together; the first in "grace"—the second in "glory;" the first "bringing salvation" by the "giving of himself for us"—the second, to complete the salvation brought. To the first we look *back*, by *faith*—to the second we look *forward*, by *hope*. In the enjoyment of the fruit of the first, we anticipate the fullness of the second. Between these two the apostle here beautifully places the Christian's present holy walk. These are the two *pirots* on which turns the Christian life—the two *wings* on which believers mount up as eagles. If either is clipped, the soul's flight heavenward is low, feeble, and fitful. This is no casual collocation of truths. It is a studied, and, with the apostle, a favourite juxtaposition of the two greatest events in the Christian redemption, the *first* and the *last*, bearing an intrinsic relation in their respective objects. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." "If so be that we suffer with him, that we may be also glorified together."† And who does not see that the comfort and the profit of this collocation in our own minds is as great as is the beauty of it in the text of Scripture? All is thus made to centre in the PERSON OF CHRIST—the contemplations and the affections of the believer travelling between his Abasement and his Exaltation, and finding in Jesus, under both aspects together, a completed salvation.

(To be continued.)

SABBATH MUSINGS.

BY A COUNTRY MINISTER.

THE door of the last retiring domestic had shut. The fire was reduced to decaying embers, and the wind, hollow-sounding in the chimney, descended at times with a sudden gust, and scattered the ashes through the room. The rain pattered against the windows as the wind swept past, or fell in the intervals of calmness with a heavy plash, removing the last patches of snow which still lingered under the sheltering hedge, or by the side of the plantation. The moon was struggling with the rack, and cast a varying shade over the gloomy scene, as she emerged from under the scudding clouds, or hid herself behind them. There was one object to which our eye often turned. It was a lowly church, standing on the naked hill-side, like one to whom men refuse a shelter.

It was a church of testimony. There it stands as a memorial of a Church's struggle and a Church's triumph. It testifies that in a day of trouble and rebuke "the priests' feet stood firm," and that God's promise doth not fail. It was He who made a people willing in the day of his power; and through their abounding liberality, Scotland has been studded, even to her very glens and uplands, with these witness-bearing tabernacles. The Lord hath done great things for us, whereof we are glad.

To this house of prayer had a little flock repaired. Every road and pathway had contributed to its straggling group of worshippers. Some had come from far; for every privilege in the country is purchased with a double price; and under a dropping sky and through broken roads had our little congregation assembled. The day's work is now done; but has the object of the day's work been gained? What minister, when humbled, on a Sabbath evening's retrospect, under a sense of the sinful imperfections which have mingled with his service, rejoices not to think that "the increase is of God;" and that amid felt weakness, and even amid felt sinfulness, divine grace can vindicate its own power? What minister, when bewailing the discouraging carelessness of "them that hear him," is not often forced to fall back for comfort upon the thought, that "God knoweth them that are his," and that in the case of such, the Word will accomplish the end for which it has been sent? Electing love and efficacious grace, are the high mountains to which the exercised soul is often forced to flee.

The portrait of a venerable man hanging over the fire-place gave direction and depth to these reflections. He had spent the Sabbaths of fifty years in his Master's service. In many Sabbath midnight meditations did his soul engage; for so sacred to him was Sabbath time, that, while youthful vigour lasted, he retired not to rest until the hours of the Sabbath were over. This aged minister was a Seceder of the Erskine school. Although separated from the National Church, he yet cherished toward her the fondest affection. His heart was full of the remembrances of her former worthies. He longed for her reformation. We recollect now, when, lying on a sick-bed, he heard read the Assembly's debate and decision regarding the Veto, his eye flashed amid the languor of sickness, and he exclaimed joyfully: "Now I see the morning spread upon the mountains; it is the dawn of a bright day to the Church of Scotland!" In a way that he thought not of has God fulfilled his prayer; and had the old man lived, his would now have been the language of adoration to God; for he loeth all things well." Let Israel now say it: "He doeth all things well." The forms of other men came up before us. We could see the imposing form of M'Crie, and could hear his voice repeating, with tremulous emphasis, these words of love: "Nothing on earth would give more joy to my heart than to see sure and decided symptoms of reformation in the National Church of Scotland. I would go seven times to the top of her highest mountain to look out for the harbinger of her relief, though each time I should have to return with the message: 'There is nothing; provided at last I could hail the appearance of 'the little cloud out of the sea like a man's hand'—the sure prelude of the plentiful rain.'" We thought of Andrew Thomson, whose voice proclaimed, in the face of Moderate majorities, the principles which have given birth to the Free Church. These all died

* Tit. ii. 11-14.

† Heb. ix. 28; Rom. viii. 17.

in the faith that God would yet appear for the deliverance of his Church. They thought not that his time was so near, nor of the strange way in which God has fulfilled his own purpose, and answered their prayer.

Strong is the connecting power in unity of religious feeling. It annihilates time—it unites division—it binds in the bonds of brotherhood “the whole family of Christ in heaven and earth.” Once among these hills, on which the moon is shedding her troubled light, there dwelt an holy man of God. He was a witness for Christ’s supremacy, a fellow-prisoner with Welch in Blackness Castle, and latterly an exile for the sake of that glorious doctrine. We feel a sympathy surmounting the lapse of two hundred years—uniting us in spirit with that holy man. The same sympathy carries us forward to a generation yet unborn, who shall arise and testify for Christ’s mediatorial crown. It is blessed thus to be connected with the Lord, and to rejoice in the goodly fellowship of his people. It is blessed to walk in the good old way, which is marked by the footsteps of patriarchs, and prophets, and holy men, and along which Christ shall yet bring his ransomed. Over mountains of difficulty, through the fires of persecution, by the waters of grief, through the straits of self-denial, as well as in the delectable valley of peace, does this path lead. But its termination is joyous; for it conducts to a city of habitation.

From this path, permit no false or faithless step, good Lord, ever to with-raw me!

SPRING.

The frost is gone—the drifted snows
Have felt the breath of Spring;
The ice-bound stream now murm’ring flows,
Fanned by the Zephyr’s wing.
The singing of the birds renews
The music of the year;
While, gemmed with sunshine, nursed with dews,
Flowers on the earth appear.

Thus God, who o’er the seasons reigns,
Renews the face of earth;
Thus, too, he breaks the sinner’s chains,
And forms the second birth.
’Tis thus he bids his Spirit blow,
And breathe upon the dead;
’Tis thus their new affections flow,
Through Christ, their living head.

’Tis thus that, by his gracious power,
Their deadened souls revive;
’Tis thus that, to the latest hour,
He keeps their souls alive.
’Tis thus the Spirit feeds the flame
He kindled in their breast;
’Tis thus, at last, their earthly frame
He fashions for his rest.

While earth, by promise, shall endure,
The Spring shall never cease;
But ever be a prelude sure
To Autumn’s joy and peace.
And so shall all who seek God’s face
Draw blessings from above,
Enjoy the spring-time of his grace—
The harvest of his love.

G.

THE EMANCIPATION OF THE SOIL, AND FREE TRADE IN LAND.

BY A LANDED PROPRIETOR.

SECTION IV.—*The Change that should be aimed at*

WE are now prepared to estimate the nature and extent of the *change* which it may be desirable to effect in the existing laws as to the possession of landed property. And here it is the more necessary to be guarded and precise in our statements, because a prejudice may be very naturally excited by any vague or indefinite proposal for change in a matter so vital, and because a grievous misapprehension is apt to be entertained as to the ulterior objects of those by whom such a proposal is made. We think, too, that serious risk might be incurred, not only of frustrating our legitimate object, but of arraying against it an outraged sense of justice and equal right, were the proposal pushed too far, or were we to demand the immediate redress of every evil by the direct interposition of legislative power. Our sole desire is to procure, first of all, such a change in public opinion; and, secondly, such a change in public law, as shall neutralize the tendency to accumulation which these, and these alone, have created, and then to leave the whole distribution of property to be regulated by those laws which Providence has established, without any further intervention, either of policy or of power.

But we must state decidedly, at the outset, that no conceivable *modification* of the existing laws will avail as a remedy for the evil, so long as the *principle* of these laws is retained. On the contrary, every modification which has hitherto been attempted, or which may yet be proposed, although designed for good, and really fitted to neutralize some of the incidental evils of the system, will be found to leave the root of mischief behind; and, while they cure one symptom, they will serve only to inflame and aggravate another. The law of entail has undergone several modifications in recent times; and, *in some respects*, these may be said to have been both wise and salutary. When it was enacted, for instance, that the heir in possession might burden the estate with a provision for wife or husband, as the case might be, and with a provision also for the younger children, to the extent of three years’ rental; and when it was enacted again, that proprietors of entailed estates might burden the land with a certain proportion of the expense incurred in executing *bona fide* and permanent improvements—these modifications of the old system were no doubt a relief from some of the evils that had been most sorely felt; but if they afford relief in one direction, they impose a heavy servitude in another.

The heir of entail comes into possession of a property under an understood obligation to keep up the dignity and credit of his family, while the rental, burdened with two or three annuities, and liable for all these provisions, may be so reduced that he cannot support the family establishment at all; and he may find himself, in fact, the very poorest of his father's children, while he has the name of a great estate. Thus one evil may be neutralized, and another created or aggravated; and the only effectual remedy will be found in a complete change of the system.

But, in changing the system, the law should not attempt more than simply to *undo* what it has *done*—not even to redress the evils which have flowed from its former acts, for these should be left to “the curative processes of nature;” but simply to rescind the enactments by which these evils have been produced. “*Laissez faire*”—allow the natural laws of Providence to operate, without counteraction from any of the inventions of human legislation, and by a slow, but sure and safe reaction, the social system will right itself. Many will contend for a more sudden and sweeping change, to be accomplished by the direct and immediate interposition of Parliamentary authority; but, convinced as we are that existing evils have flowed from the *fact*, as well as from the *nature*, of such interposition hitherto, we shall be well content if the law did nothing more than disclaim all authoritative interference in the matter, and leave property in land to be regulated by the same laws which apply to property of every other kind.

Thus, in regard to the law of primogeniture, we hold that the law was right in leaving every parent free to distribute his property as he pleased amongst his children, but wrong in ordaining that in the event of his dying intestate, the whole heritable estate should go to the eldest son; yet, in perfect consistency with this opinion, or rather in strict accordance with the reasons on which it is founded, we hold it equally clear that the law would grievously err, and far exceed its legitimate limits, were it, in any respect, to control or coerce the will of the parent, especially by enacting that, in all cases, the land should be equally divided amongst all his children. This would no doubt produce a rapid, and, it may be, an infinitesimal subdivision of the soil; for what belonged to an individual in one generation might be divided among six or eight in the next; and that again among thirty or forty in the third; and so on indefinitely, until the soil was parcelled out in lots so small as to be incapable of sustaining the population that grew upon it, still more of furnishing the comforts and elegancies of an advanced stage of civilization. If this be the state of the law in France, or elsewhere, we think the Legislature have far exceeded the bounds of

their legitimate province, which ought to be limited to the one object of making an equitable distribution of the goods of the deceased among those who may be presumed to have been all equally dear to him, in the event of his dying without any intimation of his will. In such a case, the interposition of the law is necessary; and the only change that we conceive to be either safe or desirable is to rescind the act which, in such cases, gives the right to the whole heritable estate to the eldest son, and leave it to be divided, like other property, among all the members of the family. This would not necessitate the indefinite subdivision of landed property, since the parent is still free, if he see cause, to devise it as he thinks best; but it would operate gradually in the way of counteracting the tendency to undue accumulation, partly through the negligence which leads many to postpone the execution of a will till it is too late, and still more through the change which it would slowly effect in the views of parents, who, under the existing law, are apt to be impressed with the idea that their heritable property rightfully should descend to their eldest born, and that a species of injustice might be done to them, were they deprived of any part of it; an idea which has no solid foundation, except where entails exist, and which would be counteracted and reversed were the principle of an equal division, in such cases, sanctioned by the Legislature of the country.

In short, the *permissive* part of the law, which leaves the *will of the parent* free, should remain as it is; while the *peremptory* part of it, which declares the *will of the State* in cases of intestate succession, should be altered, so as to insure a subdivision of the soil among all the children of a family, instead of assigning it exclusively to the eldest born.

In regard, again, to the law of entail, we conceive that it should be altered to this extent:—*First*, That Parliament should withdraw its sanction at once from the system, by ordaining that no force or effect will be given to any new entail executed after the date of the enactment. This would, of itself, preserve all the unentailed lands of the country from falling under the fetters of that system, and give a security against the increase of the evil; and this, at least, Parliament is competent to do, since it is surely within the power of Parliament to give or withhold, to continue or to withdraw, the public sanction, which alone gives validity and effect to such deeds. *Secondly*, That the rights of *existing* heirs being protected and secured, Parliament should ordain, not that the will of the deceased entailor should be broken or set aside, but that his descendants should have the full benefit of it, subject only to the contingencies which affect the wills of all other parties; in other words, that the heirs are

free to keep and enjoy the property bequeathed to them, but the State will not interpose her authority to protect their property from the claims of creditors, or to prevent either its alienation or subdivision in time to come. And, *Thirdly*, That, in order to facilitate the operation of these enactments, provision be made for the cheaper and more secure transfer of this species of property; while the execution of trust-deeds, by which they might be altogether neutralized, be so limited as that their efficacy shall not extend beyond existing heirs.

This is substantially the scheme of Lord Kaimes. He proposes, "*First*, That the Act of Parliament 1685 be repealed, with respect to all future operations; *Second*, That entails already made and completed shall continue effectual to such substitutes as exist at the date of the act proposed, but shall not benefit any substitute born after it; *Third*, That power be reserved to every proprietor, after the Act 1685 is at an end, to settle his estate upon what heirs he thinks proper; and, *Fourth*, That no trust-deed directing or binding the succession of heirs to a land estate shall be effectual beyond the life of *the heirs in existence* at the time."

It may be thought by some that this proposal does *not go far enough*; and by others, that it goes *too far*. The former considering that, as Lord Kaimes himself admits, "if the public interest only were to be regarded, entails ought to be destroyed, root and branch," may be disposed to advocate a more summary process, and may imagine that the full emancipation of the soil will be indefinitely postponed by a remedy so apparently inadequate to the disease. But we have little faith in the efficacy of sudden and sweeping changes. We think that were the Act 1685 repealed, so as to prevent the creation of new entails, the old ones might be allowed to die out under the incessant operation of those laws which lead to the sale or subdivision of all property, when that property is liable for the debts of its immediate possessor. It may be assumed, from the analogy of experience, that one in three will be improvident or unfortunate; and still more, that the wiser and more prudent will avail themselves of the liberty sanctioned by law to divide their property more equally than hitherto among their children. There will still be large properties here and there; but this can scarcely be regarded as an evil, at least it is not one that the law can safely interfere to prevent, any more than it can prevent the accumulation of money in the funds; and such properties may be left to find their own level, if all factitious support is withdrawn from them, and they are placed under the operation of those causes which regulate the distribution of wealth, unequally, but yet impartially, amongst all the members of the

community. Were it proposed to go further, and to make it imperative by Act of Parliament, that landed property should in every case be equally divided, as in France, among all the children of the family, this would be, in our opinion, such a mischievous interference with the will of private individuals, as would only serve to multiply the evils of the system of entail; it would, in fact, amount to a national deed of entail, by which the land would eventually be subdivided into portions of infinitesimal magnitude, and it might as effectually supersede parental authority, and generate as many domestic evils, as the system which we seek to set aside. Or were it proposed to abrogate entails *breve manu*, without making any provision for giving effect to the will of the individuals by whom they were executed, in so far as regards existing heirs or substitutes, this might occasion much practical injustice, and offend the sense of equity which pervades the public mind.

For these reasons, we deprecate any greater change in the law, or any more active interference of Parliament, than has been proposed. We think that the French Legislature erred in the way of excess, when it made an equal division of the land among all the children of a family *imperative*; and we do not wonder that some able writers in this country should have entertained and expressed their fears as to the result. We have no means of knowing, but if we might hazard a guess, we should say that probably it was in reference to this *extreme of Legislative interference*, that our truly great and venerable countryman, Dr CHALMERS, referred, when he deprecated the abolition of the present system; for sure we are, that it is most consistent with all the maxims of his liberal and benignant philosophy, to guard, on all sides, against the collision of human enactments with the natural laws of Providence, and the good sense and right feeling of a well-conditioned community.

But some change being inevitable at no distant day, we fear that if it be delayed much longer, it may become necessary to have recourse to stronger remedies than such as are now proposed. The Prussian Government, under Prince Hardenberg, found themselves compelled, in 1807-21, to declare the farmers to be the absolute proprietors of their several holdings, burdening them only with the quit-rents they had been in use to pay. This was a bold experiment, and one that could only be vindicated by a strong over-ruling necessity.

If some, on the other hand, should be disposed to think that our proposal, guarded and modified as it is, goes *too far*—that it contemplates a change which either exceeds the competency of Parliament, or at least could not be accomplished consistently with a due regard to private rights and

public faith, we beseech them to consider the grounds of their objection. As to the competency and justice of Parliamentary interposition in a matter of this kind, it surely cannot be contended that the passing of an act by a former Parliament ties up the hands of the Legislature in all time coming, so that whatever evils emerge under its operation, cannot be redressed by the supreme civil power. Every act is understood to be binding only until it has been repealed; but the power of repealing it at any time is reserved, and is exercised as often as occasion requires. At one time, heritable jurisdictions existed in Scotland, and these were hereditary in certain families; but the evils which flowed from them became so intolerable, that they were abolished by Parliamentary authority, with all due regard to existing interests and vested rights; so that both by sound principle and abundant precedents, we are warranted in saying that the proposed change in the law of entail is within the competency of Parliament. Indeed, it would be monstrous to affirm, that the Government of a country have no power to alter a law, which, as it stands at present, is capable of converting the whole soil into a monopoly, and placing it for ever *extra commercium*.

But the competency of Parliament to interfere being admitted, the justice of such interference may seem to be doubtful. It may be thought that certain parties have, right or wrong, acquired a title, under the existing law, to the future possession of landed property; and that their title, sanctioned as it is by a legal statute, ought to be sacredly respected. Now, in regard to all existing heirs of entail, we have admitted that, on the score of sound policy, if not of rigid principle, their interests ought to be protected in any change that may be made; but this being done, we can see no force in the objection as it concerns the future descendants of these heirs. If it be unjust now to alter the law, because of the tendency of any alteration to affect the interests of heirs not yet in being, it must have been equally unjust to make the law at first; for then, in 1685, all the children of the same family had an equal interest in the inheritance, and their children after them might have been benefited by it, but for the interposition of the Legislature, which enabled any single proprietor to place his whole property under the fetters of a strict entail, and thus to cut off the expectancy of all his descendants, except those of his eldest born; and the repeal of that act now would have no other effect than to restore the rights of parties to the same condition in which it found them when it was passed. But besides this, the proposed change does not imply any interference with the will of deceased proprietors, or with the rights and interests of heirs, whether existing now, or

hereafter to be born, in so far as these depend on *that will* alone; it contemplates merely the withdrawal of a *protection*, which the Legislature is perfectly free either to give or to withhold, by which this species of property is exempted from liability for debt, and rendered incapable of being either alienated or subdivided. And there is surely no injustice in saying to its possessors, These lands are yours; keep them, if you will, by prudent management; but henceforth we cannot interpose our authority to protect them, if, from causes over which the State has no control, it be found necessary to sell or divide them.

Still it may be thought, that even were it both competent and just, it might be *inexpedient* in Parliament to interfere in the way or to the extent proposed. The general expediency of a change in the existing law has been argued already; and we only advert to it now, with the view of obviating a misconception in regard to the probable consequences of such a change. It is often supposed, that so general and so rapid would be the subdivision of property, were the law altered, that there would no longer be any large estates in the country, and that the whole soil would come to be parcelled out in small sections, incapable of yielding any adequate return, after supporting the families which live on them, and unlikely to attract capital and skill to agricultural improvement. Now, this would be a very serious evil, were it at all likely to be realized; but is it the certain, or even the probable, result of *such* a change as has been proposed? We are often referred to the system of small farms in Ireland, and to the miserable patches of ground in the Highlands of Scotland, where a superabundant population can scarcely procure, in the best season, the first necessities of life; and, in a bad one, are reduced to utter starvation and wretchedness; but surely, there is a wide difference between small *farms*, held often at rack-rent, and free estates or properties, even supposing that they were equally small, for which no rent is paid, and where every motive stimulates industry and progressive improvement. These small farms and patches, too, are part and parcel of the present system; they exist generally on large estates, many of them entailed; and it is unfair to draw from them an argument against a totally different state of things. But, in point of fact, we do not believe that property in land would ever come to be so subdivided, under the operation of the proposed system, as either to prevent the existence of large estates here and there, or to reduce the proprietors to a state of poverty. If some large estates be broken into parcels and sold, through the imprudence or necessities of their possessors, others would grow up, through the natural accumulation of wealth; and by this process of alternate divi-

sion and amalgamation, the soil would be continually obtaining the benefit of fresh capital, while society would have the hope of sharing in the increasing fertility of the country. And in regard to smaller properties, they would be kept or sold, just as might be found most advantageous for the possessor; as in America, where a farm of 200 acres being left among a family of six or eight children, they consider whether it will be best for them to keep it in conjunct possession, or to dispose of it, and divide the proceeds. We find, too, that in KENT, one of the richest agricultural counties in England, the present law has never obtained; yet it exhibits a goodly array of substantial proprietors, without any of the poverty which we are taught to expect from the proposed change in our present system. Even in France, with all the disadvantages of a law too stringent, "the partition and repartition of land has not reduced all estates to one minimum size, like an Irish cotter's acre. Estates of all sizes and values, from £500 to £50,000 in price, are to be found on sale in France, as in England. The aggregation of land by deaths of correlatives, balances the partition of land by deaths of parents."

Many incidental advantages might accrue from the proposed change. We have always thought that the question of the corn laws, which has excited so much interest of late years, and called forth no small measure of acrimonious feeling on both sides, might be *superseded* by a vigorous exertion of British skill, so as to require no Legislative adjustment. We have only to bring up our *production* to the level of our *consumption*, and that question, with all its irritating accompaniments, is at an end. We are already very near the mark, our imports never exceeding a twentieth, and seldom a thirtieth part of our consumpt; so that even now we raise nineteen-twentieths of all the grain we need. Is it impossible, or would it be very difficult, in the present advanced state of agriculture, to add *one-twentieth* to the productiveness of Britain? And might not the attainment of this great national object be accelerated by such a change in the law of succession as would insure the multiplication of landed proprietors, and the application of fresh capital and skill to the purposes of agriculture?

The immediate neighbourhood of our cities and large towns has been thoroughly reclaimed and cultivated, and the land there has risen enormously in value. Might it not be hoped that now, when every part of the kingdom is likely to enjoy the facilities of railway communication, large tracts of ground at a greater distance from these centres of commerce, might be improved and fertilized, were they freed from the shackles of entails; and that hundreds of merchants in Glasgow and Manchester would avail themselves of the opportunity of securing a country retreat for their families

within twenty, thirty, or forty miles of their factories and warehouses?

A difficulty has been felt in Scotland in procuring sites for churches and schools, especially where one great proprietor possesses a whole parish or county, and makes his territorial rights a means of virtually annulling the Act of Toleration. Would the same difficulty be experienced hereafter under the beneficent operation of a better law?

Reformers have complained that their political franchise has done them little good, through the preponderating influence of the aristocracy in counties and provincial towns. Would not the civil and political rights of the people be better secured after the proposed change?

We merely throw out these questions for the consideration of the various classes whom they most concern; but before concluding, we must advert, however briefly, to a prejudice, the more influential, because it is thought to spring from a sacred source, which stands directly opposed to the success of our movement. Some have thought and said, that there can be no evil or mischief in the law of primogeniture and entail, because it was inserted in the constitution given by God himself to the Jewish State, and may therefore be regarded as bearing the signature of divine authority. Now, without discussing the question how far the constitution established among the Israelites was designed to be either obligatory or exemplary to other nations, placed in very different circumstances, most gladly would we welcome the nearest possible approximation to that admirable system which is practicable in modern times. So far from sanctioning or being intended to promote the indefinite accumulation of landed property in the hands of a few, that constitution made effectual provision for its subdivision among the many, and also for its redemption at stated seasons, in the event of its being forfeited or mortgaged; and the history of that singular people whom God chose for himself, exhibits the spectacle of a nation, in which every family had a direct and hereditary interest in their native soil. It was an entail; but in favour of the great body of the people. The following admirable remarks, taken from a late eminent writer of the Irish Church, exhibit a beautiful picture of the nature and working of that system, as well as some of the principles involved in the philosophy of the general question:—

"The mode in which property is distributed, has, perhaps, the chief influence in every State in determining the character and effects of its constitution. Property carries with it authority and power. Where the lower classes are wholly destitute of it, they are generally dependent and servile; while those who monopolize it are too often arrogant and corrupt. If there exists no rank of citizens possessing moderate shares of it with a secure

tenure, there is little probability of finding any class of society exhibiting the purest virtues, the most useful industry, and the most independent spirit. Nor does any circumstance tend to inflame domestic feuds, or expose to foreign violence, more than an extremely unequal distribution or uncertain tenure of property."

Then, after referring to the cases of Rome and Sparta, he adds:—"The Hebrew government was founded on an equal agrarian law; for, when the children of Israel were numbered, and found to exceed 600,000 men, the Lord said unto Moses (Numb. xxvi. 53, 54): 'Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.' By this regulation, provision was made for the support of 600,000 yeomanry, with from six to twenty-five acres each." "But this law was guarded by other provisions most wise and salutary. The accumulation of debt was prevented, first, by prohibiting every Jew from accepting interest from any of his fellow-citizens; next, by establishing a regular release of all debts every seventh year; and finally, by ordaining that no lands could be alienated for ever, but must, on each year of jubilee, or seventh Sabbatic year, revert to the families which originally possessed them. Thus, without absolutely depriving individuals of all temporary dominion over their landed property, it re-established, every fiftieth year, that original and equal distribution of it which was the foundation of the national polity; and as the period of such reversion was fixed and regular, all parties had due notice of the terms on which they negotiated; there was no ground for public commotion or private complaint."

"Not only was the original balance of property preserved, but the closest and dearest connections of affinity attached to each other the inhabitants of every vicinage. Thus, domestic virtue and affection had a more extensive sphere of action; the happiness of rural life was increased; a general attention to virtue and decorum was promoted, from that natural emulation which every family would feel to preserve unsullied the reputation of the vicinage; and the poor might everywhere expect more ready assistance, since they implored it from men whose sympathy in their sufferings would be quickened by hereditary friendship and hereditary connection." *

But even this admirable system, divine as it was in its origin, and most beneficent in its operation, was liable to corruption and abuse, through the cupidity of men. We read that after the captivity, the complaints of the people were loud, because they were deprived of their former privileges, and

that the godly NEHEMIAH found it necessary, to interpose, and effected a great national reform:—

"And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."—Neh. v. 1-13.

As the subject of this paper is likely soon to attract a large measure of public interest, and to be brought under the notice of the Legislature, it may be useful to append A FORM OF PETITION to both Houses of Parliament, such as might be adopted by those who concur in our general views.

PETITION TO THE HOUSE OF COMMONS.

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The Petition of the undersigned Inhabitants of (*here insert the name of the Town, Parish, or Hamlet*),

"HUMBLY SHOWETH,

"That your petitioners regard with apprehension and alarm the rapidly increasing accumulation of landed property in the hands of a few, and the growing separation, both in interest and feeling, betwixt the two great divisions of society.

"That they conceive these evils to be caused in a great measure by the laws of primogeniture and entail; the former preventing, in certain cases, the subdivision—the latter the sale, of landed property, and both concurring to perpetuate a practical monopoly of the soil, while they constitute a barrier to its improvement.

"That while they respect the rights of property, and hold that it should be protected by law, they are convinced that the interests of the community would be promoted by the repeal of these laws, which are no longer applicable to the existing state of society, or consistent with the general welfare.

"That in their opinion it is desirable, *first*, To repeal the Act of Primogeniture, and to ordain that, while parents shall be free to dispose of their property by will as they see cause; yet, in all cases of intestacy, the property, heritable as well as personal, shall be equally divided amongst the children; *secondly*, To declare it no longer lawful to tailzie lands and estates, and repeal the existing Act, so far as regards all future operations; *thirdly*, To enact that, while the rights of all existing heirs are duly preserved, no force or effect shall be given to entails in the case of any substitute born after the passing of the Act, but the property shall be liable for personal debts, and capable of being disposed, according to common law; *fourthly*, To facilitate the transfer of land, by reducing the expense of deeds, and giving the most ample security for its undisturbed possession; and, *fifthly*, To limit the operation of trust-deeds, so that they shall not be effectual beyond the life of the heirs in existence at the time when they were made.

"May it therefore please your Honourable House to take the premises into your serious consideration, and to grant such a measure of relief as the present exigencies of society require.

"And your petitioners shall ever pray," &c.

(Signatures.)

PETITION TO THE HOUSE OF LORDS.

"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The Petition of, &c., (*as above*.)

"May it therefore please your Right Honourable House to take," &c.

Petitions not exceeding the weight of thirty-two ounces, and open at both ends, may be forwarded by post to any M.P. *free*; and they may be prepared either on parchment or writing paper. If a letter is sent at the same time, it should be posted separately.

If two or three active and public-spirited men in every little neighbourhood would set petitions a-going, a great social reform might yet be accomplished.

GRAHAM OF CLAVERHOUSE AND GRAHAM OF NETHERBY.

A VISION.

SCENE—*The Churchyard of C—.*

Claverhouse.—And so you have put down the Presbyterians!

Netherby.—I have.

C. You have done more than ever I could do; but I suppose you would have full liberty of "pit and gallows." When I had the putting down of the curs, I was continually hampered for power. To-day, the commissioners could make up no quorum; and to-morrow, when they did meet in full conclave, I got some beggarly order, authorizing me to extirpate the fanatics from Dumfries and Annandale. Thinking all right, I used to scour the country right and left; but the vermin had only to cross Dumfries Bridge, enter Galloway, and defy me, until some new authority arrived from the crones in Edinburgh. What mockery, to curb a soldier's sword by hedges and ditches!

N. I had no such geographical limitations; but as to "pit and gallows," as you call it, that sort of thing is not used now-a-days. State expedients vary just as dress does. You wear a leather jerkin; I wear a cloth coat. Your costume would not suit Victoria's reign; mine would not have answered in Charles the Second's—that's all the difference.

C. What, then, is the fine substitute you have got for the dungeon and halter?

N. Oh! we have done all by the force of public opinion, backed by Government influence.

C. Public opinion! why, good enough, if you have it on your own side; but as well might you roll back the Solway tide as oppose public opinion when it sets in against you. Had I had people's minds with me, I could have crushed the hounds just as I would have put out a match with my heel. But they caught the mania in thousands; and the heather once on fire, pike and carabine could do nothing. Why, look ye, with white-livered cravens, three twists of the thumbkin made them renounce their detested Covenant; but with your genuine Presbyterian sword and gallows bootied not. Every ploughman was a psalm-singer; every laird and gentleman had his daughter or favoured servitor who coquetted with the fugitives. Quiet one district, and the flames burst forth in another. And then your own soldiers—barren moors afforded no plunder, and every Peel-and-eat who was sent off the earth was kith and kin with themselves; and when the

whelps came to meet death like heroes, I became more afraid of an execution than they.

N. And yet tradition says that you shot a carrier fellow yourself with your own hand; and hard work your admirers have had in defending you from the charge, I assure you.

C. Oh! that was a clown in Ayrshire; just one of the kidney I was speaking of. A hundred dragoons with pointed guns would have had no effect on him; and knowing that my men had witnessed too much of contempt for powder and shot, and were, besides, wincing at the fellow's prayers, I could not restrain my hand, and to prevent further parley, I shot him through the head. I had wellnigh made his wife follow him; but I regained composure in time. Strange that death, which will at times unnerve the bravest soldier on the battle-field, should be viewed with so much indifference by mere boors! But Charles was right. Presbytery is not a fit religion for a gentleman; and now that the fanatical blood has had two centuries to cool, I doubt not you would make an easy conquest of their descendants.

N. I beg your pardon; we had a great many big words.

C. Words!—ha! ha! ha! Had you had a few of the blows that we received at Drumclog, you might have had something like opposition. How my brain maddens at the recollection of that dishonoured day! I tell you, Sir, had every Covenanting beggar perished at Bothwell Bridge, it had not been a due recompense for my former degradation.

N. Well, well, you had your troubles—we had ours. Had it been a mere matter of affray, we could easily have put that down by despatching a few regiments to the disaffected quarters; or had they, like the Chartists (a sort of political Presbyterians, who have appeared since your day) had they, like them, begun with blows, we should at once have known how to proceed; but as they abstained from that, we could not violate public opinion by having recourse to military aid; so we left them to the mercies of the civil courts.

C. Good. What with Mackenzie and Lauderdale's boot-jacks, and the gallows at the Grassmarket, they would make sure work, although somewhat slow; and that's what you call public opinion, is it—to hand everything over to the lawyers! Age makes the world no wiser; for it's all one at the end.

N. Oh, no; you quite mistake. We don't torture prisoners now-a-days; we reckon them innocent, unless found guilty; and we try them by jury.

C. Try them by what?

N. By juries, composed of themselves.

C. Very fine amongst gentlemen; but how you could expect crop-eared knaves to condemn one another to the halter, I cannot for the life of me see.

N. Oh, dear! you are wrong again; we never hang people now, except for murder or declared treason.

C. Then how do you punish them for being Presbyterians?

N. Oh! I forgot to mention that Presbytery is the established religion of the country.

C. Wh—wh—what do you say?

N. Presbytery is established by law. William of Orange did that, to keep peace; and, after all, it was about the best thing that could have been done at the time; for Sawney has always had such an ill-will to the Liturgy, that one might as well have tried to rear palm trees on Ben Lomond as get him to turn Episcopalian.

C. Then, if the dogs were established, what would they have been at?

N. Why, they wished to have complete power in things spiritual, as they called them.

C. Another name for rebellion: and did you not throttle fellows who sat on seats too soft for them, and yet did not know it?

N. Oh, no! no force in our times; the law courts wearied them out, and now we have perfect peace.

C. Then have the dams of the wolf turned out sheep. But see, that old kettle of a bell has commenced ringing, and we shall have the kirkyard filled with sour faces anon. Did the knaves know who was now standing here, what would they think?

N. Their blood would freeze, I warrant you. Nay, the very bones in the graves underneath you would shrink, did they know that Graham of Claverhouse was so near; whilst I, Graham of Netherby, can stand and receive respectful obeisance from *all who pass into that kirk*. Let that convince you of altered times.

C. Has nobody tried to rescue my name from the foul mouths of Roundheads? I tried to live for posterity.

N. I rather think not, except you regard the defence of romancers as worth anything.

C. Romances! Pshaw. What says history?

N. Decidedly unfavourable; too much blood was spilt, and the spirit of the age is against that. Yet, I rather think that my Scotch gardner once told me, that one Chambers had taken your part; but then people laughed at him because he called you a "religious enthusiast."

C. And so they might! and could I get hold of him, I would show him that I was something else than a Peter the Hermit. But let this lily-faced generation think what they will, the time *will* come, *must* come, when I shall stand forth in my true character, as the soldier who fought for his country's honour.

N. With all deference, the time you speak of will not, I am afraid, come in my day.

C. Why not so, Sir? how should it not?

N. Because matters are now managed by argument—not blows.

C. Blows have prevailed since the world began, and will yet be returned to.

N. Nay; there are things that the world returns not to. You fought with muskets and cannon; your ancestors fought with cross-bows. Would you have exchanged your leaden balls for all the arrows of Sherwood forest?

C. Well, well; your law courts are but other kinds of arms; and being less effective, will yet have to give way to the old machinery. Your prick-eared Covenantanter will dance to no other music. But hark, that cracked bell has ceased tinkling, and only some half-dozen people have gone in. Where are all the curs who in hundreds and thousands used to be Presbyterians?

N. Why, I don't know; things are not thought so much of when permitted, as they are when they are prohibited. But, heyday! why do you look so wild, and clutch your sword? What's the matter?

C. Matter! why what sound of psalm-singing is that coming over the hill? that's the identical and abhorred bellowing that I heard at London Hill; and the olden time rushes upon my recollection so madly, that I could cleave the earth with rage. What means this?

N. Oh! I suppose it will be some of these Free Church people.

C. Free Church people! who are they?

N. They are the people who raised the noise amongst the Presbyterians; and because they could not get things their own way, they left the Establishment.

C. And what are they doing in the open air?

N. Some of the proprietors will not give them ground to build churches on, and so they meet on the road-side, the sea-shore, and places of that kind.

C. And these preachers have given up their pay, and pray underneath wind and rain, rather than give in to you!

N. They do.

C. They do! then *they* are the true-blue Presbyterians, and you have reckoned without your host. Oh! I thought the fire which blazed in the veins of these bigots would not expire so easily. You know not who you deal with. These men will laugh at the law courts which you now have, and they would have defied those that we had. The snake is scotched, not killed, and you have been deceived—ha! ha! ha!

N. Oh! not at all. Two years ago we were pestered with pamphlets and petitions; but now we receive none, which shows that peace has been achieved.

C. But what kind of peace, quotha?—such a peace as we got by the Indulgence. Dastards who cared for cake and pudding, kept their livings; but the men who were worth t^h converting, fled to the hills, and kept us at bay. You have played just such another game. You have lined the paltroons, but the Covenanters have jilted you, just as they jilted us; and yet you talk of the success of your new kind of tactics! Your public opinion and your courts have not been one whit more successful than my dragoons and the Privy-Council. Nay, in my day, they dared not have met in such large numbers as, ^{at} the strength of the singing, I should judge to be over yonder. Return to the old way—

Hey for the boots and thumbikins!

But and the gallows tree!

And hang the Whig-a-more loons

Where Whig-a-more loons should be!

A. We were ruined if we did. It is the fashion to tolerate all religions.

C. Tolerate! call you it toleration to drive them to the fields like beasts? I tell you, Sir, you are dealing with edged tools, and know it not. In ^{my} army, I respected every man as a brother, or punished him with death as an outcast. You may scourge a spaniel, but no soldier deserving the name will survive the disgrace of punishment; and so with your Whigs. If they are right, protect them; if wrong, hunt and worry them like foxes. You established their religion—was that a snare for them, or not?

N. It was done in good faith, I believe.

C. And counted you not the cost when you made the sacrifice? Could you ever expect that the gloomy dogs who preach amongst them would yield that obedience to the State which bishops, who are gentlemen born, would have done? But the die once cast, it should never have been altered. Once within their mud-walled meeting-houses, they should have been allowed to remain there. A Scotsman becomes a dangerous man when he takes to the heath, that he may follow his religion. Your dragoon may be fired with wine, and while the flush of the grape crimson his cheek, he may fight with fury—but as wine de-

parts, spirit fails. But your Covenanter's heart never lowers—his sword never dangles feebly, so long as he has his Bible.

N. Why, Claverhouse, you moralize like a Hugenot.

C. Sir, I am no politician nor statesman, but simply a soldier who draws his sword at the command of his king and country. You courtiers direct the blow, and I strike it; and you, therefore, are alone answerable for consequences. But, nevertheless, I know Covenanters better than you; and I repeat, that they must either be friends or foes. You think you have put them down, but they are stronger now than they were in Charles' time; and so a fig for your new principles.

N. Why, in your time the whole country was in an uproar, and now everything is quiet.

C. Ay, quiet in its own way. There is such a thing as trying to put out a fire by putting more fuel on: you may by that dim the flame in the meanwhile, but a conflagration will come at last. Our wars cleared the country of some seventeen thousand rebels—how many has your needle-and-pin policy put out of the way?

N. I told you before we were not butchers.

C. Why, what better are you, if you drive people to the mountains like partridges?

N. That is done only in a few cases—and it is the act of the Scotch lairds themselves.

C. O yes; Scotch lairds must always be showing their teeth; if I wished to send a weaver to be tried at Edinburgh for praying, they were always, like Johnston of Westerraw, for shooting him on their own lawn; because, forsooth, the offence was perpetrated on their domains. But will a few bonnet lairds put down a country?—how many congregations have the rebels got?

N. Why, I believe the new Seceders have about seven hundred.

C. New Seceders!—are there old ones?

N. O yes. I forgot to mention that there has been nothing but secessions for the last hundred years. I used to carry Scotch statistics about with me, but I hav'n't them just now. I suppose, however, that the old Seceders have nearly as many more, of one kind or another.

C. And yet you talked of having put down the Presbyterians!

N. Well, I mean that the disturbances in the Scotch Church, which the Whigs left us as a legacy, are now no more heard of.

C. Yes; but the Presbyterians have gained the victory; you have but taken their bread from them, and yet they cover the whole land. Take my word for it, if you are to escape ruin, you must unloose the military, and drive them to the hills again. Your force of public opinion, as you call it, is child's play; and law courts, with only power to rifle pockets, will not make up for boots and thumbikins. Pounce upon the slaves at once, and give them law at the point of the bayonet!

N. Oh! we have tried a little of that sort of thing; but really such an uproar was raised.—

C. Uproar!—of course no ear can be seized by the throat without yelping; but that should only teach you to press the harder. DISGUISE IT AS YOU MAY, YOUR SYSTEM IS BASED ON FORCE, JUST AS MINE WAS; WHY NOT, THEREFORE, BE HONEST, AND HOIST THE BLACK FLAG AT ONCE?

* * * * *

C. If you dally with the matter much longer the infection will spread to England.

N. Spread to England! it's there already.

C. Surely you have not yielded so far as to establish Presbytery there also?

N. Certainly not; but the Dissenters in England defy us to the teeth, and on more than one occasion have effectually thwarted some of our best schemes. Time was when Methodists had no control over politics; but now the age has grown pricked, and one cannot move a step without coming into contact with these people. Oppose them, and they raise a whirlwind of opposition that might have appalled Pitt himself.

C. Well, why not put them down?

N. We cannot—they are legion. We are met by them at all hands. Our difficulties are all connected with religion. Ireland has always been our rock a-head, and now more than ever. But this pension to the Catholics settled, we shall meddle no more with such matters.

C. What! have you pensioned the Catholics?—the favouring of them cost my master his crown.

N. There is no such thing as governing Ireland without pacifying the Catholics, they are so numerous; and, as they are open to money as well as other people, we propose endowing them, on the principle, you know, that the dog which is struck with a bone never barks.

C. Thus, then, your degradation is complete—expediency is your only rule. Tossed about by every wind, you will be driven on the breakers at last, and total shipwreck will be the result. Rude as you may call us, we had so much of principle as to aim at given ends; but you have no principle; and, like a ship without a helm, disaster must soon overtake you.

* * * * *

GENERAL ASSEMBLY

OF

THE FREE CHURCH OF SCOTLAND.

This reverend Court met on Thursday the 22d May, in the large Hall at Tanfield, which was filled in every part, not only with members, but also with a large body of the public. The Rev. Henry Grey, the old moderator, preached from the Second Epistle of John, 8th verse: "Look to yourselves, that we lose not those things that we have wrought, but that we receive the full reward." At the conclusion of the sermon, the Assembly was constituted with prayer. Mr Pitcairn, one of the clerks, having read the commissions of members,

Mr Grey, in a short address, proposed that Dr Macfarlan of Greenock should be chosen moderator.

The Hon. Fox Maule seconded the motion, which was adopted unanimously.

The Rev. Dr Macfarlan was then introduced to the Assembly, and took the chair. He addressed the Assembly at some length, beginning his remarks by referring to the abundant cause of gratitude they had to God for the great success which had been vouchsafed to them—a success which far exceeded their most sanguine expectations, and which dispelled the gloomy forebodings they might have entertained, respecting the solemn step they had taken in leaving the Establishment. Instead of four hundred and seventy congregations, corresponding to the number of out-going ministers at the time of the Disruption, there were now in connection with the Free Church upwards of seven hundred congregations, and six hundred and twenty five ordained ministers; and the total number of adherents, old and young, might be fairly estimated at about a third part of the whole

population of Scotland. About five hundred churches had been built, and the whole expense of their erection had in many instances been defrayed. The people had vied with their ministers in the largeness of the sacrifices which they had made for the good cause; and not only had a needful provision been made for the support of the ministers and their families, but a college had been opened for the instruction of the youth who intended entering on the sacred office; and all the educational and missionary schemes had been supported with a liberality exceeding that which had been manifested by the whole Church before the Disruption. In these extraordinary times, no wise man would venture to predict with assurance the continued existence of any one institution, civil or ecclesiastical; still less would he venture to predict that the spirit which now actuated the people of the Free Church would suffer no abatement at any future period, and that the Free Church would always be distinguished by the vigour and energy which characterized it at the present hour. But, considering that it had already taken such a deep root in the minds of the people of Scotland, and carried its external framework to such a measure of perfection, it might safely be said, that there was not one religious institution—not certainly the Establishment itself—which bade fairer for permanence than the honoured Church to which they had the privilege to belong—a permanence which, he observed, had been secured in spite of the persecutions and temptations to which both the people and the clergy had been from time to time exposed. He then proceeded to describe certain duties which seemed to devolve upon the Free Church in the peculiar position to which, in the providence of God, they had been called to occupy, particularly with reference to the progress of Popery; on which latter subject he dwelt at some length, strongly animadverting on the policy of the present Government with regard to the Maynooth Bill. He also took occasion to notice the loss which the Free Church had sustained in the lamented deaths of Dr Welsh and Dr Abercrombie.

The Assembly then proceeded to appoint a number of committees.

FRIDAY MAY 23.

The Assembly was for some time engaged in devotional exercises, which were conducted by the moderator and Dr Smyth of Glasgow.

The Assembly then called for the

REPORT OF BOARD OF MISSIONS AND EDUCATION.

Dr Makellar rose and said:—“Moderator, from the beginning of the Board of Missions, an early opportunity has been afforded them by the Assembly of giving an account of the state and proceedings of their body. We regard it as a favour to have the same privilege granted to us on this occasion, because we are enabled, in the most cheering terms, to congratulate our brethren on the prosperous state of our undertaking; and we feel warranted to call upon them to join with us in rendering thanks to the God of all grace and mercy, for his loving kindness vouchsafed to our Church. ‘He that is mighty hath done great things for us, and holy is his name.’ It may be proper to remind the Assembly, that it does not belong to the Board of Missions to conduct the management or direct the operations of any of the Schemes of the Church. That duty is assigned to committees appointed for the express purpose, and who will, in due time, give a full and faithful report of their proceedings. It is the business of the Board of Missions to receive the funds that are provided for conducting the operations of these committees, and to distribute them according to the prescribed order appointed for that purpose. Viewing these funds, then, as a whole, we cannot fail to be struck with their surprising magnitude. Within the very first year of our existence, besides the magnificent sum collected for church building and the sustentation of ministers, there was contributed to the support of the Schemes of the Church, a sum which amounted to £23,600. The contributions during the past year for the Five Schemes and the College have been the following:

Congregational Collections	£22,076	9	3
Congregational Associations	460	6	1
Individual and Miscellaneous Donations	2,948	18	9

Legacies	£960	10	7
Other Scotch Churches	40	18	0
England	1,273	7	9
Ireland	82	10	6
Colonial and Foreign	517	5	1
India	3,041	16	2

"With regard to this latter particular, I have been informed by one of the members, since coming into the House, that the sum mentioned comes greatly short of what was contributed in India; and I trust he will have an opportunity of explaining the circumstances to the satisfaction of the House. The remaining contributions are as follows:

School Building	£14,465	10	5
Contributions in India for the Missions and Church	7,913	0	0
For Calcutta Library and Apparatus, per Alexander Thomson, Esq. of Ranchory	1,084	17	0
Ladies' India Female Education Association	1,249	10	0
Do., Value of Fancy Work sent to India	500	0	0
Glasgow Missionary Society's Receipts from May 1843 till December 1844	1,806	14	10
Ladies' Colonial Association	457	10	3
Ladies' Association for Jewish Females	761	0	4
Continental Churches	1,841	12	2
Ross and Sutherland, including balance of £1659: 7: 9d. from last Account	1,113	18	5

Including some other sums, the total was £32,733 1 2

But from this there fell to be deducted a balance which stood over from the preceding year, and which will be explained more fully afterwards, bringing down the total sum to £31,000 contributed for the missionary Schemes."

Dr Wilson moved that the thanks of the Assembly be given to the convener and the other members of the Board of Missions, for their zealous and efficient labours during the past year.

Mr Alexander Dunlop, in proceeding to give some of those comparative statements which he was accustomed to lay before them in former years on this subject, said: "While there is no cause for boasting on the contrary, while I think we have great ground of humiliation, in having contributed so little to the cause of Christ—still, while I feel this strongly, I also feel that we have great cause of thankfulness and confidence, in the fact that we are making steady progress upwards. It may not be such a progress as we would all wish; but still it is a progress in the right direction, and one which, I trust, will be persevered in. Last year there were only two hundred and fifty-two congregations which had a collection for any one of the Schemes; this year there are five hundred congregations that have collected for every one of those Schemes. Last year there were thirty congregations in which there were no collections at all for any one Scheme; this year there are only twelve congregations that have not so collected. Last year there were one thousand three hundred and ninety-four collections of different Schemes which, over the whole Church, had been omitted to be made—some collecting for one Scheme, and some neglecting another; this year there are only seven hundred and fifty-one of this description. Now, here is great progress; but at the same time I must regret, with deep mortification and sorrow, that there should be in the Church a minister that refuses to give his people an opportunity of contributing, however little, towards our great missionary objects. I think it is to be deprecated, that in any one case the door should be shut against the people having an opportunity of giving of their means towards these important Schemes. Last year there was only one presbytery in the Church in which every congregation had made a collection for every one of the Schemes; and that was the Presbytery of Arbroath. There are now eight presbyteries in which every congregation has contributed to all our Schemes. These are the Presbyteries of Edinburgh, Dalkeith, Penpont, Meigle, Kirkcudbright, Arbroath, Garioch, and Dundee. In every synod, and in every presbytery but one, there has been an increase in the amount contributed; so that the liberality of the Church has not advanced only in particular places, to the exclusion of others. In regard to the sums contributed, the largest source of revenue is in the annual collections, which this year are £22,076. Last year they were £16,256.

In the year 1812 I reported to the General Assembly the largest sum contributed previously to the Disruption by collections at the church doors, and it amounted to £23,149; while the Free Church, besides supporting its own ministers, &c., has raised by collections £22,076. As to the sum total of £32,000, there fall to be deducted certain balances of last year; as, for example, £14,000 for schools, £5000 for the College Building Fund, and other items, which brought down the sum they would have had as revenue to £42,000. Last year it was £31,700 showing an increase this year of £10,246." This was a fair statement of the actual position of their revenue.

The Assembly, after prayer and praise, adjourned at half-past four, till the evening.

Evening Session.

SABBATH OBSERVANCE.

Mr Fairbairn of Salton was then called upon, and read the Report on the State of Sabbath Observance.

Mr Bell, who appeared as one of a deputation from the Lord's-Day Society in Newcastle, next addressed the Assembly. In doing so, he expressed the high gratification he felt in appearing before the Assembly of the Free Church of Scotland. In England there were five hundred and fifty-two Sabbath railway trains. Ninety-three of these were on lines running from London; two hundred and six on lines near or in the vicinity of London; and two hundred and fifty-three on lines from one provincial town to another. From that statement, it would appear evident that Sabbath desecration must be great; and could he detail them in their true colours, he had no doubt it would do much to stimulate the Assembly to use all its efforts to do away with the evil. He might, however, state one or two facts with which he was familiar, coming, as they did, under his own observation. These related to the Leeds and Hull Railway. Not content with affording people an opportunity of desecrating the Sabbath by means of their railway, the directors of it actually offered a premium to desecrate the Sabbath, by running their trains on that day at half-price. The first Sabbath after that was done, the number of people who travelled by their railway exceeded three thousand five hundred. In the neighbourhood of Newcastle, where he resided, there were three railways, the whole of which ran Sabbath trains, and Sabbath desecration was carried to a lamentable extent. On one of them—the Newcastle and North Shields Railway—the number of Sabbath passengers averaged four thousand; and although that was the usual average, the number was frequently greater, more especially in the summer season. And on one beautiful Sabbath in July, two years ago, seven thousand three hundred individuals were conveyed from Newcastle to the other end. The terminus of the railway was at North Shields, but it was to a sea-bathing village, about half-a-mile from that town, that the great bulk of the people went. And the scenes which were there enacted by them he could not pretend to describe. After a few more remarks, Mr Bell sat down amidst applause.

Dr Candlish then rose, and said that, before leaving the subject, he begged to refer to a matter not foreign to the subject in hand, but akin to it. In connection with the subject of Sabbath desecration, there was nothing which affected those who lived in large towns more than the state of certain portions of these towns from morning to night of a Sabbath-day. The time, he thought, if not come, was yet very near, when a vigorous effort should be made to procure a repeal of what was known as Mr Home Drummond's Act; which was now interpreted by those who granted licences, as if it authorized the keeping public-houses open during certain hours of the Sabbath. It was well known that in this city an attempt which had been made with the very best intentions by the magistrates, had recently been defeated upon an appeal, and the refusal of a licence, upon the ground of keeping the shop open on Sabbath, declared to be unlawful, except only during canonical hours. This circumstance, among others, forced upon the Assembly now, and ought to force upon every committee to be now appointed, the consideration of what steps ought to be taken with the view of obtaining, in this respect, the protection of the Sabbath; and let them not be led away by the consideration of what was the chief and giant evil of the times, viz., Sabbath desecration by railway travelling,

from the consideration of other forms of Sabbath desecration. After some further conversation, the Report was approved of.

SATURDAY—MAY 24.

NEW COLLEGE.

Various overtures regarding the constitution and arrangements of the new college were read. Among the points stated as requiring serious deliberation were the following:—1. The extent of the education to be provided—whether it should be restricted to the institution of theological professorships, and such as bear immediately on theology, or should comprise a full curriculum in languages and philosophy, adapted for general students as well as candidates for the ministry. 2. The manner of appointing professors, theological and others, and the conditions and qualifications that ought to be required. 3. The regulation of the curriculum, especially in theology, and the due superintendence of professors and students. 4. The right ordering of the library, the museum, bursaries, and other appendages of the college. 5. The arrangement of fees and salaries—as to the amount of such salaries, and their source. And, 6. The vesting of the property in such a manner as may best secure it for the objects intended; and other matters, secular as well as spiritual and moral, on the right settlement of which the prosperity of the institution must depend. Several overtures also called for the establishment of a theological hall at Aberdeen.

A committee was appointed to consider the whole subject, and report fully to next Assembly—an interim report to be given in on Friday with reference to the case of Aberdeen, and also the lamented vacancy in the professorship of Church history.

FORMULA AND PROTEST.

Dr Cunningham proposed a committee to consider and report on the overtures sent up on this subject. He also suggested that it should be remitted to that committee, 1st, To consider whether a fuller statement might not be given of the views of the Church on several points on which it was desiderated by the Original Secession Church, with whom they were negotiating, with a view to union, and particularly with reference to the Second Reformation; and, 2dly, To draw out a short preamble to the Formula, expressive of the understanding attached by the Free Church to the 23d chapter of the Confession of Faith, in opposition to the Erastian interpretation which had been so frequently put upon it. The reverend Doctor said:—"We have been accustomed to maintain and adhere to the whole of the Westminster Confession, and we are confident that when it is calmly investigated when it is regarded in the light of history, and with a knowledge of the controversies then in progress—that it does not countenance, on the part of the civil magistrate, an Erastian control over the Church which he favours, nor does it countenance the persecution of the Church of which he does not approve. At the same time, the statements on this subject are expressed in strong language. They may be liable to misconstruction; and therefore, as I have said, it requires a full knowledge of the state of the times, and of the controversies which agitated men's minds, to arrive at the true meaning. Other Churches have taken offence at our adherence to the language of the Westminster Confession. We do not, and cannot, make any change in that adherence; but at the same time, some statement might be prepared for the satisfaction of other Churches which have not considered the matter so deeply as we have done, or, at least, as we ought to have done; showing that we do not hold Erastian principles nor intolerance—showing, in fact, that we countenance Erastianism as little on the one hand, as we countenance the principles of persecution on the other. Some such explanation as this is due to those Churches who have regarded that language as strong; and due also to men who are not so well informed on the subject as we are. It would require much elaboration to embrace all the subject; but I think we might embody, in a sentence or two, the meaning which we attach to these passages, and to which we might point, instead of being required to enter into a lengthened exposition, as we now do, or to detail old histories, or the controversies of former times."

Motion unanimously agreed to.

Applications from ministers and preachers of other Churches, remitted to a committee, to report before the rising of the Assembly.

FOREIGN VISITORS.

On the motion of the Hon. Fox Maule, it was agreed that Dr Chalmers should be requested to introduce the friends from foreign Churches, expected to address the Assembly on Wednesday evening.

IRISH DEPUTATION.

The deputation from the General Assembly of the Irish Presbyterian Church was heard, consisting of Dr Brown of Aghadoey, moderator; Dr Stewart of Broughshane, Mr Johnston of Jallylish, and Dr Houston of Macosquin. We can afford space only for two short extracts from the speech of Dr Brown:—

FREE CHURCH EMIGRANTS.

"On the day before yesterday, it was my privilege to traverse Loch Lomond, and to gaze with rapture on the mountains that surround that lake, and whose beauties are increased, when reflected in that pure mirror. There I had evidence of the abuse of power. At the extremity of that lake several families of the humbler classes came on board. I viewed them with interest. It was evident that they were gazing on their native mountains for the last time. There is a sacredness in grief that forbids rash intrusion. After a time, however, I gained the history of the party. They were of those hardy mountaineers to whom this empire owes so much, who have often upheld its fame, and extended its dominion. They carried with them certificates of character from magistrates and factors, and, what more recommended them from a minister of the Free Church; but their attachment to truth was the cause of their expatriation. Now, I rejoice that such men are about to scatter the seeds of truth and virtue in the colonies; but the sin of those who expelled them is not the less, and with all my heart I say of them, 'God forgive them; they know not what they do.' The people thus expelled were the salt of this land; and their removal by violence is a sin, and will bring down national judgments. If a bold peasantry be the pride of a nation, the Bible-loving peasants of Scotland are a class whom it is madness to expel."...

THE TIMES CALL FOR UNION.

"Our lots have been cast in times of severe trial, and it is probable that the faith and constancy of the saints of God will be sorely tested in our days. The Man of Sin seems preparing once more to gain an ascendancy in the realms, and the Beast is likely to impress his mark more deeply on this nation. New life is being given to the system of idolatry; and after all the experience of past ages, statesmen, proud of their wisdom, are hastening to bring Ireland more and more under the dominion of superstition. Let it not be supposed for a moment, that the system, which admits no change, and acknowledges no equal, will ever rest satisfied until its power shall be acknowledged over the length and breadth of the land; unless the saints of God bestir themselves, and form, as of old, a league and covenant to defend the truth of God's Word, and to resist the aggressions of this wily adversary. It would become the Free Church, to which would be assigned, by common consent, the leadership of the hosts of Zion, to originate some scheme for the general union of all evangelical Christians in these and other lands, so that they might with more effect oppose the progress of this wily foe, and, at the same time, combine the energies of all the servants of the Most High in a struggle that now seems inevitable."

Dr Smyth of Glasgow proposed a motion, to the effect that the General Assembly had experienced much satisfaction from the presence of the deputation from the Presbyterian Church of Ireland; that they renewed their expression of affectionate Christian interest in the Presbyterian Church of the sister kingdom, and earnestly prayed that they might be abundantly blessed in their labours; that they trusted they would ever continue faithful to Christ and his cause, amid whatever difficulties they might have to encounter; that they would not fail to struggle with the encroachments of the Man of Sin; and would be highly instrumental in advancing the Redeemer's kingdom in the world.

Unanimously agreed to.

CASE OF MR WADDELL OF BURRELTON.

The facts of this case are these:—A *fama* had arisen against Mr Waddell, charging him with intemperance. The presbytery visited the congregation of Burrelton. The elders

and deacons, and the members of the congregation, were asked if they had anything to say against their minister, to which one of them replied that they had no complaint against him. The question was then asked, if there were any persons who had, at a former period, been members of Mr Waddell's congregation, and who still remained in connection with the Free Church, who had any complaint against him; on which two men, named John McFarlane and William Fullarton, came forward, and alleged that they had both, at different times, seen him, as they considered, intoxicated. A female, named Isobel Adam, also preferred a charge against him and the session, of baptizing the child of a man who had not been a communicant, and who was under discipline. At a future meeting of presbytery, the parties who had brought forward the allegations against Mr Waddell, reported that they had each received, from a writer in Perth, intimation, on the part of Mr Waddell, of an action of damages in the Court of Session, unless, within six days, they settled the matter, in terms of instructions from Mr Waddell. This step shocked the presbytery. Under the circumstances, however, it was resolved to sist procedure, and consult the law adviser of the Church on the whole case. At a subsequent meeting, Mr Waddell stated that he had withdrawn his letters threatening the prosecution of his accusers, having, he said, virtually done so when he found that the presbytery had regarded them as a bar in the way of proceeding, and expressed his regret for having interrupted the business of the inquiry. Ultimately, the presbytery resolved to refer the whole case *simpliciter* to the General Assembly.

On the motion of Dr Candlish, it was agreed that Mr Waddell should be cited to appear at the bar on Friday next, and answer for his conduct in the matter.

CASE OF MR SWANSON, SMALL ISLES.

Mr Swanson has been, since the Disruption, minister of Small Isles—but, not allowed a site for a house, sails from island to island in the floating manse. Two calls have been given him—one from the congregation at Nigg, the other from that of Sleat; and the Presbytery of Skye resolved on placing him over the latter, without, however, removing him from the Small Isles; as, although at Sleat, he would be able occasionally to visit them. This decision was appealed from, and after the various parties had been heard, Mr Swanson spoke. He said:—"I may be excused for referring to my correspondence with the proprietor of Nigg regarding sites for the Free Church in that island. About the month of November last year, the Protestant inhabitants of the island, deeply impressed with the conviction that I could not continue to minister to them as I was then doing, renewed the application to Dr Macpherson for sites in the island. The whole Protestant population of the island petitioned him, with three exceptions; and the two most respectable male adherents of the Established Church joined us in petitioning him for sites. The only exceptions were, the Established minister's servant, the miller of the island, who is Dr Macpherson's ground officer, and the miller's father, a pauper who lives on the globe. The answer of Dr Macpherson, the proprietor, to the application was, that he could not grant sites, so far as we could understand his reasons, in the first place, because he had signed the Confession of Faith; and, in the second place, on account of certain personal objections to myself. Without saying anything with regard to the first reason, I would observe, with regard to the second, that the proprietor of Nigg could not have the slightest personal objection to me in regard to granting sites, other than this, my most determined and deep-rooted hatred of Popery, while I loved Papists. When we received the Doctor's refusal of the petition of the people, and laid the case before the Presbytery of Skye, it seemed decidedly the mind of the presbytery that I should cease ministering to the people of the parish as I had done heretofore. Of course it was out of the question that I could, for any length of time or number of years, continue to reside in a small hole—for such was my cabin, measuring twelve feet by six—and after being overheated there, being exposed in a minute afterwards on the deck to the cold and the storm. But I will take this opportunity of expressing anew to the Assembly the importance of keeping in view this poor parish of Small Isles, from which, apparently, I am now about to be separated. There was a godly man in the island, a Gaelic schoolmaster, with whom the people were accustomed to meet when I was absent from the island, and with whom they delighted to meet—but he is gone; and now that I am about to be separated from the

parish, there is not a single individual of age or weight to assemble the people for reading the Word of God and for prayer. I hope that the Church will bear in mind the condition of the island, and remember that the whole Protestant population of it went out with me almost to a man. If I am now to be separated from that parish, it is not a case of translocation. It is a case of forced separation of me from the poor people to whom I am most warmly attached. Were the proprietor of the island to grant me ground to raise even a hut upon, most cheerfully would I remain in that place still; or, were the Church to go to the necessary expense with regard to the vessel, so that I could with any degree of comfort continue to minister to the people, most gladly would I continue my labours; but with the vessel which I now have, and the hands I have in the vessel, it is impossible that I can do so. I may mention, that there is not the smallest probability of the proprietor of the island granting me ground for a site. The call from Sleat cannot be viewed in the light of a call. The Free Church has not erected it into a pastoral charge. The presbytery could not erect it into a regular charge. But there are other and stronger reasons which altogether prevent me from thinking for a moment of accepting the call from Sleat. One reason is, that I am physically unable to minister to the people, most of whom are from eight to twelve miles from the house in which I reside; and it is impossible for me to go among them, from day to day, as a minister of Christ ought to do. On the supposition that I am separated from Small Isles, I am shut up to the one course of accepting the call from Nigg; and although I deeply regret parting from my kind and dearly-beloved friends, yet I am decidedly forced, by a sense of duty, to go to Nigg."

Dr Candlish:—"Before parties are withdrawn, I should wish to put a question to Mr Swanson. In that affecting speech to which we have just been listening, was I right in understanding Mr Swanson to say, that nothing but sheer necessity drove him from his position, and that even were he to receive ground for a hut in the island, or better accommodation upon the wide waters, which would enable him, without risk to his health, to remain, he would yet minister to the people of Small Isles?"

Mr Swanson:—"I would continue to minister to the people, having my home on the wide waters, provided I could have the accommodation necessary to preserve my health in any measure; and I am quite willing, for that part of it, to wear it out in keeping up my connection with these people; but observe, the people are few, and extremely poor; and I would by no means wish, for my own part, to throw upon the Church the expense of such a yacht as would be necessary for the charge."

In reply to a question from Mr Guthrie, Mr Swanson added, that he was quite willing to remain in the island if he got a hut, without the yacht.

Sheriff Spiers thought something was due to the people of Small Isles, and due also to Mr Swanson. And he thought that, in the meantime, the proper course for the Assembly would be, not to pronounce on the competing calls, but to consider first, whether Mr Swanson should be removed from the Small Isles. Of course, he did not mean that that invaluable servant of Christ should be required to remain as he was, but he had no doubt the Church would provide him with more suitable accommodation; and if that was done immediately, they might delay consideration of these calls till the meeting of Commission. The Sheriff accordingly moved, "That a committee be appointed to consider how far it may be proper to repair the accommodation for Mr Swanson, by procuring a larger vessel, or by what other means his invaluable services may yet be continued for some time to the Church, consistent with the preservation of his health; and remit the case to the Commission, with power to them finally to determine in the case at the meeting in August; and in the meantime, appoint this deliverance to be intimated to the congregation of Small Isles, that they may be heard for their interest, should they so desire."

Dr Duncan, was understood to express his sympathy with Mr Swanson in his various trials, and his high sense of that gentleman's Christian generosity. He hoped the lay and moneyed friends of the Free Church would come forward and aid them in this perplexing and vexing emergency. He seconded Sheriff Spiers' motion.

Mr Alexander Dunlop said: "No one can think of the circumstances of this case without the strongest moral indignation—a righteous indignation—rising in his mind against the

infamous oppression practised in Small Isles—or without feeling a corresponding admiration of the noble, self-sacrificing spirit evinced by Mr Swanson. The main feeling that incites me to concur in the motion is, that it would be most injurious to the Church, and most unjust, and contrary to every feeling of my heart, that we should succumb to oppression, and allow oppression to accomplish its object. To allow an individual to use the right of property to crush his own people, and crush the ministers of Christ, is injurious to the cause of religion—is injurious to the rights of humanity, and to the Free Church; and by submitting in this case, we should only give encouragement to other tyrants to follow the same course; and, even at the risk of some further injury and inconvenience to Mr Swanson, I think it right that we should not at present come to a final deliverance on the subject before the Assembly. We are bound to stand up and resist the attempt to drive Mr Swanson from these Isles, so long as we can do so consistently with his own health and comfort, and the welfare of his family. We have no desire that these should be sacrificed—far from it; but so long as we can, we should use every legitimate means to defeat the attempt of the oppressor, should he persevere in it."

The motion was then unanimously agreed to.

MONDAY—MAY 26.

SANCTIONING CHARGES.

Mr Robert Johnston, W.S., gave in the Report of the Committee on Sanctioning Charges, and said that the Committee considered the whole of their duty was to arrange the papers and digest them for the information of the Assembly. They found that there were fifty-eight applications for sanctioning new charges, in addition to thirty-seven cases to which sanction had been given by the Commission of last Assembly.

Dr Candlish thought that a charge, when sanctioned, was not on that account to be held as sanctioned for ever, without respect to change of circumstances; but that on a suitable occasion, or a vacancy occurring, it was open for the presbytery of the bounds to direct their attention to the case, and consider the whole circumstances connected with it. He threw out the suggestion for the consideration of the Assembly, and perhaps the Committee to be appointed would attend to it.

Report approved of, and committee appointed to consider the applications; also, to attend to the suggestion of Dr Candlish.

CASE OF MR M'RAE OF TARBERT.

A case of translation. He had received a call from the congregation of Kilmory, signed by six hundred and twenty-four communicants, which he had refused to accept, because nineteen others had dissented, rendering the call not unanimous. The Presbytery of Kintyre, accordingly, refused the translation. Since then, however, the opposition had been withdrawn, and Mr M'Rae having, in consequence, withdrawn his declination, the Assembly, on considering the whole case, and the greater numbers and importance of the congregation of Kilmory, directed his translation.

CASE OF MR M'DONALD OF URLAY.

Another case of proposed translation. From the papers before the Assembly, it appeared that, at a meeting of the Presbytery of Dingwall on 15th January, two calls in favour of Mr M'Donald were presented, one from the congregation of Braeacdale, signed by upwards of four hundred, and another from the congregation of Durinish, signed by eleven hundred. At this meeting, Mr M'Donald stated to the presbytery his decided conviction, "that the path of his duty was to remain in his present charge." The presbytery accordingly agreed to recommend to the Presbytery of Skye to sist further proceedings with regard to the calls, on the ground of Mr M'Donald's express views and feelings, the attachment of his people, as ascertained in the case of a former call, and the injury which would be done, by his translation, to the interests of the Free Church. Notwithstanding of these recommendations, the cases were prosecuted at a future meeting of presbytery, and all parties cited to appear at a meeting on the 19th, for their own interest. At this meeting, Mr M'Donald adhered to his former statement, and declined both the calls; and after all parties being heard, the presbytery unanimously agreed not to translate Mr M'Donald. Against this decision an appeal was taken to the Synod of Ross, where the case was considered on the 19th of April, and the appeal unanimously dismissed, and the sentence of the Presbytery of Dingwall affirmed, thus

continuing Mr M'Donald in his present charge. From this decision of the synod, an appeal was taken to the General Assembly.

On the motion of Mr Dunlop, the decision of the synod was affirmed.

Evening Session.

REPORT OF BUILDING COMMITTEE.

Mr John Hamilton read the Report of the Building Committee. We give the principal passages:

"In order to give some definiteness to our idea of our great Church Building Scheme, the Committee have been in the habit, from the first, of stating the number of churches requiring to be erected at seven hundred; and then, estimating the average expense of the churches at £500 each, they have been in use to bring out the total sum requisite for the complete accomplishment of the undertaking as being £350,000.

"In last Report the Committee stated the amount of funds collected, or that might be safely reckoned upon, at £241,000, being more than two-thirds of the entire sum of £350,000, supposed to be the whole sum required. But, according to the returns recently made to the Committee, it now appears that the sum of money which has been actually expended on churches already completed and used for public worship amounts to the sum of no less than £286,000. Besides the churches completed and in use, there is a considerable number now in the course of erection; and the funds already raised towards the expense of erecting these churches amount to the further sum of £22,000; and yet again, in addition to the congregations whose churches are now in the course of erection, there is still a larger number which, from a variety of causes (some of which will be afterwards noticed), have not yet commenced the erection of their places of worship, but which, by anticipation, have made collections with a view to the desired object; the amount of which collections, as gathered from the returns to the Committee, may be stated at about £10,000. And adding together these sums, which have been either expended on church building, or which are actually in hand, and applicable to that purpose, we have, as the total amount of funds applied or applicable to the erection of our churches, the sum of £317,000, or say £320,000; a sum that exceeds the estimate of probable funds given in last Report by no less than £30,000; and that falls short by no more than £30,000 of the entire sum of £350,000, which has hitherto been estimated as the sum total required for the erection of the complete number of seven hundred churches."

The number of Churches already built and occupied, is FIVE HUNDRED AND THIRTY; the number in course of erection, SEVENTY; the number remaining to be erected, ONE HUNDRED AND FORTY. In reference to these last, the Report said:—

"It must be borne in mind that these, in a very large proportion, must be provided for the poorest and most destitute of our congregations. On this account, the average expense of these churches may probably even fall short of £500; but, for the same reason, the amount of assistance required from the central fund will be on the highest scale; so that a sum of not less than £30,000, at the very least, must be provided to meet the exigencies of these congregations; a considerable proportion of which sum may be expected to be called for early in the ensuing year, and some of it, no doubt, even at an earlier period.

The Committee had also come under obligations to the amount of £7000 for churches built, or in the course of erection; and the whole funds on hand amounted to £5558 3 8½d.

The Report was unanimously approved, and the thanks of the Assembly given to Mr Hamilton and the Committee.

OVERTURES ON REFUSAL OF SITES.

The Assembly next took up the overtures anent the refusal of sites for churches by landed proprietors, and called for the Reports of the commissioners sent to various parts of the country to examine into the condition of congregations so deprived of ground for the erection of places of worship.

Dr Clason reported regarding the congregations at Wamphray, Wanlockhead, and Canobie; to all of which sites had been refused.

Mr Begg reported regarding the congregations of Kirkoswald, Carnylie, Rhynd, Glenlivet, Cawdor, Grantown, Duthill, Kilmalie, Ardnamurchan, Strontian, Achanele, Lorbarron, Shieldlag, Applecross, Harris, Lochbroom; to all of which sites were refused. The statements were extremely interesting. We extract the following passages:—

GRANTOWN AND DUTHIL.

The district of Strathspay contains a population of sixty-seven thousand, and extends twenty-nine miles in length by fifteen in breadth. All of it belongs to the Earl of Seafield, and the whole of the people, with few exceptions, are favourably inclined to the Free Church. A large proportion have already adhered to it. At Grantown, the centre and capital of the district, there is a large congregation, amounting, when a minister preached regularly there, to two thousand people; and when Dr McDonald officiated, it amounted to three thousand. There is also Duthil, with a population of one thousand, belonging to the Free Church. Now a site for a single inch of land in all this immense district has been positively refused in one case, and in the other no answer has been made. In both cases, the congregations have worshipped generally in the open air, summer and winter, for two years. In the case of Duthil, they assemble in a wood, exposed to all the bitterness of the weather, and the inclemencies of this variable climate. A Roman Catholic said to me, "he had been present, and that he was deeply impressed with the painfulness—the atrocity—of the circumstances in which these people were placed."

KILMALLIE.

"When Mr Davidson, the minister, was driven from his manse, the only place he could obtain was a hut twelve feet square and six feet high, and so open, that it was necessary, by means of blankets and bed covers, to stop out the wind and the rain. After this, he got two small rooms in a Highland ferry-house; and on occasion of a friend coming to visit them, he was obliged to part with one of them, and his wife and children were compelled to sleep upon the floor. Even from this wretched accommodation he was driven to Fort-William, over an arm of the sea, which he had to cross in an open boat on every occasion on which he visited his people. He has now got a place three miles off, however; but he is obliged to pay no less than £35 a year for the house he occupies, and a small piece of land, and he can only have it for a year at a time. The heart of this worthy man filled, and he burst into tears when he spoke of his trials; and if the late Disruption has made any martyrs in the Church, I believe this man is one of the greatest of them. But yet the good man makes little complaint; he expresses his determination to remain by his people, and even speaks kindly of those who have done him wrong."

THURSO.

"From Clisnail, a district inhabited by above thirteen hundred, in the parish of Lochbroom, frequent applications have been made to J. H. McKenzie, Esq. of Cromarty, for a site on which to build a meeting-house, to be used as a place of worship, and also as a school. To the first application, in which it was not distinctly stated that the applicants belonged to the Free Church, this gentleman, in reply, expressed his readiness to comply with the wishes of the petitioners, if the house to be built was intended to be in connection with the Church of Scotland—the church of their fathers; but that if such were the case, he would also use his influence with Government [very charitably] to aid them in its erection; and that if it were in connection with that body who call themselves the Free Church—a body who set themselves opposed to the law of God and man—he could give it no countenance, but was determined to oppose it. In the next petition addressed to this proprietor—which was sent last autumn—it was plainly stated that it was in connection with the Free Church, the site for which the building was wanted; for that all the people, with very few exceptions—perhaps not more than two or three—felt it to be their duty, in the sight of the Lord, to adhere to the principles of the Free Church—principles which they in their souls believed to be those of the Church of the Reformation. To this petition Mr McKenzie did not condescend to reply. In one of the petitions to Mr McKenzie, it was stated, as an argument to induce him to grant a site, the danger to which the health of the people and that of the minister was exposed when worshipping in the open air in that unsheltered district, where they had to meet on the sea-shore in the depth of winter, and where the minister, after preaching, had to change his clothes, with only the shelter, in the months of December and January, of the box seat from which he had spoken, with a plaid surrounding it, and this minister the unanimous choice of an adhering population of nearly five thousand."

Mr Begg followed up his statement with an energetic appeal:

"I think it is our duty to go at once to the Legislature, and urge upon them their duty to protect the landlords of Scotland from the fruit of their own folly. We can go to Parliament with a good grace, and urge that no man has a right to forbid his fellow-man to worship God according to his conscience. God, to whom the earth and its fulness belongs, never gave any man such a right. And, apart from this, we shall insist that no man in Great Britain is entitled to violate the law of toleration—that law which forms a fundamental part of our constitution. What, let me ask, would the result be, if all the proprietors of land in the country were to unite and resolve, that their religion should become the religion of the people; or, more strange still, that the religion of the people should not be their religion, but something different from that which both they and the people prefer and believe in? The result would be, that the country would be plunged into the horrors of a revolution. There is a species of a Chartism in the conduct of some of the landlords of Scotland. They are not acting in accordance with the law, but in defiance of it; and I hurl back to them the injunction: 'Obey the law; for it is you only who are violating the law.' We have yet a stronger claim; for we are entitled to stand by that Protest which we laid on the table of the old Assembly, and which lies there unanswered to this moment. I say that Protest contains our claim—though I do not say we are going to urge it; but I say it contains our rightful claim to those manse, and churches, and glebes, from which we were driven by a violation of the law of the land. And shall we now be treated as vagabonds in our own land, and denied simple standing room?"

Dr Candlish proposed the following resolution:—"The General Assembly having considered the overtures, and heard Dr Clason and Mr Begg on the subject, deeply sympathizing with those of their ministers and people who are suffering under the oppression occasioned by the refusal of sites, and other grievances, and being deeply impressed with the importance of an immediate and decisive effort to obtain relief for those who have thus been called to endure so much hardship and persecution for conscience' sake, resolve to petition both Houses of Parliament in regard to these systematic and continued violations of the whole spirit and tenor of that law of toleration which has ever been held to be one of the highest privileges of our free constitution; and also to send a deputation to London, for the purpose of enforcing their petition. Further, the Assembly, with the view of instituting a more thorough investigation into the entire state of their people in the Highlands and Islands, as well in regard to those grievances by which they are so much oppressed, as in reference to their destitution of the means of grace, and of adopting such measures as, by the blessing of God, may tend to alleviate these evils, are of opinion that it is their duty to hold a meeting of the General Assembly at Inverness, in September next, and remit to a committee to consider in what way this resolution shall be carried into effect."

In the course of his address, Dr Candlish remarked: "I never approach this subject of the refusal of sites without a feeling of alarm at the extent to which, in discussing it, we might be compelled to go. I cannot shut my eyes to the fact, that the continued assertion of the rights of property, to the effect of infringing on the rights of toleration, does raise a question that might soon become a practical question as to the whole nature and foundation of the right of property itself. I shrink from the mooted of these questions, and their agitation; and, therefore, it is to avoid the risk of their being agitated, and, above all, becoming practical questions, that I would move this Assembly to make one attempt to win the favour of Parliament to a right sense of the pending danger as regards this country; for we cannot shut our eyes to the inevitable results of the system of oppression going on at this moment. Why, Sir, what is it but a deliberate warfare against conscience—a deliberate and systematic attempt to debauch the consciences of men by bribery, and corruption, and oppression? And when they have got their consciences debauched and enslaved—when they have got them to be their unscrupulous agents—I ask, are these the men on whose faithful attachment they would depend if times of revolution should come? Is it the men whose consciences they have, first of all, systematically violated and oppressed—is it these, men whom they have rendered the unscrupulous tools of whatever party may choose to buy or coerce them—is it these men that will rally around the nobles and rulers of the country in times of peril and danger? Sir, it is a miserable and infuriated course such persecutors are pursuing. Far better

let the rights of conscience be recognised, and let them trust to the good old maxim—that to fear God is the best security for honouring the king. And then, they who are allowed to exercise freely the rights of conscience, being permitted to be conscientious in their duty to God, will be conscientious also in their duties to their fellow-men."

Mr Guthrie, in seconding the motion, gave an account of a visit to Canobie, which produced a deep impression on the Assembly. He said: "I could not have blamed Mr Begg, had he burst forth into the most indignant reprobation of these oppressors which it was possible to hurl at them. He did not do so, and I am glad of it; but had he done so, I could not in my heart have blamed him. I, too, Sir, have been at Canobie; and never shall I forget the scene that was there presented to my sight. I went to Canobie amid snow and storm, and had formed the resolution within myself not to speak to them of the privations and sufferings they were undergoing. I was glad, Sir, that I had formed this resolution; for I could not have trusted myself to speak to them of the wrongs they were called to endure. When I went from Langholm on Sabbath morning, to the place where I was to preach, the roads were covered with the melting snow—the wind was biting cold—the Esk was roaring in full flood—and a more bleak and wintry prospect it is impossible to conceive. On turning a point in the road, I suddenly came upon five hundred people, collected together to hear the gospel; and so sudden, impressive, and desolate was the whole scene, that when it broke upon our view, the man who drove me to the spot looked in my face, and burst into tears. I never saw such a scene before; God grant that I may never see such again! Had the Duke of Buccleuch been there, he could not have withheld his tears at the sight. The hardest heart must have melted to see so many, young and old, assembled on that open road, for the worship of the God of their fathers. A tent was erected for me under the leafless branches of a tree, which, in truth, afforded little protection to me or to them; but, Sir, I found I could not preach in that tent. It may seem to some an unaccountable kind of feeling in me; but you can understand it. I felt as if I could not preach in that tent, while these poor people stood shivering round me. I have been much struck to find that, in very similar circumstances, when preaching on a bleak moor, Richard Cameron, in his wanderings, was accommodated with a tent; but he felt that, while the people stood unprotected around him he could not preach in it. It was with the same feeling that, on this occasion, I could not preach to these people from the tent. I left it, and took up my place upon the ground. Before I was half through with the sermon, lashing torrents of rain came down upon us, and soon I was almost as wet as if I had been dragged through the river that rolled by us in winter floods. On the conclusion of the service—while the rain fell heavy—I said to some gentlemen who were present, that it would be cruelty to ask these people to come back again; but, with one voice, they protested against my resolution, and said, with an eagerness which bespoke the earnestness of their hearts, that if I would remain to preach, they would come back and remain to hear me if it were till midnight. I pronounced the blessing; they melted away like a snow wreath, and I repaired to a cabaret, or small inn hard by, to spend the interval. While there, I stood looking out upon the open highway—and, thanks be to God, we have a highway on which no lordly oppressor can stand between us and heaven—and I saw an aged woman sitting upon the open road, waiting for the hour of service. She seemed a widow, old and feeble; and while the rain lashed over her, there she sat, cowering under the storm. I pointed her out to a woman in the house, who said she had never seen such things before, and exclaimed: 'It is enough to bring down God's judgments on this land, to see a sight like that.' In the afternoon, to my amazement, I found about six hundred men, women, and children assembled on the road, shivering in the tempest—the men covered with their grey plaids, and these grey plaids of Scotland covering hearts as warm and generous as ever beat in the bosom of the best nobleman of the land. Two men stood beside me, whose countenances I can never forget, bespeaking the thirst, the anxiety, the delight they felt in hearing the gospel. The hand of death seemed upon them; and, I believe, there was enough that day to send them to the grave they now may lie in, 'where the weary are at rest, and the wicked cease from troubling.' I felt, Sir, on that occasion, the propriety of not saying anything of the sufferings the people endured; but from what I have seen, I must repeat, that had my friend,

Mr Begg, this night burst forth in indignant denunciation of the authors of such sufferings, I would have been the first to pardon him."

Dr Candlish's resolution was unanimously agreed to.

TUESDAY—MAY 27.

On the motion of Mr Grey, the Assembly unanimously agreed upon a loyal and affectionate address to her Majesty, on occasion of the anniversary of her birth.

ENDOWMENT OF MAYNOOTH.

The Assembly next took up the overtures anent the Maynooth grant, which were sent up from the Synods of Aberdeen, Glasgow and Ayr, and Lothian and Tweeddale, and from the Presbyteries of Arbroath and Glasgow.

Dr Buchanan introduced the discussion with an able address, which he concluded as follows:—

"The Popish controversy is destined, ere long, to engage a large and important share of the attention of the Christian world. And if such a controversy be at hand, it is time that we were, as a Church, considering how we are to acquit ourselves of it—how we are to be best prepared for meeting the emergencies, and discharging the duties, which that controversy may involve. I shall not pretend to do more than merely indicate some of the things which, perhaps, the Church ought to endeavour to accomplish, in reference to the coming conflict. One measure might be, the appointment of a standing committee of the House on the subject of Popery, and whose duty it should be to keep a watchful eye on the propagation of Popery, whether at home or abroad—to collect information on the subject—to submit that information from time to time to the Church—and suggest such measures as the course of events may seem to render advisable. Furthermore, it might be devolved upon the committee, perhaps, in conjunction with the Committee on Cheap Publications, to consider what works on the Popish controversy it might be advisable to republish. We know there are many admirable works on the subject little known—many of them out of print, or forgotten on the shelves of old libraries; and great good might be done in the way of enlightening the public mind, and in instructing the youth of the kingdom, and especially the youth of the Free Church, in the whole length and breadth of the Popish controversy. Furthermore, we might indicate the propriety of introducing more frequent, and pointed, and solemn references to that superstition, in the devotions of our congregations. I believe that the Church has a heavy responsibility upon it in reference to this very matter. I believe that the comparative apathy which, till recently, characterized the public mind on the subject, and the ignorance which prevails to a great extent, ought in some measure to be laid at the door of the neglected duty of the Church, in studying, as our fathers were accustomed to do, to keep prominently before the minds of the people the protest of the Reformers against the errors and superstitions of the Man of Sin. No doubt the committee would discover many other ways in which they might promote the object. I shall content myself with moving the appointment of such a committee, and a petition to Parliament against Maynooth."

Mr Begg, Dr Brown of Aberdeen, and Dr Smyth of Glasgow, supported the motion, and also Mr Fox Maule, who, in the course of his address, said: "We have been charged with fanaticism; we have been charged with attacking other men's religion. It was surely and truly no comfortable, no pleasant, no agreeable thing, to attack the religion of a large body of our fellow-countrymen, who, I believe, follow it conscientiously; but whose fault is that? They were following their religion quietly and unobtrusively; and then, because the consideration of this endowment was forced upon us, we are taunted because we claim our right as British subjects, or Protestant subjects, not to lift up our voice against the individuals who hold the Roman Catholic religion, but to lift up our voice against the system embodied in that religion. It is not our fault if we are called on to speak honestly and plainly in this matter. We are called on to do so; and I trust it will be found that we have courage to do so. We speak of the religion of Popery—I use the term not offensively, but as a term which best expresses my meaning—we speak of it as we find it recorded in history. We must speak of it, as a Church, as we find it spoken of in Scripture. We speak of its acts, as we find all its doings recorded in history. And I say, that if we look to history—if we trace Roman Catholicism from page to page, from volume to volume—we find that it did not

rest till it had driven liberty into the very narrowest corner of the world, and had almost extinguished the most latent sparks of divine truth; and are we at this time to give it the power it once had, and enable it to annihilate and drive us from the point to which, in God's blessing, we have arrived? If we would again submit ourselves to the yoke from which our ancestors delivered our country—if we would again yield ourselves to that despotism which is the worst of all despotisms: to the despotism of man in the shape of a priest—then support such a measure as this, and go forward to consummate the work. But if we look to but one single Ruler and Head of the Church—if we would preserve to ourselves the right of self-judgment as to the manner in which we read the laws that teach obedience to that Head—if we would depend on our own judgment, and would not be guided by the judgment and traditions of others—then let us unite together. How I care not, and when I care not; but let there be a union, thorough and complete, to support the Protestant institutions of the country, and to oppose anything, coming in what shape it may, which will tend to bring back, in the first place, the power and influence of Popery in this land, or any part of the world; and, in the second place, having brought it back, which will enable it to extinguish the light of Protestantism—that truth, as we see and believe it, which, in God's blessing, is at present diffused throughout the land, and which, I trust, notwithstanding all the attempts that may be made to put it down, will long continue to distinguish and mark, if not the British empire, at least this portion, which I hope may long be able to be designated the spiritual portion of her Majesty's dominions."

The motion was unanimously agreed to.

Evening Sedent.

REPORT ON THE STATE OF RELIGION.

Dr Macfarlan gave in the Report of the committee on this subject. The following are extracts: "Your committee have recently had several meetings, as well as conferences with many of the brethren; and they think it due to state, as the result of all their communications and deliberations, that they are still deeply impressed with the low state of religion generally over the country, and also with the shortcomings of the Free Church in this matter. They do not mean that religion is in a lower state now than it was some years ago; but that it is low when compared with the expectations of many, and with the special circumstances of the Free Church. They are prepared to acknowledge, with solemn and devout gratitude, an increased measure of attention to the things of God, and even special manifestations of divine power in particular places. But this has scarcely done more than to render observable the general deadness which prevails as regards vital godliness; and this at the very time that the Church is in so many ways reminded of the rich sovereignty of divine grace. It seems to your committee as if God were saying anew: 'O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings? do not I do good to him that walketh uprightly?' Mic. ii. 7" The Report proceeded to point out, as measures fitted so far to deepen the impressions already made, and generally to promote a revival of practical godliness:

1. That presbyteries should be instructed to hold conferences on the state of religion within their bounds at each ordinary meeting.

2. That kirk-sessions should engage in similar conferences, and report from time to time to the presbyterial meetings. Matters of discipline—the proper admission of sponsors to baptism, and of communicants to the Lord's table—the setting up and conducting of prayer-meetings—Sabbath school teaching—and the employment of special means for the evangelization of the ignorant and irreligious—would be among the subjects proper to such conferences.

3. That there should be a special and greatly enlarged organization for carrying the truths of the gospel into every dwelling.

4. That there should be an interchange of pulpits over the country among the brethren.

5. That special attention should be paid to the evils of intemperance, a strong testimony lifted up against them, and discipline rigidly exercised.

The Report concludes:—"Your committee are far from supposing that such means as those recommended shall, of themselves, and as matters of observance, reach the root of the evil. They believe that the Church has not yet attained

to a sufficient sense of her own shortcomings, and that her very circumstances are in themselves fitted to prove a snare. They are also of opinion that she is greatly wanting in a spirit of prayer—that ministers themselves, when compared with the men most honoured of God in former times, scarcely know, as a body, what prayer is. And they are, moreover, of opinion, that it becomes the Church very fully to own the free sovereignty of God, and to wait upon him in his own time and way. Still it is the duty of the Church to put away all known sin, also to ask counsel of God, and to inquire one with another as regards duty. And if the Church will but thus engage, she has many promises on which to lay hold, and the almost uninterrupted experience of past time to encourage her hopes."

Mr Macbride of Rothsay gave an affecting and encouraging account of the revival with which the Lord has been pleased to visit the Western Highlands; and thereafter the Assembly was addressed by Professor Duncan, Dr Candlish, Mr Longmuir, Mr J. R. Anderson, and others. Dr Candlish's address was devoted principally to the consideration of the progress of Popery, and the duty thereby laid on the various evangelical Churches of Christ. The following extended resolution on this subject was adopted:—"The Assembly instruct the standing committee on Popery to take the whole of the subject into their immediate, full, and serious consideration, and to adopt such measures as, under the divine blessing, may be best fitted for maintaining and defending the cause of truth against the opposition of the Man of Sin. The committee is also instructed, in particular, to direct the attention of the ministers of the Church to the duty and necessity of carefully studying, and frequently and faithfully exposing to their people, the errors and corruptions of the Church of Rome; and to adopt measures for having the students of the Church thoroughly instructed in the Popish controversy, that, by the grace of God, they may be prepared to take the position in connection with it which his providence may, ere long, assign to them. And the Assembly, considering that the time has now come for co-operating with other evangelical Churches, for the purpose of offering a decided resistance to the designs and progress of the Romish apostasy at home and abroad, appoint the foresaid committee to be a deputation to attend any conference of deputies of evangelical bodies in this kingdom, who may be assembled with the view of resisting the progress of Popish error, or otherwise promoting the cause of truth."

The conversation being closed, the Assembly engaged in prayer.

WEDNESDAY MAY 28.

The overtures ament presbyterial visitations, privy censures, &c., and on the supervision of congregations and Church courts, were remitted to a committee, with instructions to frame some interim rules for the direction of presbyteries, and to report.

POOR LAW BILL.

Mr Dunlop moved, that this measure be referred to the consideration of a large committee, consisting of members from various quarters, to consider its provisions, in order that the House might know how the changes proposed would operate in different parts of the country, and to report to the present Assembly.

Mr Fox Maule said, he was extremely anxious to gather the mind of the Free Church in regard to this bill. For himself, he had no hesitation in stating here, what he had stated elsewhere—that he considered it a very incomplete measure. He was prepared to look at it not simply as a national question, but as a question in which the great body of the country, who had joined the Free Church, were very deeply concerned. Therefore, while the present measure was passing through the Legislature, he should look for guidance in his conduct to the Free Church, whose opinions in reference to it he would be ready to advocate in his place in Parliament.

The motion of Mr Dunlop was agreed to, and the committee named.

THE JEWS.

Dr Keith, convener of the Committee on the Conversion of the Jews, read the annual Report; which commenced by stating, that the operations of the past year had been marked by signal blessings, even to the gathering into the fold of the Lord many of the lost sheep of Israel. It then entered into a detail of the progress which had been made

and was making, at the different missionary stations, such as Pesth, Jassy, Constantinople, Berlin, &c., and mentioned that it had been resolved to establish a station in the capital of Russia.

Mr Edwards (one of the missionaries from Jassy) then addressed the Assembly, dwelling at considerable length on the claims which the scattered race of Israel had on the Free Church.

The moderator conveyed the thanks of the meeting to Dr Keith, and through him to the Committee.

Evening Sederunt.

CORRESPONDENCE WITH FOREIGN CHURCHES.

Great interest was excited by the expected presence of Dr D'Aubigné. The large Hall was crowded to excess.

Mr Lorimer gave in the Report of committee on this subject, containing encouraging details as to the progress of the gospel on the Continent, and urging to further exertion.

Dr Chalmers then rose to introduce Dr D'Aubigné, Mr Monod, and Mr Kuntze of Berlin, to the Assembly. He said:—

"The high and honourable task has been assigned to me of announcing the presence in this Assembly of certain evangelical and much esteemed ministers from various places on the Continent. If I should not be warranted in saying that the meeting of this Assembly was the moving force which has at this time brought them to Edinburgh, I can at least say, now that they have come, and that I have held converse with them all, that the affinity which, as if by a close and intimate relationship, brings us together, is our common Protestantism—the kindness which exists among men of all countries and all languages between whom there is the common tie of one faith, one soul, one baptism.

At the present juncture of affairs, I cannot but regard the appearance of such men amongst us as providential. If ever there was a time when the friends of scriptural faith and a free gospel should draw closer together, surely it is just now, when, on the one hand, the civil offers to subordinate the ecclesiastical power, and strip it of its rightful privileges; and, on the other, the corrupt superstition of former days is raising its head again, and threatens to resume its ancient lordship over the consciences of men. In the war of opinion which is now pending, we behold a conflict of various elements, and among these elements the Free Church of Scotland has a certain and very peculiar position, having Erastianism to contend with on the one hand, and Popery to contend with on the other—uplifting a testimony against both of these errors—both of these errors, I would say equally deadly errors, because calculated to place in equal jeopardy our Christian liberties; and, therefore, it is possible that, for the maintenance of our religious liberty, we may again be called upon for the same sacrifices. For the same struggles of principle with power—for the same heartfelt devotion to a noble cause—for the same lofty and intrepid doings on the side of Christian principle which were first put forth in Germany under the championship of one whom I will not name, because for three centuries past he has been known and revered all over Christendom as the hero of the Reformation. And, Sir, I am delighted to think—it makes me feel as if I were at the most interesting moment of my existence, when I can point to one of those strangers, whom, in this great Assembly, I need as little to name—who is universally known, at least throughout the upper and middle classes of British society as the Victor of the Reformation. There is nothing which I more desiderate—there is nothing in connection with this subject which my heart is more set upon, than that the book of D'Aubigné, to which I have referred, should no longer be confined to the upper and middle classes of society, but that this precious record of the highest deeds of moral chivalry should be carried down amongst our countrymen at large, to impregnate with its spirit the great bulk and body of our common people—that an access should be found for it at every cottage door, till its telling sentences shall become familiar as household words to our Scottish peasantry; and although that is a class which has degenerated from the piety of former days, there is a precious doctrine wherewith that book is charged, and which will still find a willing response in the bosom of the cottage patriarch—I mean the doctrine of justification

by faith alone. It is most desirable that such a book should be circulated, and that not more because of its theology—not more because of its influence on the personal sentiments and the consciences of its readers, than because of its peculiar adaptation to the circumstances of the present time. There is a national feeling which is not yet quite extinct, and which this book is fitted to stir to its very depths, by its descriptions of those generous struggles in which principle, and conscience, and freedom, prevailed over the corrupt practices and the cruel tyranny of Rome. I trust, therefore, that one and all of us here are prepared to hail the footsteps of this interesting visitor from Geneva. I know not how it is—there is no geographical religion between Geneva and Scotland—Geneva is not much in the way; but certainly there is a strong historical relation between them. Why, in former days, as by an electric spark from Geneva, the moment that Knox landed upon our shores, a flame was awakened which quickly spread itself over all the provinces of Scotland; and could that flame be again awakened by the blessing from on high, which is alike indispensable to all sorts of instrumentality, whether it be the living sermons of Knox, or the eloquent volumes of D'Aubigné—could that flame be again awakened, the cause of truth might again prevail over the counsels of the ungodly, as it did centuries ago, when, in the days of Mary and of James, it prevailed over the perfidy of courts; and as it may at present prevail over the fluctuating expediency of a Cabinet now grappling with an element which, I trust, it will find to be far above its strength, because tampering, as it now attempts to do, with the faith of nations. I find (said the reverend Doctor) that the heat of the atmosphere of this crowded House renders it impossible to pursue the topic; in fact, I find I have not physical strength to do adequate justice to the topic amidst this heated atmosphere; but there is just one subject to which I may refer—the topic of Christian union. I hail the footsteps of these friends from the Continent; because I know that one, and, I believe, all of them, may be regarded as the apostles of Christian union; and I do hope that their presence amongst us, and their conversation with the ministers of various denominations, will have the effect of expediting that social cause in this country. I am the more earnest in saying so, that it may look a little hard and exclusive; nevertheless, I will not forget the apostolical admonition of "first pure, then peaceable." It may look a little hard and exclusive; but I do confess to you, that I regard as co-ordinate errors, standing upon the same level, Antichristian Erastianism on the one hand, and Popery on the other. It is of no consequence to me where the power that claims to be paramount to the Bible springs from—whether it come from a civil or from an ecclesiastical source; it is still human authority claiming precedence over the dictates of that great directory of our faith. I trust you will not charge me with over-liberality if I say, as I do from my conscience, that among the great majority of evangelical Dissenters in this country, I am not aware of any topics of difference which I do not regard as so many men of straw; and shall be exceedingly delighted if these gentlemen got the hearts of the various denominations to meet together, and consult to make a bonfire of them. I shall only say further, that while I deprecate the latitudinarianism that would lay too little stress on what is important, I feel as if I could not sufficiently deprecate and denounce the evil of that ultra and exclusive sectarianism which lays too great stress upon what is insignificant, and the suppression of which would remove a mighty obstacle which at present lies in the way of the visible union of Christians. I trust, therefore, the attention of the various denominations will be more directed to the points on which they agree, and less directed to the points on which they differ; for surely it is no small degree of criminality that rests on the practice of magnifying non-essential differences, which are conjured up as obstacles in the way of the fulfilment of the Saviour's prayer: "That all may be one;" and not only so, but so visibly and ostensibly, that the world may take cognizance of it, and come to the conclusion that God has sent his Son to be the Saviour of mankind. I proceed to name the gentlemen—the Rev. Frederick Monod of Paris; the Rev. Dr D'Aubigné from Geneva; and the Rev. Mr Kuntze from Berlin—all of whom I respectfully commend to your attention."

The Rev. Mr Monod first addressed the Assembly. He commenced by saying: "Fathers and brethren,—I need not

say how appalling it is to stand up and address this venerable Assembly. Nevertheless, I must confess that I do so in confidence, relying on the grace of my God, and on the indulgence of my brethren. It is a great joy and a great privilege to find myself, for the second time, in this Assembly. Many and very precious and ancient connections exist between the Church of Scotland and the Reformed Church of France. We have had, in our ancient universities and colleges, several professors from this country; and among the rest, your celebrated Andrew Melville, who was for several years professor in Sedan. There is a great similarity in the history and in the faith of our Churches, as our reverend father (Dr Chalmers) has just remarked. I could sign with both my hands your Westminster Catechism; and I am sure there is not one of those who can sign it here who could not sign the Confession of Faith of the Reformed Church in France. Our institutions are the same; our enemies have been the same; and both Churches have had to encounter the same bloody persecutions. At the end of last century, and at the beginning of this, am I mistaken if I state, that the deadness, the spiritual deadness, which came upon both our Churches, was very similar? Ah! may it please God that we may soon see in France the springing up of a new light of faith and life, like that in your favoured country, in the Free Church of Scotland. My visit to this country is, I trust, a token of that union and fraternal love of which we have already been hearing. I do not stand here self-invited; but, as you have heard, I come here sent by the Evangelical Society of France, as its representative, in answer to your friendly invitation made to us by the General Assembly. I hope, Sir, that this Assembly will go a step further next year, and send over a brother or two as deputies to France, to witness what is going on in my country, and in the Church of which I am a minister; and that we may thus cultivate those principles of union and mutual duty which were so well advocated by too eloquent brother (Dr Candlish) whose voice so deeply moved us all yesterday night. I come to thank this Church for the appointment of a committee of the Free Church for corresponding with the Continental Churches; I come to thank you for what you have already done for the cause of God in France; and I come to urge upon you may I use the word—the duty of doing more.”

Mr Monod then proceeded to give some account of the present state of things in France:

“We expect very soon to have violent persecution in France. Popery and Infidelity will form a natural marriage against us; but the Spirit of God is raising holy men to maintain the standards of the gospel among us, in the face of all the opposition that may be raised against us. Rome is striving in France for liberty. She says power is what she wants; and with power, persecution and extermination; these are what she wants. Ah! my dear friends, beware of Popery—beware of the Shadow of Popery. Never believe that you can make any compromise of any kind with Popery. There is no compromise that you can make with her. She will never be satisfied till she grasps all; and if you with the Man of Sin take a footing in this standard Protestant country, you will soon see the procession of the host carried forward in your streets. You will see idols carried forward, to be worshipped by the people; and if you be not requested to kneel down before them, you will be requested to take off your hat, as my hat was once knocked off in the streets of Paris on one of these occasions. Look to Spain and Italy, to show you what Popery will make a country; and take heed by them. France is the stronghold of Popery of the Man of Sin. Has it not been publicly declared by the Government of my country, that France was called upon to protect Romanism all over the world? And is not the mournful, the infamous history of Orléans a proof of what I say here—a manifestation of that spirit, and of the tendency of the Government of my country? We sit not to protect Popish priests and French brandy that all the mischief that occurred there was perpetrated? Wherever the gospel is preached, whether in or out of France—in the colonies, or among the heathen wherever the gospel is preached, it is followed up by the Popish priests to counteract its influence; and I will simply state, that they have money enough to do this. The Romish Propaganda spent in France last year the sum of £142,500 sterling, to propagate the work of lies and mischief. Should this not stir us up to watch the invidious progress of Rome in spreading superstition and idolatry throughout the world? Well, therefore, I say, attack Popery in France, and you weaken it everywhere. Eradicate

Popery out of France, and it will fall everywhere else; for it could not stand if it lost that kingdom, the king of which was called the Most Christian King.”

Mr Monod then gave an interesting account of the great eagerness manifested in various parts of France to hear the gospel, and of the conversions which have taken place.—To the truth of these statements he could give the testimony of a Popish bishop, who was certainly a most unexceptionable witness. [Here the reverend gentleman again read an extract from a mandate by the Bishop of Nancy, in which he complains of the success of the colporteurs in propagating their Protestant doctrines, and diffusing the Scriptures in the vulgar tongue.] “Yes, they say the vulgar tongue! If we were to send Chinese Bibles into France, and French Bibles into China, they would have no objection; but send Bibles in the tongue which the people could read, and they are enraged. And the Church of Rome is right. It cannot stand before the Bible. The Man of Sin, the Son of Perdition, is right to persecute the Son of God, and to destroy him, if it were possible; for he will soon come, and then he will destroy this system by the breath of his mouth. It is for this great Christian work in which we are engaged in France, that we demand your sympathy—your prayers—your contributions. Oh! is it not worthy of all these? We want for the coming year £8000, if we are to carry on our work at the rate at which it has arrived now. We want men—these you cannot give us; but you can pray the Lord of the harvest to send labourers into this immense harvest; ay, it is a great and noble harvest, and we are called upon to work till our latest breath in this good and holy work. We must make haste in this great work. We do not know if we can go to work to-morrow; we know not whether the door may be shut upon us in France before a short time. Let us put our shoulders to the work—let us do while it is to-day what we have to do; for the night cometh, in which no man can work. And now I have to pray that the blessing of God our Father may be with you; may the grace of Jesus Christ and the fellowship of the Holy Ghost descend and remain upon your blessed Church! The eyes of the Christian world are upon you. May the noble example you have given, and the precious experiment now going on among you in this country, prove a blessing to many Churches! I have only one thing more to say. Let Christ be your all in all. Yes! Christ, and him crucified. Everything is with you, if Christ is with you. Out of Christ you have nothing—no truth, no strength, no holiness, no peace, no success; but in Christ you have all these. Oh! hold fast that fundamental doctrine of your Church—justification by faith in Christ, and in Christ only. This is the doctrine that will be the success, and the life, and the blessing of your Church, and of all Churches. This is the doctrine that we wish to propagate in France—this is the bond of union and fraternity between our two Churches.”

Dr Merle D'Aubigné, who was greeted with enthusiastic applause, said: “I came from Geneva, and I am in Scotland. I did not come from Geneva to Scotland only to see your country, to view your Highlands, nor even to converse with your people. No; it was for quite other reasons. Three centuries ago, a man came from France to our city at the foot of the Alps on the border of the Lake Lemán; and there he reared the standard of truth. His name was John Calvin. He published there, with a powerful voice, that man is justified only by faith in the blood of the Lamb—that in Christ Jesus no human tradition, no human work, no human succession, avail anything, but a new creature; and he made of our little Geneva the bulwark of truth. Some years afterwards, another man came also across the Jura to our magnificent country. He had been taken in the Castle of St Andrews—had made his escape out of that country where we are; he had been driven out of England and Scotland by the rage of the Popish clergy, and was obliged to retire to Geneva. His name was John Knox. Then these two men embraced as brothers. John Knox shook hands with John Calvin—the representative of Scotland with the man of Geneva! John Knox found in Calvin, not only that pure doctrine which he had already received from God, but also, instead of the Episcopal government copied from that of the Christian Church as established in the Roman empire, that Presbyterian system which was more conformed to the state of the primitive Church. Knox, during his residence in our city, studied and admired that system; and when he came back to you, at Stirling, at Perth, everywhere, to share with his brethren in the common danger, and to assist them in the common cause, he

delivered to your fathers what he had seen in Geneva. Well, dear friends and brethren, I see in this General Assembly the successors of Knox and his people. The Free Presbyterian Church of Scotland is before me, and I come from Geneva to give you a brother's hand—to shake hands with you. I know I am a very poor representative of Geneva; I know I am not worthy to bear the shoes of Calvin; but I have the faith of Calvin—I have the cause of Calvin—I have the Lord and Master of Calvin. Let, then, after three centuries, Geneva and Scotland shake hands together—shake hands in the name of the Lamb, to whom we belong, and who shed his blood for us—shake hands in the name of his exclusive dominion, and of the independence of his Church from every temporal power—shake hands in a spirit, not of pride, but of love, of humility, and peace. But, dear brethren, if we shake hands together, let our hands not be idle ones; let us remember that we must be about our Father's business. Let our hands be strengthened with all might, according to the glorious power of God; let us join together to cast down every high thing that exalteth itself against the knowledge of God; and so evangelize the world. I come to you in the name of the Evangelical Society of Geneva, founded fifteen years ago, to promote the kingdom of God everywhere. We need the help of the Christian people of Scotland; for we are small and weak. Placed, by the hand of God, in the centre of Europe, surrounded with Popish darkness, we have much to do, and we are weak. We have worked in Geneva, and we maintain there the evangelical truth on one side against Unitarian rationalism, and on the other against Papistical despotism. The importance of the Christian doctrine is beginning to be again felt in Geneva. Our canton is become a mixed one, and we were assailed by many Roman Catholics coming to our country to establish themselves there. We have sent to them evangelists with the Word of God, and many of them are coming over to the true Church of Christ. But we are acting also wherever we can, far and near. In Italy, where the work is specially difficult and delicate; in Belgium, where we have agents, two Spaniards, monks and priests of the army of Don Carlos, were recently converted in an admirable manner, and sent out by us to be heralds of grace. But our operation is specially in France: we have there more than eighty agents. The work is great in the east, in the south, in the west, where we labour; and the priests themselves begin to feel their danger. An evangelist writes:—“On arriving at —, I went to the school-house and offered Catholic Testaments to the masters and children; the curate happened just then to come in, and was consulted; he replied in a most lamentable voice:—‘We have, it is true, the right to forbid the sale of these books, but it is too late, since, unfortunately, houses are already provided with them. It is a deplorable state for poor France! for, since the liberty of the press, these miserable hawkers spread, wherever they go, their work of ravage. In fifty years, if Providence does not come to our aid, our holy religion will be in a sad state!’ We have founded in Geneva, as you in Scotland, a free, orthodox, theological seminary, where many students, from many countries, prepare themselves for the ministry. Among our students, there are Waldenses, who, all except one, are supported by us. I would suggest to you the idea to found a scholarship to maintain some of our students—Waldenses or others. I have to-day received from a lady £100 for that object. I don't know her. I have seen her only a minute. Go and do likewise. Now, dear friends, what have Scotland and Geneva—what has the whole Christian world to do—in order to get strength for the evangelization of the world? Are we to adhere to man—are we to seek, in the connection with the State, in the force of civil government, power to overcome Rome, and every error of the flesh, and for accomplishing the victory of the gospel? I believe, dear brethren, the time was when a great stress was put on the nationality of the Churches; and now the stress is to be placed on the catholicity of the Church. At the time when the Lord Jesus appeared, there were many national religions in the world. There was a national religion for Greece, another for Egypt, another for Gaul, another for Britain; and when God was manifested in the flesh, and redeemed his people by his blood, instead of all these national religions, he brought forth a universal one—instead of all these national gods, one true and living God—instead of all these castes of priests, one catholic Church. Well, I believe that a similar movement is to take place now in the world. I believe that the National Establishments are giving way everywhere, and that the true catholic Church must arise. The events of the

time declare it in Great Britain. I know that there is a Church of Christ, composed of those who are called by the Word of God, and sanctified by the Spirit; but I ask the question, Is Britain still in reality a Protestant State? I only look at facts, and I find that Britain has departed from the national profession which she has made for the last three centuries. The British people are still Protestant—good Protestants; but the British State has deserted Protestantism. It does not date from to-day, no, nor from yesterday. It dates from a long time back. Long before your present Government, has England been in this course. I will not speak about your ministry. I admire their talents. I would say nothing about your Government—I honour the king, and every power. I admire the talents of the ministers; I am surprised at their energy, and at their power. But I desire to mark certain historical facts, which have a great importance in the history of modern times. Tell me who have protected, who now protect, the Waldenses? In former times, England, even Cromwell himself, protected them. Even now there are many British who do much for them. Who does not know the name of the excellent Colonel Beckwith? But what Protestant State protects them? England no longer does so; but Prussia does. England, in virtue of treaties, was under certain engagements towards them. What has she done to observe these treaties? When Geneva, after having been overwhelmed by France, was about to recover her independence, who assisted her? Who restored the city of Calvin? Prussia still. But, more than that, it was in a great measure the Greek-Catholic Emperor of Russia who effected this; but England, Protestant England, remained cold in the presence of Protestant Geneva; nor did Castlereagh stretch out a hand to help her. Another case in point: When the Papacy began to stir, and was desirous of beginning its conquests, it cast its eyes, in the first place, on Belgium. The house of Orange, so intimately connected with your country and with Protestantism, was on the throne. Its fall was determined on. A revolution broke out. I was there. I was four days and four nights in the midst of cannon-balls and conflagration.

of Orange was driven away. I myself saw the two sons of the king galloping away by the Boulevard. The Archbishop of Malines is now the real king of Belgium, although the Liberal party still maintain religious liberty. And this Romish revolution has been effected under the protection of France and of Protestant England. I will not speak of Madeira. I will not speak of Malta; but how shall I forbear speaking of Otaheite? for there an occurrence has taken place which has affected every Protestant heart throughout the world, but especially on the Continent, and, above all, in Geneva. England had entered into national engagements under Canning. It was hoped that England would fulfil them; it was hoped that the touching letters of Queen Pomare to your Queen Victoria would move the hearts of those in power. Nothing—nothing—less than nothing! In the sixteenth century, D'Oppede and others were sent to destroy the Waldenses in their mountains; in the nineteenth century, the Waldenses of Otaheite have been given up to the D'Oppede of our time. The Jesuits cast their eyes on the Protestant missions. They said, ‘The mission of Otaheite is the most flourishing; we must make it an example—we must destroy it.’ The French Government has become licitor of the Pope, to execute his judgments, as Luther formerly said of Charles V. Protestant England, she crossed her arms, and allowed the Pope and his licitor to proceed. And is not the existence of this Free Church a demonstration of the little love the State has for the Church? If the State had loved the Church—the true interests of the Established Church—would it not have done all in its power to preserve in its bosom that living body—to keep therein those excellent men, who are the glory of Scotland? I will not name here those who may be present in this General Assembly; but there are two names which I may pronounce—the one because his praise is in all the Churches of God—Thomas Chalmers; and the other, because he is gone to the house of his Father—David Welsh. Shall I speak of another demonstration of the present state of England—the Maynooth Bill? I feel that there is much to say on both sides of the question. I feel that your Irish fellow-countrymen ought to be assisted—that they ought to have every civil and religious liberty; but the first thing in a constitutional country is the Constitution. The first thing in a Christian country are the engagements which have been entered into before God. The first inquiry which I made on my arrival in this country was, ‘Can you procure for me the oath of your

queen? Every thing is secondary in comparison with an oath taken before God. By the side of this oath I read another book—the Word of God: ‘Thou shalt not take the name of the Lord thy God in vain.’ *Rxod. xx. 7* 16. Here is the end of the question. A Roman Catholic member of the House said, ‘Are, then, £9000 a venial sin, and £23,000 a mortal sin?’ Yes, yes, Mr Shiell; the violation of a holy commandment of the Lord our God is a mortal sin. If the Government persists in carrying through the Maynooth Bill, the first thing it has to do is to abolish the oath of kings and queens. Then, when England shall have been unprotestantized, let the Maynooth Bill be brought forward. It may, perhaps, be an evil, but at least it will not be a sin. A sin is much more to be dreaded than an evil. Geneva is no longer a Protestant country. England is no longer a Protestant country. The greatest revolution of modern times is the Maynooth Bill; for this bill said: ‘In the world there are now no more Protestant States.’ That is the opinion of all the educated men I have met with on the Continent, whether Christians or Infidels, Protestants or Papists. What, then, is to be done, brethren? Some say, We must again have a Protestant Parliament and a Protestant Government. I am not a British man, nor am I a politician. I am resolved not to enter into these questions; still I would observe, that the issue appears to me, at the least, to be doubtful. That you may easily have a Protestant Parliament, I grant; but a Protestant Government would be a more difficult matter. I would say more, reverend brethren: Men do not make times, but times make men. It is not Sir Robert Peel who has made the present time, but the present time has made Sir Robert Peel. You may perhaps get rid of Sir Robert Peel, but can you get rid of the present time? The Protestant State is disappearing; it is the natural course of things; you cannot prevent it; easier would it be to make the Thames or the Tweed flow upwards to their source. What, then, is to be done? My reverend brethren, to save the cause of the gospel, we must seek for other help than that of man. The Word of God has spoken to us for ages: ‘It is better to trust in the Lord than to put confidence in princes.’ ‘Put not your trust in princes, nor in the son of man, in whom there is no help.’ ‘Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.’ I conceive that at the time of the Reformation, the Reformers were tempted to lean on princes and on the State. Princes and ministers of State were then frequently Christians of the greatest zeal and activity. I conceive that Christians looked greatly to the State when a prince of Anhalt exclaimed, on signing the Evangelical Confession of Augsburg: ‘Rather forsake my subjects and my states—rather leave the country of my fathers, staff in hand—rather gain my living in cleaning the shoes of the foreigner, than receive any other doctrine than that which is contained in this Confession.’ I conceive that Christians expected much from the State, when a Marquis of Brandenburg, stretching out his head towards the powerful Emperor Charles V., exclaimed: ‘Rather than have the Word of the Lord taken from me—rather than deny my God, I would throw myself on my knees before your majesty, and forfeit my head!’ I can conceive that Christian looked to the State for support, when theologians, frightened and wavered, projected a union by which Protestants acknowledged the Pope *de facto*, if not *de jure*, and that the first minister of the Elector of Saxony, the Chancellor Bruck, returned the plan, and annulled it, by merely writing at the bottom these words, ‘No, no! for the Pope is the Antichrist.’ Where are now to be found the first ministers of the Crown who reject a Popish bill, by writing at the bottom of it, ‘No! for the Pope is Antichrist?’ And yet, indeed, at the time of the Reformation, Christians were aware that they ought not to lean on the State, or on princes, but solely on the Word of God. The letters of Luther on this subject abound with words of the greatest energy. I have quoted from them, and shall quote again, in the ‘History of the Reformation.’

“Moderator,—I know that we may differ on this point; but I express my own conviction. The present state of things shows us that the Church has nothing more to expect from the State. The Maynooth bill is a bill of divorce which the State sends to the Church. During three centuries, Protestantism expected much from its union with the State—it has now no longer anything to expect from it. I would not advance abstract principles of Voluntarism that is by no means my business; I will not even say that the Church ought to separate itself from the State; but I assert an historical, an important, an all-important fact, which will have

a great meaning in modern history—namely, that the State is disconnecting itself from the Church. Moderator, the battle which the Church was engaged in with the forces of the State is lost. But in a battle, if one corps of an army be defeated, the general immediately brings forward another. At Marengo, when the first consul, Bonaparte, secretly marched an immense force by Geneva (where I remember to have then seen him, although I was only six years old), crossed the Great St Bernard, and, with his army, fell on the rear of the Austrians, he was, in the first instance, in this memorable day completely beaten, and the Austrian general, Melas, returning to Alexandria, communicated his victory to all the courts of Europe. But Bonaparte had recalled, with all expedition, General Desaix (who had only just returned from Egypt), who was almost at a day’s march from him, looking for the enemy in another direction. Desaix arrived at three o’clock in the afternoon, at the time when the French were falling back on every side. A council of war was held on the field of battle. All spoke of retreating; Bonaparte alone was anxious to renew the battle. They waited for the counsel of Desaix. Desaix looked all around him. ‘The battle is lost,’ said he. He then drew out his watch, and added: ‘But we have time to win another;’ and before sunset, one of the most important victories of modern times was gained. Reverend brethren, when I see here that the Maynooth bill is going on in the councils of this great nation—when I see many other transactions—I am very near to say the same: ‘The battle is lost; but we have time to gain another.’ On every side the State is retiring—running away from the battle of the Lord. Church of God, come forward! Let us, as David going forth against Goliath, cast away the helmet of brass and the coat of mail, and take our staff in our hand, and five stones, and say to Rome: ‘Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel.’ It may be good for the Christian to be deprived of the strength of the State—of the arm of the flesh.

“If the State was abandoning the Church, let the Church rise up with power. The vocation of the Church is, to assemble all the nations of the world in one family. Her duty is to bring again into one body the members who are at present separated and isolated everywhere on the earth. Now, the moment, the decisive moment, is come for that great work. The Christian Church must now call all those whom the Lamb has redeemed to God, ‘out of every kindred, and of every tongue, and of every people, and nation.’ But how can the Christian Church bring the whole world to that essential unity, if her own family circle be troubled by so many divisions? We fear not for the Church; for the Lamb has overcome. The victory of the Lamb is the victory of the Church. No power is able to pluck it out of his hand. But the Church must seek the complete victory in accomplishing her various duties. The first duty of the Church is mission, evangelical mission; and to the end of the world Christians will go and preach the gospel to every creature. The second duty of the Church is confession; and to the end of the world Christians shall confess Christ before men. But the third duty of the Church is communion—catholic communion; and if there is unity in some points among all Christian confessions, are there not only also diversities, but contradictions? Here is a great weakness in the body of the Church. The task I propose, then, to the Free Presbyterian Church of Scotland is, to try to restore the catholicity of the Church. I place that work before this Assembly. But let us well understand the matter. The catholicity which is to be restored is not a sectarian, an exclusive catholicity; but an universal, a catholic catholicity. There are many sectarian catholicities, which we must first put aside. The first comes from the East, and is that of the Greek Church. The Greeks say that their traditions have undergone no change—have received no additions, like those of the Romish Church; therefore they call themselves the orthodox Church, and look on every other people as schismatics. The second exclusive catholicity is from Rome; it is the second only, not the first; and never did a more sectarian spirit assume the name of Catholic. The third sectarian catholicity is from Oxford. I understand there is a small sectarian party even in this country, which calls itself the Catholic Church in Scotland. I fear that this sectarian, Tractarian catholicity, with all its errors, heresies, and nummeries, will be created again and again, as long as the English High Church makes so much of what they call apostolical succession and Episcopal ordination—dogmas unknown in its Articles. I

might still speak of the exclusive catholicity maintained by some strict Lutherans—by Swedenborg, with his New Jerusalem, and by some other small sects—all of which, like the Greek and the Roman, maintain an exclusive catholicity, and say: 'We have the true catholicity.' But let this suffice. The cause of this exterior catholicity is everywhere the same. That the Church must be one, is admitted by all. But when unity does not consist in vitality, it must be in formality. Every wrong sectarian catholicity proceeds from the deficiency of the Spirit of Christ in the body of the Church—from the want of love, of faith, of hope—in a word, of vitality. Well; if the false catholicity proceed from the departure of the Spirit, the true catholicity must proceed from the return of that same Spirit to the body of the Church. The notion of the Church, according to the Greek, the Roman, the Tractarian, is, that the Church is first exterior, and then, perhaps, interior. The notion we maintain is, that the Church is first interior, and afterwards exterior. The false Catholic says: The relation of each Christian to Christ depends on his relation to the Church; the true Catholic says: The relation of each Christian to the Church depends on his relation to Christ. The principle of the sectarian catholicity is: The Church, the visible hierarchy; the principle of the true catholicity is: Christ, the Son of the living God. Every Christian who believes that the Word of God is become flesh, believes also that this Word is ever really present in his body, which is the Church. But the Church is his body only if his Spirit lives in it. When the Spirit is gone, then that body becomes a corpse, and Christ maintains elsewhere his Church; for it can never die. The great means of effecting the unity and catholicity of the Church is, then, to have life in it.

"In the last Assembly of Swiss ministers in St Gall, I made a proposal for the manifestation of the spiritual unity of all Protestants. It was well received by many; but I have little hope of success at present; at least, little hope from man—we must obtain it from God. I have spoken on that subject with many, and listened to the objections. I have spoken with people of Free Church principles, and with people of Established, and even of Erastian principles; for I have friends among them all; and two obstacles to the unity of the evangelical body have been mentioned to me by people of every kind: 1st, The connection of the Protestant Churches with the States of their respective countries. There may be among the pastors and the members of the Churches men desiring the restoration of the true Christian catholicity; but they say, the Government will never allow that. It will look with defiance on every attempt of the Church to be united with other Churches; and the State being a part of the Church, that union would be impossible without a union of the different States. That is the first obstacle. Here is the second [here reference was made to a paper in French, against religious liberty in the Canton de Vaud], namely, the dead state of Protestant Churches. The National Protestant Churches of the Continent are generally dead; some of them even are in a deplorable state of infidelity. Now, for all to confess a common faith, this common faith must be framed; and if all the dry bones shall come together, bone to his bone, the Lord must cause breath to enter into them, that they may live. If the bones remain dry, they shall be for ever scattered in the world. Well, then, dear friends, the Church needs two things to recover her old primitive catholicity; the first is liberty; the second is life—the life of the true faith. Every Christian on the Continent, or in this country, must work, that the Church may fulfil her duty, not only as to mission, nor only as to confession, but also as to communion and unity. But it is very desirable that there may be a special engine for that great work of Christian union. Now, my petition to this General Assembly is, that you may be this engine. The engine must necessarily have the qualities required for the accomplishing of the work itself. Well, the liberty, the independence of the Church from all secular interference, the acknowledgment of the crown of Christ as the only Head, the firm decision of the members of the body to be found only under this one celestial Head—these qualities I find among you. Yes, they are the cause of your existence—the reason of your meeting together. You are the Free Church. As to the life of the truth—I know that the Presbyterian Church of Scotland, after a long decay of Moderatism, is come back to the truth of Knox, of Calvin, of Paul—of Christ. There is among you no Socinianism, no Arianism, no Pelagianism, no Arminianism. You confess Christ, God in the flesh—Christ, all in all. And when I see ministers leaving their houses—their livings—their old

churches—to obey their conscience, I say: There is life there! When I see members of the Church coming forth with devotedness and joy, bringing an oblation for the Lord of jewels of gold, chains and bracelets, rings, ear-rings, and tablets, I say: There is life there! What, then, is to be done to restore communion in the Church? I leave it to the consideration of the wise among you. I will only say one thing—my proposition of St Gall has been sent to the committee of the Assembly; and this committee will report in Zurich in the month of August. I expect little from my proposal. But if the Free Church were to take it up, something perhaps would be done for the cause of God. The president of the committee and of the Assembly is the Antistes; the moderator of the Church of Zurich, the excellent Fusili; not only is he a Christian, but a warm interest for the Free Church of Scotland was expressed in one of the last synodical speeches by that man who now sits in the chair of Zwingli and Bullinger.

"Now, my dear friends, I must conclude; and in concluding, I repeat what I mentioned first—that Knox and Calvin have joined hands. Yes, dear brethren, we are one. We sing the same song to the Lamb. Ye have one spirit—one Lord—one God. Let us unite our hands. The Church of Scotland and the Church of Geneva have been in the same cradle. Scotland and Geneva are twin-sisters. Let us remember the time of our infancy—nor forget that the perfection of the Christian character is, that we should seek to be as little children. The faithful testimony given to the Word of God is not enough. This is a lesson which I am obliged to tell myself every day. It is by vital union with Him whom that Word sets forth to us—it is by being crucified with Christ, and Christ living in us, and not only by the work of the committees, and of assemblies, that we shall have the victory over ourselves and over the world. Oh! let us be little children, in humility, in sweetness, in peace, embracing, in the true principle of catholicity, every member of Christ in whom his likeness can be seen. But if I say, Let us be like children, I will say also, Let us be like men. Let Scotland and Geneva—let the whole evangelical Christianity—unite in Christ to conquer the world. Then we might be expected to act more faithfully—more powerfully. Is there nothing that hinders the communication of the truth—the progress of the glorious kingdom of peace? Let us see what Rome is doing; everywhere missionaries, emissaries, and agents appear. Let us try to diffuse everywhere vitality and religious liberty: that will bring catholicity.

"I finish where I began. Help us to send evangelists—help us to send colporteurs—help us to send the Bible. The great battle now to be fought is the same which was fought in the country three centuries ago. When, in the year 1559, Forrest was led in Scotland to become a martyr, the Bishop of Dunkeld told him: 'If you know a good epistle, or a good gospel, to maintain the rights of the holy Church, I allow you to preach on it.' Forrest answered: 'I know the Old and the New Testament; but I can find no bad epistle nor a bad gospel.' 'And I,' answered the bishop, 'thanks to God—I have lived many years without knowing the Old or the New Testaments; I am quite satisfied with the Pontifical and the Breviary.' Dear friends of Scotland, you have no more among you that question—that strife between the Pontifical and the Breviary on the one side, and the Bible on the other. But that is the question, that is the strife, we have now on the Continent. Well, will you no more fight that battle? Will you not do what your ancestors have done? Will you not—up us to elevate the eternal Word of the living God above the Pontifical and the Breviary? Will you let us alone? O Christian brethren of Scotland! the moment is arrived for a great Christian union against the great Roman league—a Christian union of every people, every language, every denomination. Let us all form in Christ one alliance, one army, one nation—the nation of Him that sitteth upon the throne, and to whom belong blessing, and honour, and power!"

The Rev. Mr Kuntze rejoiced to have the privilege of appearing in this venerable Assembly, and speaking on behalf of the brethren of Germany. It would have been one of the happiest days in his life, had he been appointed as the representative of the Church in Germany; but they had not yet come to the condition of being able to send a representative. The Presbyterian elements, however, were now gathering, and, perhaps, in a very few years they would concentrate in an Assembly like that which he now saw before him; and he would then be delighted to return and congratulate

them on what God had been doing amongst them. "Before proceeding to give a brief detail of the state of religion in my country," said he, "I will make one remark, and give an answer to a question which has been addressed to me since I came here. I was asked what kind of impression my presence here in this General Assembly had made on my heart? I will give this answer in a very few words, and I will say, in the language of the Queen of Sheba to King Solomon: 'It was a true report which I heard in mine own land of thine acts, and of thy wisdom.' Howbeit, I believed not their words until I came and saw with mine eyes; and behold the one half of the greatness of thy wisdom was not told me; for thou exceedest the fame that I heard.'" He continued: He had heard and read much of the proceedings of the Free Church; but he had imagined that it might be like some portraits, which looked best when seen in the distance, the beauties of which lessened as you approached them. With this idea he had come to Edinburgh, and with this idea he had entered the Assembly; but he was happy to say that he had been altogether undeceived. He had admired the men of talent and eloquence amongst them, whom he had heard yesterday and to-day; he had admired the lofty earnestness of their proceedings; but, above all, that devoted unity of spirit which characterized this Christian Assembly. There was no contention amongst them as to whether they would follow this measure or that measure; but the unanimity and brotherly love amongst them was like the Church of Christ of old, where all were of one heart and of one mind. Oh! that the Lord would bless the Free Church of Scotland with a continuance of this catholic spirit. May the Almighty pour out his Holy Spirit on the union and brotherly love which exists in this Church! He would now come to his own country. In Germany, the people had been long comparatively dead to religious feeling; but in 1817 there was a stir or awakening amongst the Presbyterians, on the occasion of their meeting to celebrate the third centenary of the Reformation begun by Luther. There was another awakening in 1839, on the return of the third centenary of the Conference of the Augsburg Confession; and from that time till the present, the spirit of true religion had been growing throughout the land. Neology and Infidelity were withering before the Sun of Righteousness; and in the universities Rationalism is daily losing ground. In proof of this he would merely mention one circumstance. On a vacancy having occurred in the professorship of one of the universities, a Neologist became an applicant for the situation; but the question was put to the Theological Faculty of Germany, Whether a man in such a state of belief—whether a man who denied the authority of the Scriptures and the divinity of our Saviour—was fit to be appointed to a professorship in any of the universities of the land? And, with one exception, it was decided that such a man could not be admitted. The progress of true religion over Popery was advancing in Germany. They were increasing the number of these evangelical ministers, who were scattered over the land preaching Christ Jesus, and him crucified. On a recent occasion no fewer than three hundred Presbyterian ministers had assembled in Berlin, where one of their number addressed them in such energetic and awakening terms as the Free Church had heard from Charles Brown at the Assembly of last year. They recognised the presence of God amongst them, and had felt how they might best further the cause of the Redeemer's kingdom in their respective districts. These were indeed days of refreshment, and the outpouring of the Holy Spirit on the hearts of the ministers. Similar conferences were held in the provinces, and the clergymen individually were zealous in their efforts to raise the minds of the mass of the people to a knowledge of holy things; and they were so far successful, that when a pious, faithful, and evangelical minister preached to the people, the numbers who resorted to hear him were overwhelming; while, on the other hand, when the delusive doctrines of Rationalism were preached, the attendance was exactly like that in the Established Churches in this country. Popery, it is true, was raising its head in the land; but, notwithstanding, there was an awakening amongst the people, who were drinking in the outpouring of the Holy Spirit; and he would mention one very interesting circumstance in proof of this. There was in Pomerania a friend of his (Mr Kuntze's) who had preached for a number of years without observing any practical effect to result from the preaching of God's Word. But all at once there was a wonderful awakening (how it

originated he knew not) of Christian love amongst the pupils attending the school. Not satisfied with their ordinary studies, they remained afterwards, and prayed, read the Scriptures, and conversed with each other on spiritual things. They prayed also for their parents, and the revival spread from the young to the old, till there was a great awakening; and many of them came to the minister to ask what they should do to find peace for their consciences. He pointed them to God's holy Word, where it is promised that his Holy Spirit would descend on those who should pray for it, and believe in his name. And the people answered and said, "We will pray for it till we get it." They then prayed to the Lord God of hosts, imploring the outpouring of his Holy Spirit. After prayer they read the Scriptures, and prayed again, till the last of the assemblage said, with gratitude in his heart: "All my doubts are gone; thank God, I have now peace in my soul." That night the schoolmaster had scarcely gone to bed, when a knocking was heard at the door, and a man half-dressed, entered, and said: "I cannot find rest in my bed; my sins are great; oh! help me from them." He took his Bible from the shelf, and pointed to the Lamb of God, which taketh away the sins of the world. He prayed with the man long and earnestly, and he found peace that night. No fewer than two hundred people were thus awakened in that village; and the spirit spread over the district. When they met one another they rejoiced in the Lord; and when they met one who had not yet known the truth, they implored him to come to God, saying: "Oh! you know not how sweet it is to be with Jesus." This awakening, as he had said, spread from one village to another, until the labourers were too few for the harvest, and the ministers implored for help; this was surely a proof that the Lord was amongst them; and they prayed that He would not rest from his work. It was a general remark, and a just one, that the advancement of true religion in any country might be judged of in proportion as they sent out the gospel message to the Heathen as well as the Jew. Now, twenty years ago, no body in his land knew anything of missionary societies, either to the Heathen or the Hebrew; but there were now amongst them many societies for the spread of the gospel in distant parts. The Berlin Society alone had sent out fifteen missionaries to various parts, including South Africa and the East Indies. The Jews in Germany were to a great extent loosened from the fetters which bound their fathers, and not a few of them had asked for, and been found fitted to receive, Christian baptism; and he was proud to say, that, without almost a single exception, their walk and conversation since had been worthy of their high vocation. In Berlin, and elsewhere, there were a vast number of proselytes. He would mention another interesting and gratifying fact; and that was, that a great number of religious societies had been formed, and were already in active operation. They had their Bible Societies, their Tract Societies, their Sabbath Observance Societies, and societies for carrying the gospel amongst the poorer classes of the community. But they found, indeed, that the lowest as well as the highest, were useful by means of the gospel. The Society (continued Mr Kuntze) which recommended me to your notice, desires me to wish you God-speed. If they had not done so, I would have wished it from my own heart, and of my own accord. God be with you, as he has been with your fathers; and may he bless you more and more abundantly! You are like the city set upon a hill. All the Churches of the Continent are looking up to you. Be steadfast, then, in the faith; remain in harmony and brotherly love with each other. Go on your way rejoicing. Let the sound go forth that you will remain in harmony with the Evangelical Churches on the Continent. Let it be known to men that you have unsheathed the sword of the Spirit against the common enemy, and that you will hold by the truth, and follow out the one great aim of the gospel, until comes the general assembly of just men made perfect, when Christ, the only Head of the Church, shall be visible to his saints, and when all nations shall unite in hallelujahs to the Lamb. [From the vast numbers of the people who were retiring at the time, in consequence of the lateness of the hour, the reverend gentleman's speech was very imperfectly heard.]

Dr Gordon said: "The moderator of last Assembly, to whom the letter from the Evangelical Society of France was addressed, ought to have taken the place I now oc-

cupy. I, however, regret to say, that he was obliged to retire, from indisposition. In submitting my motion, I confess to you that I will not offer any remark in support of it. After what we have heard this evening, I should not wish that the impression which my own mind has received should be disturbed or weakened, and certainly I should as little wish to run any hazard of weakening the impression which I am sure must have been made on the mind of every individual in this great Assembly; and, therefore, without one word more, I beg to move that the excellent Report which was given in, and read by my friend Mr Lorimer, be approved and adopted by the Assembly; and that the warmest thanks of the Assembly be tendered from the chair to our excellent brethren from foreign lands who have visited us this evening. The best wish I can express for them, in connection with their visit to this country, is, that they may leave it with impressions as deep, as solemn, and as salutary, as those which they have left in the minds of this Assembly.

Dr Smyth most cordially seconded the motion.

The moderator then addressed the deputation in suitable terms.

THURSDAY—MAY 29.

ENGLISH PRESBYTERIAN CHURCH.

Dr Wil-on of Bombay, one of the representatives of the Free Church at the late meeting of the English Synod, then introduced to the Assembly the deputation from the Presbyterian Church in England, consisting of the Rev. Hugh Campbell of Manchester, moderator of the synod, the Rev. Mr Chalmers of London, and the Rev. Mr Munro. Each of these gentlemen shortly addressed the Assembly, stating what they had done, during the past year, in establishing a college, &c., and urging upon the Assembly the duty of doing what it could, by sending ministers and other means, to aid their cause.

The Rev. Henry Grey then submitted the following motion:—"That the General Assembly have heard with satisfaction and delight their brethren from the Synod of the Presbyterian Church in England, and reciprocate the feelings of Christian and brotherly affection which they have expressed. The Assembly rejoice to hear of the growing interest which is manifested in their Church on the part of the Scottish population in England, and the various tokens of divine favour with which their exertions in the cause of Christ have been attended; while, at the same time, they desire to sympathize with their brethren in the difficulties which they have still to encounter, particularly in the want of labourers to fill the important stations which they are called to occupy. They rejoice in the measure of success which has attended the efforts of the Presbyterian Church of England in regard to a college for the training of students for the ministry; and trust that, in the good providence of God, they will soon have the satisfaction of seeing it established on a permanent basis."

Dr Candlish moved, further, "That the Assembly enjoin such ministers as may be called upon by their brethren in England for special service in their theological college for a few weeks, to comply with the call which may be given to them; instructing the presbyteries to take steps for the due supply of their congregations; and, in the event of a call to the theological chair being given to any of the ministers of this Church, authorize the Commission, at any of its stated diets, to consider and finally dispose of the case. And further, the Assembly, deeply impressed with the great importance of having the youth, and others belonging to their congregations, who proceed to England, placed under the charge of some one of their brethren in the Presbyterian Church there, resolved to recommend to all the ministers and kirk-sessions of this Church to give every facility to the carrying out of the measures which the Synod contemplates in regard to this matter."

Both motions were agreed to, and thanks were given from the chair to the deputation.

CASE OF MR KENNEDY OF ROSEHALL.

This case came before the Assembly on an appeal from a sentence of the Synod of Sutherland and Caithness affirming a judgment of the Presbytery of Dornoch refusing to loose Mr Kennedy from his present charge at Rosehall.

The parties having been heard and removed, the Assem-

bly, on the motion of Dr Cunningham, affirmed the judgment appealed from; but, in respect of the very peculiar circumstances of the Presbytery of Dornoch, the Assembly recommend to the presbytery to entertain any call that may be addressed to Mr Kennedy by any other congregation within their bounds; and authorize the Commission, at any of its stated diets, to decide finally on any case of the kind that may come before them.

CASE OF MR MACKENZIE OF TONGUE.

This was also a case of translation. A call from the congregation of Kenmore, signed by seven hundred and fifty-five individuals, was laid on the table of the Presbytery of Breadalbane in December last, in favour of the Rev. William Mackenzie of Tongue, assistant and successor to his father; which was sustained. The Presbytery of Tongue, however, refused the desired translation, from which decision an appeal was taken to the Synod of Sutherland and Caithness, who confirmed the presbytery's judgment, and the case now came before the General Assembly in the shape of an appeal from the synod's deliverance.

Parties were heard for the synod, for the people of Tongue, &c., after which Mr Mackenzie, senior, made a most touching appeal to the members of Assembly, in regard to depriving him of a most valuable colleague, to whom the people were greatly attached, and also of a beloved son. A motion was made to affirm the sentence of the synod; but, after a long discussion, it was agreed, on the motion of Dr Candlish, to delay giving a decision in the case until the meeting of Assembly at Inverness; in the hope that, in the interval, some means would be devised to satisfy all parties.

Evening Sederunt.

SUSTENTATION FUND.

Mr McDonald, accountant to the Church, having read a detailed statement of the Sustentation Fund (the results of which are embodied in the subsequent Report), added, that it might be interesting to know, that whereas two hundred ministers last year received certain sums in supplement from their congregations, the number had this year increased to four hundred and fourteen, while the amount so contributed, had also to a considerable extent been increased.

Mr Tweedie read the

REPORT OF THE SUSTENTATION COMMITTEE.

"In submitting their Report for the past year to the General Assembly, the Sustentation Committee begin with announcing the sums which have come into their treasury during the year.

"I. The amount received in direct donations is	£7,055 10 3 $\frac{1}{2}$
Ditto through Associations	70,575 1 8 $\frac{1}{2}$

Making a total received for Sustentation, from 15th May 1844 to 22d May 1845, of £77,630 12 0 And this is the sum which, according to the first regulation laid down by last Assembly, is to be 'devoted to the object of a provision for ordained ministers of the Free Church.'

"II. The number of ordained ministers on the rolls of Presbyteries, as reported by clerks, is 634 But deduct professors, and others not on the Fund 7

And there remains to be paid from the Central Fund Of these there have been ordained since 15th May 1844 72 Deduct, as so recently ordained that they do not come on the Fund for this year 2

70
Deduct then from the total number of ministers And we have ministers who are entitled to a whole year's dividend (from Assembly 1844 to Assembly 1845) 557

To each of these there was paid at the term of Martinmas last the sum of £50; and there remains in bank, at 22d May 1845, the sum of £42,472 12 0 $\frac{1}{2}$ From this sum we must now deduct, first, the amount due to ministers

ordained since Whitsunday 1844; second, the allowance to deceased ministers or their families; and the balance, as exhibited in the statement read by the accountant, will afford a dividend of

£122 0 0

to each of the ministers for the year 1844-45.

"This sum, of course, includes the rate paid to the Widows' Fund of the Establishment on behalf of those ministers who are on that Fund, and the £5 set apart for a new Widows' Fund for those not on the former.

"The dividend of £122 for the year, thus announced, proceeds on the supposition of an equal dividend (on which point a suggestion will be offered at a subsequent part of this Report), and the sum now to be paid to each of the ministers ordained prior to Whitsunday 1844 would, in that case, be £72, including, of course the rate of the Widows' Fund, as already mentioned.

"III. In regard to the seventy ministers who have been ordained since Whitsunday 1844, and whose stipend falls to be regulated by the rule applicable to their case, laid down by last Assembly, their dividend must be fixed upon a consideration of their individual cases, after the arrangements have been completed between the Home Mission and the Sustentation Committee, in the way directed by last Assembly."

The Report then proceeded to urge on the associations the duty and necessity of continuous and increased exertion.

The moderator said: "Before any motion is made respecting the Report now laid on the table, I have to present to you a communication, which I am sure will be received with regret by all of you. It is a letter from Dr Chalmers, declaring his intention of resigning his charge of the Sustentation Committee. I know he has long had this in contemplation—in fact, that it was his wish some years ago to have retired entirely from the business of public life, and to confine himself exclusively to the duties of his professorship; but the events that took place in the history of the Church of Scotland, its subsequent Disruption, and the necessity of calling into every mind that was on the side of the Non-Intrusion and spiritual jurisdiction cause, was felt so strongly by Dr Chalmers, that he came forward with his usual zeal and ardour, and simplicity and earnestness of character, and used his great influence and talents in making a right adjustment of our affairs. You will not, therefore, be surprised that, now that he has brought the financial affairs of the Church to their present state of perfection, he has requested me to read to you this evening his letter of resignation as convener of the Sustentation Committee. The letter is as follows:—

Edinburgh, May 29, 1845.

"MY DEAR SIR,—I beg, with all respect for the Assembly, and gratitude to the Church, for the manifold indulgence which I have experienced at their hands, to resign my Convenership of the Sustentation Committee.

"Be assured that nothing could have led me to relinquish this office but my inability for the requisite discharge of its duties, and, at the same time, for the duties of that still more sacred and responsible office which I hold in the theological seminary of the Free Church.

"During the past year, my place has been filled, in a most admirable and efficient manner, by my highly esteemed friend, the Rev. Mr Tweedie; under whose able guidance and guardianship the Fund has received a most important augmentation; and I should feel the utmost confidence and satisfaction that, were he appointed my successor, the office which I now quit would be left in safe and sufficient hands.

"With most intense and ever increasing affection for the Free Church, and earnest prayer for every blessing from above on its ministers and people, always believe me, my dear Sir, yours with the utmost respect and affection,

(Signed) "THOS. CHALMERS.

"The Very Reverend the Moderator of the Free Church."

"I lay this letter," continued the moderator, "on the table, and I do it, I confess, with regret; but I know that the resolution of my excellent friend is unalterable."

The letter was ordered to be engrossed in the minutes.

The Honourable Fox Maule, Mr Campbell of Monzie, and Sheriff Spiers, having addressed the Assembly,

Mr Dunlop said, he would not detain the House with any remarks, beyond being allowed the gratification of expressing his heartfelt concurrence in all that had been said of admiration, affectionate regard, and deep veneration, for the convener of this Committee. He could not but remember the time when those of them who met for consultation in the prospect of the Disruption,—how they were sustained by his firm confidence of the result—his strong reliance on the people of Scotland that they would stand by, and support, and encourage their ministers; while others looked with a sort of half incredulity on the success of the measures which he proposed. They had now, however, the best test of the excellence and wisdom of those measures, in seeing them so completely realized. The very things which they looked upon as enthusiastic dreams, they now saw realized as facts that had taken place. And he believed the Church would pay to Dr Chalmers, what to him would be by far the most gratifying expression of admiration the compliment that his system was so framed as to be capable of going on successfully even without the support of his labours. He had much pleasure in stating his concurrence in the sentiments so well expressed by Mr Campbell, to the effect of entreating the ministers of the Church to take a more general and practical care of the interests of the Sustentation Fund. He knew that men of sensitive feelings might shrink from what they thought might expose them to a charge of selfishness in looking after this matter; but he begged them to consider, that they had better expose themselves to the charge of selfishness in supporting the interests of the Church, than to the charge of indifference. Mr Dunlop then proposed the following resolutions:—

"The Assembly having heard the Report of the Sustentation Committee, cordially approved of the same, and appointed it to be printed and circulated throughout the Church, that the views therein contained may receive the best attention of the ministers, office-bearers, and members of the Church.

"The Assembly further re-appoint the Committee, with the addition of the Rev. J. Thomson of Yester; Rev. J. Alexander, Kirkcaldy; and Rev. James McCosh, Brechin.

"In terms of the Report, the Assembly hereby declares the dividend payable to each minister ordained prior to Whitsunday 1844, for the year from that Assembly to the present, to be at the rate of £122, including the rate payable to the Widows' Fund, in terms of the Church's Regulations; and remit the case of ministers of new charges ordained since Whitsunday 1844; to be disposed of in terms of the regulations laid down by the Church. And further, considering that many inconveniences would be prevented to many ministers, were the dividend declared at an earlier period in May than the meeting of the Assembly, it remits to the Committee to consider how far it may be practicable to accomplish that object; and, if found practicable, the Committee are hereby empowered to pay said dividend on the 15th, or as early thereafter as possible.

"And considering the vital importance of the Sustentation Scheme to the welfare of the Free Church of Scotland, exclusively devoted as it is to the support of ordained ministers, the Assembly hereby authorizes the Committee to call in the aid of such agency, additional to that already employed, as they may deem necessary to complete the organizing and promote the efficiency of associations in all parts of the country, in terms of the Report. And as regards the matter referred to the Assembly by the Sustentation Committee in their Supplementary Report, the Assembly remits these points to the Committee now appointed, with instructions to carry them out in the spirit of the Assembly's regulations, and to submit generally to next Assembly any improvements that may occur to them in regard to the administration of the Fund, it being hereby declared that the fourth regulation is not hereafter to be acted upon."

"The General Assembly, in receiving the resignation of Dr Chalmers, deeply regret that he should feel himself under the necessity of retiring from his labours as convener of this Committee. And while they give thanks to the great Head of the Church for having raised up, and so long continued to the Church, one who has been made so truly instrumental in promoting the interests of his kingdom, appoint a deputation to wait upon their respected father, to communicate the high and grateful sense which they

entertain of the important services which he has rendered to the Church, and to request that he will continue, so far as he may be able, to favour the Committee over which he has hitherto presided, with his invaluable counsel."

Mr Tweedie was, on the motion of Mr Dunlop, appointed convener of the Sustentation Committee, in room of Dr Chalmers.

Dr Smyth suggested that a deputation from the Assembly should be appointed to wait on Dr Chalmers, to communicate to him the deep feeling the House entertained of his invaluable services. It was impossible for them to estimate those services at their real value; and among the many tokens of good which God had shown this Church, there were none which called more for thankfulness than this, that he had for so many years been spared as an honour to his country and to the Free Church of Scotland. His proposal was agreed to. The moderator, Dr Gordon, Dr Smith, and Mr Dunlop, were appointed as a deputation,

REPORT ON FOREIGN MISSIONS.

Dr Gordon gave in the Report of the Committee on Foreign Missions, the substance of which follows:—

The Report commenced by adverting to the adoption by the Committee of the mission established and long carried on in Africa by the Glasgow Missionary Society—which transaction was formally and satisfactorily effected in October last. It then proceeds to refer, with satisfaction, to the fact that the zeal of the Church at large in regard to missions has at least suffered no abatement. The second general collection in behalf of the Foreign Mission Scheme was sufficient to meet the expenses of maintaining the European missionaries; and the current expenses of the institutions at the different stations, including native teachers, servants, and school apparatus, were defrayed by the very liberal contributions of friends at these stations. As an example of the readiness with which the friends of missions at home are prepared to meet even extraordinary demands upon their liberality, the Committee refer to the complete success of a scheme devised and carried into effect by Alexander Thomson, Esq. of Banchoory, for replacing the library and apparatus of which Dr Duff and his colleagues were deprived, when they were obliged to relinquish the missionary premises in Calcutta. Mr Thomson issued a circular proposing to raise by subscription the sum of £1000 for the above purpose—that being the sum which he understood Dr Duff thought necessary to place the missionary institution on the same footing that it occupied before the Disruption; and in a very few months he was able to announce the gratifying fact, that he had realized that sum. The friends of the mission in London and elsewhere continue to support it with their usual liberality. The Report then proceeds to give copious details respecting the various missionary stations. With respect to Africa, it announces the entire and cordial acquiescence of the missionaries in the arrangement that had taken place between the Assembly's Committee and the Glasgow Society; and suggests for the consideration of the Assembly, whether steps should not be taken for the establishment of a mission at the Cape. In reviewing the mission stations in India, the Committee commenced with the last established, in Nagpur. The appointment of Mr Hislop to this new station was announced to the Assembly in the Report of last year; and intelligence has been received of his safe arrival, and of the commencement of his labours there. Letters have been received from Mr Hislop himself, as well as from Mr Murray Mitchell of Bombay, who accompanied him to Nagpur, in which special mention is made of the kind reception which he experienced from Major Wynch, Captain Hill, Dr Eyre, Dr James Anderson, and other Europeans stationed at Nagpur, or in the neighbourhood; and on this subject the Committee present the following extract from Mr Mitchell's letter:—"In speaking of our reception by Europeans, we must not forget the warm greeting of the soldiers of the 21st, or North British Fusiliers; a regiment which contains upwards of 400 of the sons of Caledonia, among whom are not a few, we believe, who are truly walking with God, and all of whom welcomed the Scottish minister with the kindest feelings of the Scottish heart. One circumstance connected with these men came upon us with delightful surprise. We had asked to see the men who bear the character of pious men, and on their earnestly pleading that Mr Hislop should be their minister, we asked whether they knew of the late doings of the Church at home, and her separation from the State?—"Know it!" they said, "there has been very little done at home for the last three years, which we do not know."

And, said we, somewhat doubtful of what would be the reply, which side do most of you take in the Church question? "We are Free Churchmen to a man," was the reply. "Every man of us that cares for any Church is Free Church!" We were almost startled, and exceedingly rejoiced by this prompt avowal from the lips of those pious humble men in the heart of India. We thought that the Church at home would be cheered by this new voice from Hindustan, so unequivocally raised in vindication of the mighty verities for which she has been called to witness and contend. How deeply have many of her expatriated sons, of whose remembrance of her she knows not, felt for her in her trial! How fervent has been many a prayer for her peace of which she little knows! but yet the answer to which has doubtless upheld her in weakness, and comforted her in her dark and cloudy day. As a proof of the interest which Europeans take in the objects of the mission, Mr Hislop writes, that the subscription in aid of its funds among the officers amounts to about £20 a month, and that the warm-hearted soldiers will contribute a considerable sum more. The Report then proceeds to give cheering accounts of stations at Poonah, Bombay, and Madras. From Calcutta the intelligence was rather of a more melancholy description, inasmuch as it announced the death of two valuable native catechists, viz., Koilas Chunder Mookerjee and Mahendra—the loss of both of whom is deeply felt.

The Report was approved of, and the cordial thanks of the Assembly were given to Dr Gordon and the Committee.

REPORT ON THE NEW COLLEGE.—THE LATE DR WELSH.

The moderator, being the convener of this Committee, left the chair for the purpose of giving in the Report, which was occupied *pro tempore* by Dr Clason. The moderator stated, that on two very important points connected with this subject, viz., the constitution of the new college, and the regulations for the curriculum, the Committee had not had time to enter. They had reported, however, on the remaining subjects, leaving these two to the consideration of the committee which would no doubt be afterwards appointed. The Report was as follows:—

"The College Committee report, that they have met repeatedly, and, after serious and mature deliberation, are of opinion,—

"*First*, That the Assembly is not at present in circumstances to come to any conclusion respecting the extent of the curriculum to be provided for in the colleges proposed to be instituted.

"*Secondly*, That the Assembly ought to have in prospect the erection of a college in Aberdeen, with provision for the same curriculum as in other colleges; and that, in the meantime, measures ought, without delay, to be adopted to provide for the instruction of students in theology, according to a plan suggested in a paper herewith produced.

"*Thirdly*, That, in order to the filling up of the vacancy in the new college, Edinburgh, occasioned by the death of the lamented Dr Welsh, Dr Cunningham ought to take the Chair of Divinity and Church History; and that Dr James Buchanan of St Stephen's, Edinburgh, ought to succeed Dr Cunningham in the Chair of Theology. The Committee have obtained the concurrence of Dr Buchanan and Dr Cunningham to this arrangement; and recommend to the Assembly, if it shall approve of the proposed arrangement, to appoint a committee to communicate with the congregation, and to explain to them the grounds on which it has transferred their respected pastor to another department of labour in his Lord's vineyard; also, to instruct the presbytery to declare the vacancy in Free St Stephen's, at such time as may be found most suitable to Dr Buchanan and his congregation, and to take special care of its interests in the circumstances in which, if the General Assembly shall approve of the proposed arrangement, the congregation will be placed.

"In the last place, The Committee recommend to the General Assembly that power should be given to the College Committee for Edinburgh to nominate a suitable individual to be Professor of Logic in said college; the said nomination, however, to be subject to the approbation of the Commission of Assembly. In name of the Committee,

"PATRICK M'FARLAN, *Convener*.

"Assembly Hall, 30th May 1845. A

"The Committee have not had leisure to take under their consideration any of the other points contained in the remit by the Assembly.—P. M'F."

The moderator, having read the Report, paid an eloquent

and appropriate tribute to the memory of Dr Welsh, in which he was succeeded by Mr Fox Maule, who proposed the following resolution:—

"The General Assembly of the Free Church of Scotland, in deep grief for the loss which it has sustained, through the death of the late Dr Welsh, record their sense of the great services which, under God, he rendered to religion, and more especially to the cause of this Church. His life throughout was eminent for learning, judgment, purity of heart, gentleness of manner, capacity of service, and, above all, for piety and humble dependence on the will of his divine Master; and, in his later years, and despite of disease which, in ordinary men, would have subdued all power of exertion, distinguished by firmness and energy, which marked him out for, and enabled him to fill, that office in which he was called to the sacred duty and lasting honour of being the foremost in her ranks on the day when, in the face of the world, she asserted her freedom.

"Among other works, for which the Assembly would have his name embalmed in the recollection of this Church, is that institution for the education of its youth, and especially those destined for the ministry, in which he took so deep an interest, and which owed to him, in a great measure, its establishment, and those bright prospects of success which it has not been the will of God that he should live to see realized, but which the Assembly trust are, under the divine blessing, secured."

The Report and resolution were unanimously approved of.

HOME MISSION COMMITTEE.

Mr Robert Johnston gave in the Report of this Committee. The Committee had two things to attend to:—1st, *The encouragement of young men*, by assisting them, when necessary, with pecuniary aid; and this the Committee had done to the best of their ability. They thought the most prudent way of aiding them was by bursaries, to be given after a strict examination; and had, accordingly, devised a plan which had already been found to answer extremely well; 2dly, *The employment of probationers and catechists*. Two hundred and thirty-eight probationers are demanded for congregations without a fixed ministry, with at present only eighty-four available, and the prospect, during the next six months, of thirty-five more. There are also fifty-three catechists; the majority of them can be employed only for a limited period.

"The Gaelic Committee had transmitted a plan for so far remedying or alleviating the destitution among the Gaelic population, which provided that each Gaelic minister should serve at one of the stations not provided with a fixed ministry for the period of four or five weeks; that a certain number should be ready to minister further to the same stations; and that a certain number of the city and town ministers of the Lowlands should be requested to undertake a mission in the course of the summer and autumn, preaching at the more public stations in the Highlands and Islands where the English language is understood. The Home Mission had warmly approved of the proposed plan, and resolved to lay it before the General Assembly, that, if sanctioned, it may be acted upon as may be ordered by the Assembly, with the least possible delay; the expense to be defrayed by collection in the localities to be visited. The income for the year, from 15th May 1844 to 15th May 1845, had been £7393; and the expenditure for ten months, ending 15th March last, £8980. Considering the additional labourers to be employed, the expenditure of the present will probably be greater than that of the last year; so that there is an absolute necessity for increased exertions and liberality to maintain this great Scheme in efficiency."

The Report was generally approved of, and also the following resolutions, moved by Dr Candlish:—

"1. That the Home Mission Committee shall be charged with the duty of supplying ministerial service, so far as the number of preachers and catechists at their disposal will go, in the stations not recognised as sanctioned charges, in which regular associations are formed; always with concurrence of the presbyteries of the bounds. In return for which service, the entire proceeds of all such associations received by the Sustentation Committee shall be held to form part of the funds of the Home Mission Committee, until, in the case of any particular association, the sum amounts to £30; after which an account shall be kept as accurately as possible of the expense of the supply given in that particular station, and the surplus, if any, shall be retained by the Sustentation Committee for the benefit of that association, in such manner as may be agreed on by that Committee.

"2. That, in cases of the vacancy of any sanctioned charge, by the death or translation of the incumbent, after payment of whatever sum may be due to him or his family, in terms of the Assembly's regulation on that subject, the same rule as above shall be acted upon in the disposal of the proceeds of the association, in so far as the Home Mission Committee is concerned.

"3. That, in the event of any minister, from ill health, the infirmity of age, or other cause, requiring stated assistance for a longer or shorter period, by a preacher or catechist being appointed to aid him, the expense shall be borne in such manner as may be agreed upon by the Sustentation and Home Mission Committees, with the concurrence of the presbytery of the bounds.

"4. That the distribution of the preachers and catechists employed and supported, in whole or in part, by the Home Mission Committee among the presbyteries of the Church, shall be regulated by the Home Mission Committee, on a fair consideration of the relative claims of different parts of the country; and that appointments of preachers or catechists to particular stations shall always be with the concurrence of presbyteries.

"5. That the Committee be instructed to prepare regular statements of the number and distribution of the labourers in their employment, which may be published from time to time in the *Missionary Record*; to use all diligence, by regular correspondence, and personal visits where necessary, in fairly proportioning the supply of labourers to the demand, and promptly meeting cases of urgency and emergency; and, generally, to give themselves strenuously to the work of fostering weak congregations and forming new ones, with a view to the more earnest prosecution of the work of Church extension, on a scale commensurate with the wants of the country, and the means and opportunity of the Church."

In moving these resolutions, Dr Candlish remarked: "During the past year the Home Mission has been very little in the eyes of the people. I hope it will be prominently brought under the notice of the whole country in the course of the present year; and I would suggest, that those who take charge of the Committee, whether they be our Highland or our Lowland brethren, shall be men willing to give much of their time, and, if possible, much travelling from place to place, so as to ascertain the relative wants of different parts of the country, and adjust the supply to the circumstances of such places, so far as it may be practicable. I look to the working of this Committee as one of the most important of all the operations in which the Church is engaged. It is our great Church Extension Scheme, adapted to our present circumstances. It is our plan for nursing young congregations till they take root in the land, and become strong and vigorous; and if the attention of the Church be properly called to this Committee and its operations, I have no fear whatever of its being abundantly supplied with pecuniary revenues; and my only anxiety is about providing a large supply of men."

COLONIAL REPORT.

Dr Candlish, in the absence of Mr Sym, gave in the Report of the Colonial Committee, which gave most encouraging accounts of the state of the Churches in India, Canada, Malta, &c. He stated the income for the year as £4435, and concluded with a strong appeal in behalf of the Scheme.

Mr King of Glasgow gave an interesting account of his visit to Canada, and urged the claims of the Church there to continued attention and support.

The Assembly approved generally of the Report, and returned thanks to Mr King for his services.

FRIDAY—MAY 30.

PARAPHRASES.

Various overtures calling for a revision of the Paraphrases were read, and after a short discussion, the whole subject was remitted to the consideration of a committee, to report next year. Mr Bridges wished to strike out the Paraphrases altogether, and all seemed to agree that it would at least be necessary to expunge some of them.

CASE OF MR SCOTT OF ST MARK'S, GLASGOW.

The Assembly next took up the case of this reverend gentleman, which came before the Assembly under a dis-

sent and protest taken by Mr Scott against a finding of the Presbytery of Glasgow, dated the 7th May current. On the 19th of November last, Mr Scott laid a call he had received from a Free Church congregation in Manchester, before his session; and on the 4th of December, said call was laid before the presbytery; and previous to its entering upon its consideration, a protest had come into the hands of certain members of presbytery, and was, on the date in question, laid on the presbytery's table, signed by the members of Mr Scott's session, to the effect that he had been in the habit of preaching doctrines which were neither to be found in the Word of God, nor recognised in the standards of the Church. In consequence of this protest, the presbytery deferred proceeding in the consideration of the call, and adjourned till the 18th December; and on that day, the presbytery, in the circumstances of the case, appointed a committee to examine said protest, and to deal with the brochures of the *fama* which it contained; to converse with Mr Scott on the subject; and to report to next meeting of presbytery; and that, meanwhile, the presbytery sist procedure in the case of the call from the Manchester congregation. Which motion having been seconded by Dr Smyth, and unanimously adopted, the following committee were appointed:—Dr Willis, Dr Henderson, Dr Smyth, Dr Forbes, Dr Buchanan, Mr Miller, and Mr Gibson—Dr Buchanan, convener. The committee reported to the presbytery, on the 8th of January, that the elders adhered to the statement they had given in to the presbytery, and that, having conversed with Mr Scott, they deeply regretted that the explanation they had received from him on the subject did not appear satisfactory. The committee having been re-appointed again, reported to the presbytery on the 22d of January; when, from the investigation they had made into the case, they found it necessary to recommend that the presbytery should *loc statim* call Mr Scott's attention to the points of doctrine they commented on, and then report, and caution and admonish him to be more careful in future, and suspend all further proceedings, till the fruit of that admonition should appear. Mr Scott was accordingly admonished by the moderator; after which, the following finding was come to by the presbytery: "The presbytery having been requested by Mr Scott to come to a final decision with reference to the matters involved in the Report of their committee, unanimously adopted by the presbytery, and in particular, with reference to his eligibility to any charge to which he may be called, do, in compliance with said request, and in the discharge of their duty in following out their judgment in the case of Mr Scott, re-appoint the committee their meetings to be open to all members of the presbytery to watch over and ascertain the 'fruit' of the presbytery's admonition, already tendered to Mr Scott; and to report to next meeting of presbytery." On the 7th of May this committee again reported, that, after conferring very fully on the several points of difference, both with Mr Scott and the four elders, whose charges originated the investigation, the result of this conference was, that they had no fruits of the presbytery's admonition, either in the state of Mr Scott's mind as to the points in question, or, so far as they had examined, in his public teaching. From his manuscript discourses, which they had examined, and from the communications had with himself, the committee had been led to judge of his opinions as under:—

"1. As to 'the nature of faith,' Mr Scott seems to treat it as exclusively an intellectual act—an assent or persuasion of the mind.

"The idea of faith as the bond of union with Christ—of consent, appropriation, or reliance—is either omitted, or very little brought into view.

"2. As to 'man's natural incapacity to believe,' this incapacity Mr Scott seems to limit to 'the enmity of the carnal heart to God, and the accompanying love of sin.' He does not, so far as the Committee can discover, recognise as included in that incapacity that blindness of the mind whereby the understanding, in its natural state, is positively disabled for discerning and apprehending the things of the Spirit of God.

"3. And as to 'the Spirit's office and work in the subjective manifestation of Christ, and thereby turning the soul to God,' it appears to the Committee that there is no practical recognition by Mr Scott of a subjective work of the Spirit at all. The objective exhibition of the truth,

plying the sinner with motives suited to turn him to Christ, seems to be all that Mr Scott ascribes to the Spirit in the work of converting a soul. Accordingly, there seems to be in his discourses not only a constant, but an exclusive reference to the outward means—'the Word, ministers, providence,' &c. The committee have met with no reference, even when Mr Scott was expounding passages of Scripture that specially required it, to those inward and immediate operations of the Spirit of God, whereby, in order to faith, and as its causal antecedent, He 'quickens and renews the soul.'"

In these circumstances, the Report recommended that the whole matter should be judicially examined, according to the laws of the Church. This Report having been adopted, Mr Scott appealed against the decision, and in that appeal the case came before the Assembly. The following is a brief statement of Mr Scott's sentiments, in the different parts he is found fault with, given in to the Presbytery by himself:—

"1. I believe that the absolute inability of sinners to believe the gospel, or do anything spiritually good, is not natural, but moral; that is, that it consists not in the want of the powers or faculties necessary for the performance of duty, but in the entire depravity and aversion of their hearts to God.

"2. I believe that in no case is the faith of any individual self-originated, but that it is wholly attributable to the personal agency of the Spirit of God, and to that extent, therefore, is every converted man a subject of divine influence before believing; but I do not believe that the effect of this previous influence (that is, antecedently to actual faith) amounts to what is ordinarily understood, and in Scripture spoken of, as regeneration, or the new birth, which is expressly ascribed to faith as its instrumental cause, or to the truth received by faith.—Gal. iii. 26; 1 Pet. i. 23; James i. 18.

"3. I believe that, while God has loved the world, and sincerely willeth that all men should be saved, and come to the knowledge of the truth, he has from eternity chosen a certain number to salvation, and given them to Christ, to be redeemed by him.

"NOTE.—By 'regeneration,' I understand the change *produced* in a sinner, in virtue of which he is a new creature. Of this change the Spirit is the author or efficient cause; the Word, or the truth contained in the Word, is, strictly speaking, the instrumental cause; and faith is the means through which it operates. I would say, therefore, that *the Spirit regenerates by the Word, through faith.*"

Mr Scott appeared for himself, and at great length entered into an explanation of his views on the various points of doctrine on which he differed from the presbytery.

Dr Willis addressed the Assembly at some length, on the part of the Presbytery of Glasgow.

Parties being removed,

Dr Cunningham said, he did not feel it to be needful to occupy much of their time in taking the liberty to submit a motion. The Presbytery of Glasgow might well rest the defence of their sentence on the pleading of Dr Willis; for it was one of the ablest and most eloquent statements on a theological subject he had ever heard. They had very conclusive proof of the errors which Mr Scott entertained; and Mr Scott himself had to-day admitted serious errors. He rejoiced exceedingly that Dr Willis's reply was essentially based on scriptural statements, and that he left out of view what might be called the metaphysics of the question. There was a great deal of important truth in the statement of Mr Scott, in which they concurred. They could not but be struck with this, that Mr Scott produced really no proof from Scripture as to the points at issue. He produced enough of Scripture to establish conclusively, that spiritual blessings, in the mass, were all connected with the exercise of faith in Christ Jesus; and also to show that the Holy Spirit, during the whole work of effectual calling, made use of the instrumentalities of the Scriptures. At one time, when his attention was somewhat called to this question, he entertained some hope that, perhaps, at some conference or explanation, it would turn out that the sum and substance of all that Mr Scott maintained was, that he attached too great importance to a truth in which they concurred, namely, the instrumentality of the Word of God in the process of the regeneration of man. There was now, however, he was sorry to say, reason to believe

that his views led to more serious errors. It was manifest, that, in this process, the peculiar error which Mr Scott seemed to entertain was just this—the denial of there being any quickening or renovation effected by the Holy Spirit, antecedent, not in the order of time, but in the order of nature, to the possession or production of faith in Christ Jesus. He thought it was substantially enough, at this stage of the case, that Mr Scott maintained this doctrine, which they held to be opposed to the plain meaning of the Word of God and the standards of the Church. They saw clearly that Mr Scott entertained this error, in contradiction to the standards of the Church; and, therefore, it formed a reason for a formal and judicial investigation into the orthodoxy of any minister of the Church who held it, and required decided and prompt steps being taken. The precise question before them was, an appeal from a sentence of the Presbytery of Glasgow. He thought they were called on to dismiss the appeal, affirm the judgment complained of, and thereby to determine that sufficient materials had been brought before them, in a competent way, to lead to the conclusion that the matter ought to be more formally and judicially investigated, according to the laws of the Church. Mr Scott seemed to glory in his opinions; and he would take the liberty of saying, although, perhaps, it would come better from an older member of the Court, that, from the appearance which he made for indications of some of those qualities which the history of the Church had shown to be symptomatic of men of whom there was too much reason to fear that they would go on from one error to another, and plunge, at length, into still more fundamental errors than those that now attached to them, there were not a few indications of those qualities which were usually supposed and experienced to lead men to become heresiarchs. He mentioned this, not certainly as any reason for determining the course they ought to pursue, but he rather threw it out, as suggesting to his young friend, of whom Dr Willis had so highly spoken, the propriety of seriously and humbly considering whether or not he had yielded too much to an unwarranted confidence in his own calm, thorough, and deliberate investigation of these matters—and whether or not he had arrived too speedily at the conclusion, that he had made a great discovery—and whether or not he had arrived somewhat prematurely at the conclusion that he was destined to revive the right mode of preaching the gospel. He thought they were called on to make some provision, in reference to what they had heard, for suspending Mr Scott, in the meantime, from the discharge of his ministerial duties; as it was not right or safe that he should continue to officiate publicly in existing circumstances; for it would be injurious to himself and to the flock over which he superintended. This conviction was forced strongly on him, from what he heard to-day; and it would be an act of kindness to Mr Scott himself, while it was a needed protection to the congregation whom he now superintended. He (Dr Cunningham) must express his regret at the errors which he had fallen from their young friend to-day; and he earnestly hoped and prayed that he might yet be guided by the Spirit of God to a more humble and patient investigation of these matters, and that he would yet be restored to the full functions of the ministry, and would yet be honoured to contribute largely to the welfare of Christ's kingdom. Dr Cunningham concluded by submitting the following motion:—"That the Assembly dismiss the complaint, affirm the judgment of the Presbytery of Glasgow, approving of the Report of the Committee, and instruct the Presbytery to proceed with the judicial investigation of the case, notwithstanding any appeals that may be taken, until it be ripe for judgment; and that, in the meantime, and during the prosecution of the case, they suspend Mr William Scott from the exercise of all his ministerial functions."

Dr Gordon said, that he had entertained the hope that their young friend at the bar might have been found to have merely fallen into the error of giving an undue prominence to one great truth at the expense of other equally momentous truths—namely, that the Word is the great instrument employed by the Spirit in the conversion of sinners. He was now, however, obliged to relinquish that hope. Independently of the statements made by the Presbytery of Glasgow, he had heard enough from Mr Scott at the bar to convince him that he held error of the most

dangerous kind, and the most extensive in its bearings. He might be permitted to make allusion to another subject connected with the appellant's appearance at the bar. Mr Scott appealed to something which he (Dr Gordon) had written in connection with the point under consideration. Mr Scott distinctly declared that there was contained in the passages from the sermon he was at the trouble of quoting, all that he contended for. If so, then he (Dr Gordon) ought to be at the bar to-day, and not where he now stood. He was not, however, at present on his defence, but he hoped to be permitted to say that, if that time should come, he trusted that he would feel that he was in a condition requiring of him a very humble frame of spirit—that he would appear before his fathers and brethren, whether in the Presbytery or in the Assembly, feeling oppressed with the heavy burden of being supposed to have perverted the gospel of the grace of God; and however confident he might be in his own opinions, if there was anything that could shake that confidence, it would be his being capable of showing, in his defence, anything approaching to presumption or arrogance. He said this to convey to his young friend the exhortation—which he thought he was entitled to convey—that he would reflect seriously on the position he now occupied, and would reconsider the views he had adopted, and which he held with so much pertinacity, but which he (Dr Gordon) thought he might be led to see were not so scriptural as he now thought them. When he found that they were opposed to the opinions of those who were their teachers in divinity—men whose acquaintance with the whole subject of theology was known and acknowledged by all the Church—when he found this, it might lead him to entertain some doubt, at least, whether it was not possible that he had fallen into error. However that might be, he cherished towards Mr Scott nothing but feelings of the kindest and most affectionate concern; and he hinted that Dr Cunningham's very affectionate wish would yet be realized, and that they would see Mr Scott, on sober reflection, and after he had enjoyed the benefit of being dealt with by such men as the members of the Presbytery of Glasgow, restored again to his status in the Church, and to usefulness in the vineyard of the Lord Jesus Christ. He begged to second the motion of Dr Cunningham.

Mr Scott, by the permission of the House, said he only wished to express his deep sorrow that he had said anything with an air of self-confidence or presumption. He took his father, Dr Gordon's remarks with the deepest humility, and he was exceedingly sorry that there was anything in his manner of expression that called forth such a reflection. He received it with humility; but he did not see what avail it would be to send him back to the Presbytery to be dealt with; and for his own part, it seemed to him that he ought at once, after having received the decision of the Assembly against him, to cease from being a minister of the Free Church; and he begged, with this understanding, altogether to retire.

Dr Cunningham hoped that Mr Scott would not commit himself by any hasty resolution.

CASE OF MR WADDELL OF BURRELTON.

Mr Waddell appeared at the bar, in obedience to the citation of the Assembly on Saturday last.

The moderator having asked Mr Waddell if he had any statement to make,

Mr Waddell expressed his deep regret that he had authorized the letter to be written. He was also perfectly ready to express, in the strongest terms, his opinion, that the civil court had no right to interfere with matters relating to ecclesiastical jurisdiction.

Dr Candlish said, that in regard to the particular offence which Mr Waddell stated at the bar, namely, the calling in the civil power to impede the exercise of spiritual discipline, and giving all possible weight to the expression of regret Mr Waddell had now made, and the expression of his opinion as to the right of the civil courts to interfere with the ecclesiastical, he was still of opinion, that they had not heard anything to supersede the necessity of marking their strong disapprobation of the step Mr Waddell allowed his agent to take. The precise offence for which Mr Waddell was cited to answer, was not simply for obstructing the Presbytery in investigating the *fama* against him, nor for holding erroneous opinions in regard to the civil power,

and its relation to the ecclesiastical; but it was, in substance and spirit, the very offence for which, some years ago, seven ministers, in the Presbytery of Strathgogie, were first suspended and then deposed by the Church. Taking this very serious view of the offence, he could not but think that it was the duty of the Assembly to pass a sentence, as lenient and kind as circumstances may justify, but yet such as would mark their sense of the heinousness of the offence. He would, therefore, take the liberty of proposing, that in respect that this offence had been acknowledged by Mr Waddell, that he be suspended from the functions of the holy ministry for six months to come; and further, he would take the liberty of proposing, in reference to the case on its merits—he meant the case of the *fama* against Mr Waddell—that it be remitted to the Presbytery of Dunkeld to resume investigation into that or any other *fama* in respect to Mr Waddell, of which they may deem it proper to take cognizance; and since they were bound to expedite this case as much as possible, for the sake of all parties, he would empower the Commission, at any of its stated meetings, to dispose finally of it. Agreed accordingly.

SATURDAY—MAY 31.

THE LATE DR WELSH.

The Hon. Fox Maule and Dr Candlish having mentioned the two circumstances after-stated, to the Assembly, the following resolution was unanimously come to:—“It having been stated to the House that certain friends of the late Dr Welsh had it in contemplation to institute a memorial of him in a form which they consider most appropriate to his character and labours, by founding two bursaries, which should bear his name, for divinity students during the last three years of their course, and also by acquiring his most valuable library—a library prized by Dr Welsh, but which he had, for family reasons, left instructions to dispose of—and presenting it to the Church, for the purpose of being placed in the college library, but kept separate from the other books, and to be designated the “Welsh Library,” the General Assembly express their high gratification at this information, and desire to encourage the design to the utmost of their power.”

RESIGNATION OF MR SCOTT OF ST MARK'S, GLASGOW.

The following letter, in reference to this case, was read:—“REV. FATHER AND BRETHREN:—Having considered your decision of yesterday, explicitly condemning as erroneous the doctrines which I avow, and hold to be scriptural; and as I cannot cherish the intention of departing from what I believe to be the truth, nor may presume to expect that your judgment will alter, I consider that it would be utterly vain—alike painful and profitless—to continue the unequal strife. I beg, therefore, at once to resign my charge of St Mark's, and withdraw wholly from the communion of the Free Church. Permit me, at the same time, to express my deep and unfeigned sorrow for having given offence by the manner of my pleading yesterday. It must be observed that this was not intentional, as I could not possibly know the mind of the Assembly until it was expressed; and from private conversation with several individuals, I had been led to expect that, whether they would agree with me or not, they at least would not sustain the doctrine maintained by the Report of the Glasgow Presbytery Committee.—I am, with much respect, reverend father and brethren, yours,” &c.

(Signed) “WILLIAM SCOTT.

“Edinburgh, May 31, 1845.”

Dr Candlish then rose and said: “The character of this Court, I think, will be best consulted by not taking into consideration here the communication from Mr Scott. I don't think it necessary that there should be any departure, in this case, from the ordinary course of judicial proceeding. It is not a case, in itself, of great difficulty; neither is it a case which involves any large consequences, however deeply we may deplore it for the sake of the individual himself; and I think we may sufficiently answer the ends of justice by simply remitting the letter to the Presbytery of Glasgow, in whose hands the case already is, with instructions to bring the case to a speedy termination. Of course, it is not for us to dictate what that termination shall be. They are the radical court; the case is in their hands. I don't think that there is anything in the letter to require us to take it out of their hands; and it will

be quite enough to communicate to them the contents of the letter. When we consider that, after the singularly solemn and affecting appeal which was yesterday made to our brother's conscience and our brother's heart, by a venerable member of this House; when we consider what might have been expected from a man in his circumstances, who, in point of years, and in point of attainments, could so little bear comparison with the father who addressed him—that, at any rate, the period which we were disposed to recommend to him to pass in study, in seclusion, and in the revision of his opinions, might have been improved for that end; and when we call to mind that, before he wrote that letter which is now upon our table, and which bears the date of this day, there must have been arrangements made on the evening of yesterday for our brother connecting himself, in the most open and in the most public manner, with a body of men regarding whom I shall only say, that I hold their doctrines to be, perhaps, the most dangerous heresy of the present time;—I say, that when we consider that, so far from taking a revision of his opinions, or of his position—so far from taking in the spirit in which it was given, the solemn appeal which was made to him yesterday—so far from returning to his presbytery, there again to be dealt with by them in the affectionate manner in which, I take leave to say, they have dealt with him already—that, so far from this, he has, in this summary manner, connected himself with a dangerous body of heretics—why, Sir, I am sure that the Presbytery of Glasgow will see, that not only the sentence of the General Assembly was thoroughly called for, but that their proceeding must be a simple one indeed. Had it been a question of mere metaphysical distinction, or of argumentative subtlety—and I grieve to say that I have seen no evidence whatever of our brother's ever having considered it in any other light than as a mere question of intellectual gladiatorialship—I trust that we would have manifested all possible tenderness towards him; for I am not disposed to have our Church annoyed and tormented with hair-splitting questions; but it is made broad and palpable enough now, that the real question which was yesterday finally and conclusively decided affects this great fundamental point in theology, viz., that, as poor sinners, we must not only have a divine Saviour to lay hold of, but a divine hand also to lay hold of that Saviour; that not only must the object be divine, but the act must be divine; that not only must the great Redeemer, on whom I lean, and to whom I am united, be all-sufficient in the infinite fullness of his grace and love, but that the very act of leaning upon him, and being united to him, must be divine; for, oh! let the Redeemer on whom I lean, and in whom I trust, be ever so sufficient, if I am not united to him by a tie of a divine operation, in the strongest and fullest sense, I have no security at all either for time or for eternity. With these remarks I think that we shall best consult the character of this Court, by not even alluding to what I cannot but call the melancholy and extraordinary spirit, and tone, and temper which has been manifested in this whole matter, and to what is stated at the close of this letter—believing it, as I do, to be utterly unfounded, and to arise from a mere misapprehension of the kindness and indulgence which he has received; and when we call to mind the allusion which he made yesterday to the kindness of our venerable father Dr Brown, in one of the interviews which he had with the committee of the Glasgow Presbytery, and the use which he seemed inclined to make of our venerable father's overflowing kindness of heart—when we call to mind how thoroughly he misinterpreted and perverted this—need we wonder how he has misinterpreted the conversations he has had with members of this House, before the case came on? For I am very sure of this, that in no judgment which this Assembly ever passed was there more entire unanimity witnessed, than on the judgment passed yesterday. The reverend Doctor concluded by suggesting that, as the Presbytery of Glasgow did not meet till after the lapse of two Sabbaths, those members of that Presbytery who were present at the Assembly be authorized to meet forthwith, for the purpose of making arrangements for supplies to St Mark's Church, Glasgow, for the two ensuing Sabbaths.”—Agreed to.

UNIVERSITY TESTS.

On the motion of Sheriff Monteith, the Assembly agreed to the following series of resolutions on this subject:—

1. That this Church has always maintained, that in a country where the Christian religion is known and professed, the entire system of education should be based upon, and thoroughly

pervaded by, the principles and the influence of the gospel of the Lord Jesus Christ; of which ample proof was given at the period of the Reformation, in the strenuous endeavours then made to institute parish schools, and a complete system of national education, and by the efforts that have been subsequently made, both at the Second Reformation and at the Revolution.

2. That, in particular, at the period of the Revolution, when a national system of education was re-organized, certain tests were imposed, affecting the admission of professors and teachers to the Scottish universities and schools; not for the purpose of giving to these institutions a sectarian character, but for the purpose of declaring and protecting the religious principles and faith of almost the entire kingdom.

3. That subsequently these tests were allowed to fall into comparative abeyance, especially in the metropolitan university, though the tests themselves were still retained, both as a public testimony on behalf of sound principles, and as a means for their protection.

4. That the progress of events has so greatly changed the condition of the country, and the state of the public mind, that a decided majority of the community cannot now subscribe the existing tests, while efforts have been made to direct these tests against persons holding the very principles which they were, from the first, meant to protect and favour, whereby these tests are rendered both sectarian and persecuting, contrary to their original intention.

5. That, moreover, certain passages in the Confession of Faith, relating to the powers and duties of the civil magistrate in religious matters, have recently been interpreted, by the civil courts and the Legislature, in a manner directly contrary to the principles always firmly held by our forefathers and by this Church; consequently, the subscription of the Confession of Faith itself, as it appears to be now understood by the Legislature, would not only exclude a large majority of the community, but also tend materially to promote the very errors which its subscription was intended to repress.

6. That it is manifestly the direct interest of all schools and universities to enjoy the confidence and support of the community; which is impossible, if the present tests, as now interpreted and attempted to be enforced, be retained; and therefore it would tend greatly to promote the welfare and success of these institutions, were the existing tests abolished, so far as they are of a sectarian character, or employed and enforced in a sectarian spirit, so as to secure the confidence and support of the public, without abandoning those great principles of gospel truth and Christian duty which this Church has always strenuously maintained.

7. That a measure having been recently introduced into Parliament for the abolition of these tests, the Assembly, while strenuously maintaining the great principle that religious truth should ever be the regulating spirit of all education, and that every practicable effort should be made to secure that all instructors of youth be men holding in sincerity and soundness the truth as it is in Jesus—resolve to give to that measure their support, so far as it is calculated to remove sectarianism from the educational institutions of the kingdom, and to prepare the way for their being placed on a more satisfactory basis, rendering them in every respect truly national.

WIDOWS' FUND.

Dr Gordon, convener of the committee on the formation of a Widows' Fund Scheme, said, he did not know of having ever submitted a Report which gave him more entire and perfect satisfaction than he felt in submitting this one. The committee had received a great variety of suggestions and offers of assistance from various quarters; and they had particularly to mention the kindness of Mr Findlayson, the Government actuary at London. After mature consideration, they had come unanimously to the opinion, that a Widows' Fund Scheme was the only practicable method by which they could provide anything like a decent annuity for widows; and accordingly, they put themselves into the hands of a very experienced actuary in Edinburgh—Mr Low. Circulars were issued to the ministers, and out of six hundred and twenty-seven individuals to whom they were sent, including the professors of the new college, six hundred and nineteen returns had been received. Out of these returns the actuary constructed tables of statistics, from which his calculations were ultimately made, and he gave into the committee a very elaborate Report on the subject.

The principles laid down by the committee, and on which Mr Low proceeded, were the following:—1st, That the contri-

butions to the Widows' Fund shall be compulsory, and at the rate of £5, payable the 25th day of May annually. 2d, That the entry-money shall be £10, payable in two years; that is, every member shall pay double rates for the first two years. 3d, That there shall be a marriage tax of £5, payable at the 25th May, after marriage, for all ages below forty-five; and for all ages above forty-five such tax shall be £10, whereof £5 to be payable as above, and the remainder at the 25th May next following; 4th, That there shall be a separate contribution of £2 per annum, to form a distinct fund, to be called the "Orphans' Fund," for the benefit of the bereaved children of contributors, each child receiving an annuity till eighteen years of age. Of course, the fund is designed only for those ministers and professors who are not contributors to the old established Ministers' Widows' Fund. The result of Mr Low's calculations is:—1st, In regard to the Widows' Fund, that it will afford an annuity to each widow of £27; and, 2d, In regard to the Orphans' Fund, that as an equivalent to the £2 per annum to be paid by each member, it will be safe to hold out to each child an annuity of £10, to commence on the father's death, to be increased to £15 on the death of the last surviving parent, and to cease on the child attaining the age of eighteen.

To test the merits of the scheme, a comparison may be instituted between the old established fund and that now proposed. Suppose the case of a widow left with a family of five children, all under eighteen—a case by no means uncommon—she could receive no more from the old fund than £46 a-year, supposing her husband had contributed the highest rate—£7:17:6d. From the fund now proposed, a widow in the same circumstances would receive, for her husband's contribution of £7, her own annuity of £27, and £50 for her children, so long as they were all under eighteen. Nobody would suppose that he meant to reflect on the old fund. It was long a pet of his own, as it had been of every successive collector. But the method suggested by Mr Low of providing for the children of deceased ministers, was unquestionably a very great improvement. He was quite satisfied that this feature in the scheme would deeply interest all the congregations of the Church, and eventually operate very powerfully in favour of the Sustentation Fund, out of which the contributors pay their rates. Mr Low says, in concluding his Report: "I have pleasure in saying that the principles of calculation which have been employed in bringing out the foregoing results were confirmed by my valued and esteemed friend, Mr Griffith Davies—an authority which I feel myself highly privileged in being thus enabled to allude to, on an occasion affecting so deeply the future comfort of the families of a numerous and respectable body of men."

In answer to a question from a member,

Dr Gordon said, that the calculations were all made on the supposition that the contributors to the old scheme were not contributors to this one, and that no person could enjoy the orphans' branch without contributing to the widows'.

Dr Smyth said he was sure that they would have but one opinion of the talents, skill, and perseverance with which their reverend father had conducted this most important interest of the Church; and he would, therefore, move that the thanks of the Assembly be communicated to Dr Gordon through the chair.

The moderator (Mr Grey) accordingly conveyed the thanks of the Assembly to Dr Gordon.

REPORT ON EDUCATION.

Dr Cunningham read the Report of the Education Committee.

The subscriptions for the Macdonald School Building Scheme amount to upwards of £60,000; and during the first of the five years of payment, the sum of £14,350, 6s. have been realized.

The Committee, before proceeding to issue grants, had received one hundred and thirty applications; and though a few of them asked for less than £100, yet they could not all be granted; and it became necessary to make a selection. The full grant asked was given to every congregation applying which had subscribed £100 to the fund; and in regard to the rest, the Committee made the selection according to the best judgment they could form of the urgency and necessity of the different cases. Grants have been voted to one hundred and eight schools, amounting in all to £9935, of which, however, a considerable part is still unpaid. Additional applications for grants have since been received; so that the Committee have now about fifty cases before them; all of which they

expect to be able to supply out of the second year's instalment; unless, indeed, a large number of cases that may appear much more urgent should come before them previous to the time when the second instalment is to be applied.

"The Committee would have been able to vote a larger number of grants, had they not considered it their duty to comply with a very earnest application made by the friends of the Church in Glasgow, with the sanction of the presbytery, for a grant of £1000 to aid in erecting a normal school in that city. The normal school in Glasgow has been taken possession of by the Establishment, and as the teachers and the scholars were resolved to continue in connection with the Free Church, it became a matter of the highest importance that the institution should be preserved in equal efficiency, and another building provided for its use. Liberal subscriptions were raised by the friends of the Free Church in Glasgow; but not enough to secure the object. As the matter was urgent, and admitted of no delay, the Committee thought themselves warranted in advancing a grant of £1000, upon the understanding, to which their friends in Glasgow assented, that if this sum should not ultimately be provided for in some other way, it should be held and reckoned as coming in the place of the ordinary grant of £100 to ten of the Free Church congregations in Glasgow. The Committee are happy to learn, that in April last, the whole teachers and scholars of the normal school evacuated the building, and that the institution is at present conducted with its usual success and efficiency in temporary accommodation, which will serve the purpose until the new building be completed. The Committee have also promised another sum of £1000 to the normal school, which they hope to be able to pay, if not out of the general funds, at least out of a special fund, that may need to be raised principally for a normal school in Edinburgh."

The normal seminary in Edinburgh, under the superintendence of the able and accomplished rector, Mr Oliphant, has continued, notwithstanding considerable disadvantages in point of accommodation and position, to be conducted with an efficiency and success that merit the highest commendation. Six hundred and thirty pupils have been enrolled in the seminary since September last; and four hundred and ninety are at present in attendance. During the last year a hundred and forty-three students have been in attendance for longer or shorter periods—eighty-four males and fifty-nine females. Of these, sixty, including forty males and twenty females, have, in the course of the year, been appointed to situations as teachers—all of them creditably, many of them eminently qualified for their important work. There are at present in the seminary seventy-eight students—thirty-seven males and forty-one females; and the Committee are anxious to direct attention to the fact, which does not seem to be sufficiently known, that there are so many persons in training, who will soon be well qualified for taking charge of female schools.

It has been resolved to erect a building for the normal school in Edinburgh, as well as in Glasgow—the estimated cost £5000; which the Committee trust the liberality of the members of the Church will soon supply.

A new set of school books are in course of preparation.

"The Committee have received very numerous applications for salaries to teachers of Free Church schools, and have exhausted the whole funds at their disposal, by giving small

what while many of the applications they have been obliged, in the meantime, to refuse. The ejected parochial and Assembly teachers, amounting to about one hundred and twenty, who are still engaged in teaching, require regularly an outlay of nearly £2000, for the payment of the salaries of £20 and £15, which it was resolved to give to those two classes of teachers, respectively, who had sacrificed their salaries by joining the Free Church. In addition to these, they have voted salaries, most of them of £10, to one hundred and sixty teachers; involving a further outlay of about £1400. The more recent applicants have generally received a salary of only £5, and even this small sum the Committee have been obliged to restrict to cases in which it seemed to be doubtful whether, without it, the schools could be kept in existence for another year. They have, in some cases, given donations to teachers rather than salaries, where the peculiar grounds of urgency were of a kind which it might be hoped would be temporary. Most of these, however, will probably need to be continued. The Committee are thus already bound to provide salaries to the amount of about £3500 a-year—a sum exceeding by about

£400 the whole of their last annual collection. It was only because they had a balance in hand from the former year of £2500 that they have been able to meet the demands of the last one. The whole funds in their hands are exhausted by the payment of the salaries due at the present term of Whitsunday, and the next collection does not take place till the month of February. Even if the present salaries to teachers are not to be increased, and if no more salaries are to be granted to existing teachers who have none, the Committee, taking into account the probable expense of the two normal seminaries, will require an annual income of little short of £5000.

"This sum may, perhaps, be obtained from the annual collection, though this is scarcely to be counted on. But if the schools are to be maintained in efficiency, the existing salaries must be increased, and many more must be granted. In addition to about two hundred and eighty teachers at present receiving salaries, there are above two hundred and twenty persons teaching schools connected with Free Church congregations, whose emoluments are in many cases very small, and whose labours will probably, in some instances, be discontinued, unless some provision be speedily made for assisting them."

A Report on Sabbath schools was also given in by Mr Manson.

"The sub-committee on Sabbath schools, in pursuance of the end for which they were appointed, last year addressed to the ministers of the Free Church a circular, calling their attention to the importance and necessity of Sabbath school instruction. This circular has not been disregarded. In answer to the queries addressed this year to ministers, your sub-committee rejoice to find that Sabbath schools engage much of the attention and prayers of your ministers.

"Returns have this year been received from four hundred and twenty of your ministers. From these it appears that in these four hundred and twenty congregations there are nine hundred and sixteen schools, fifty thousand four hundred and seventy-two scholars, and four thousand two hundred and forty-eight teachers.

"Your sub-committee, considering that the conversion of sinners to God is the great end of Sabbath school teaching (as of every department of Christian labour), and being satisfied that there are grounds on which it may be hopefully ascertained whether a work of grace is going on in the hearts, even of young children, ventured with all humility to ask your ministers 'if they had any reason to believe that the instructions of their schools have been blessed to the conversion of any of the scholars.'

"To this query they have received many, various, and, in some cases, delightful replies.

"All your ministers who answer the query speak with caution and humility. Many of them speak of the moral benefits evidently resulting from Sabbath schools; not a few speak decidedly of the spiritual benefits resulting; and some tell us of death-beds that have furnished conclusive evidence of the blessed effects that the great Head of the Church has made to flow from Sabbath schools."

About three hundred schools have libraries—one hundred and twenty want them; but a plan is in preparation for supplying them at a moderate cost.

The Assembly gave the following deliverance on the subject:—

"That the Report be approved of, and the Committee re-appointed—Dr Cunningham, convener—with instructions to

Le arrangements for bringing the School Building Scheme before those congregations which have not been yet addressed on this subject; to devise and carry out such plans as they may think best for raising the funds necessary for completing the normal schools at Edinburgh and Glasgow, and providing more fully and extensively for the salaries of teachers; Further, the Assembly resolved, through divine help, to provide for the extension of the means of education throughout the land; instructed the Committee to take this subject into their full consideration, and that they be prepared to suggest to next Assembly some plan for carrying out this object, and for placing all the schools in connection with the Free Church on a satisfactory and permanent footing: Remitted to the Committee the memorial from the Sabbath School Teachers' Union, and instructed them to continue to give their special attention to the Sabbath school instruction."

In moving it, Dr Candlish said: "I feel strongly that if this great Scheme of education is to be prosecuted on the scale and to the extent which the circumstances of the country

demand, that it ought to be enjoined on the Committee, and it ought to form part of the deliverance of the House this day, that it is enjoined to come up to the next Assembly, with a fully matured and prepared plan, if they are able to make one, as to placing the schools of the country on a thoroughly safe, effective, and comprehensive plan in all time coming. But I am anxious, Sir, in addition, that the schoolmasters should know, that we are not going to support them by the raising simply of the few thousand pounds to which allusion has been made. If this Scheme grows, and it should grow, and if the salaries of the teachers are raised, as they ought to be raised, and must be raised, and shall be raised—if this Scheme prospers in its increase of numbers. If the number of our schools goes on increasing, and the salaries are made, in some degree, adequate to the highly responsible character of the office—then, Sir, we shall require not less than from £20,000 to £25,000 yearly, to meet the demand made upon us in this department of our labours. The more we look around us and notice the current of events, the more must we be impressed with this conviction, that, if not for the sake of the Free Church itself, at least for the sake of religion and Christianity, it becomes the bounden duty of the Church to establish, not on a sectarian basis, but it is our duty, on broad Christian principles, to provide instruction for the whole youth of the land who will accept it at our hands.”

REPORT ON MANSE BUILDING FUND.

Mr Paul, banker, read the Report of the Manse Building Committee. From the Report it appeared that the number of returns for mansees was one hundred and eighty-three. Of these there were finished, or in progress of being so, sixty-one; begun, and in progress, forty-six; sites obtained, but not commenced, fifty-eight; miscellaneous, eighteen; making up the number of one hundred and eighty-three. The estimated expense of one hundred and six of these amounted to £3835; being, with the exception of a few cases in towns, an average of £350 each. It also appeared that already the sum of £6010 had been collected by local subscriptions alone; while £1775 had been received in the shape of donations. There was, however, still a great deficiency of funds; and to provide for that, the Report concluded by stating that Mr Guthrie had consented to take charge of a deputation which was to proceed throughout the country for the purpose of presenting the case, and raising funds in aid of the object.

The Report was approved of, and Mr Guthrie shortly addressed the Assembly, declaring his determination to prosecute the Manse Scheme with all possible vigour.

FINANCIAL STATEMENT.

Mr Bridges read a Report on the financial state of the affairs of the Free Church since the Disruption, from which it appeared that the total sums raised, and paid to the various objects of the Church, were as follows:—

	In 1843-4	In 1844-5
1. Sustentation Fund	£62,468 2 3	£75,400 2 3
2. Building Fund	237,836 19 10½	122,148 11 6½
3. Congregational Fund	11,540 11 10½	78,851 16 5½
4. Missions	31,790 13 3	68,065 3 0
5. Legal Expenses	1,190 5 7	3,385 3 0
6. Assembly Accommodation	1,893 1 5	707 16 0½
Total	£376,719 14 3	£348,733 0 10
Making a total of sums received since the Disruption of		£725,452 15 1
And, besides this, there falls to be added the sums subscribed for, but not paid, being—		
For Mr Macdonald's School Scheme		45,000 0 0
New College Subscription		16,000 0 0
Making a grand total of		£786,452 15 1

Being altogether a sum of upwards of three quarters of a million sterling!

Mr Buchan of Kelloe, in moving the adoption of the Report, congratulated the Assembly on the successful state of the funds, which was greatly owing to the activity and energy of Mr Bridges, to whom he proposed that the thanks of the Assembly should be awarded. This was done, and the Report adopted.

DEBTS OF THE CHURCH.

The Committee on the Liquidation of the Debts of the Church gave in a Report to the effect, that these debts at last Assembly amounted to £4000; but that since, funds had been collected, and all these debts cleared off, with the exception of £1700—the damages in the Lethendy case—which were paid by Mr Stirling. To meet this, there was a balance of about £1200, but a deficiency of £500 still remained; and as it was but right Mr Stirling should be refunded of the sums paid by him, it was to be hoped that funds would speedily be raised for that purpose. The Report also stated, that about £523 had been raised for trying the question of *quoad sacra* churches in the civil courts, as to whether the Establishment was entitled to the property of them; and as the Church was now nearly clear of debt, it was hoped that a sufficient sum would soon be raised for that purpose.

The Report was adopted, and thanks returned to the convener.

MONDAY—JUNE 2.

The moderator said, on the part of the deputation that had been appointed to convey to Dr Chalmers the thanks of the Assembly, especially for his great exertions in regard to the Sustentation Fund, and to request him to lend his assistance and advice in future, although no longer the convener of the Finance Committee: “I have to state, that we waited on him on Saturday last, and that he assured us, in the first place, of his intense and growing interest in the prosperity of the Free Church, and of its financial scheme; and expressed his willingness, in so far as was consistent with his other duties, and especially with his professional duties, to give his assistance and his advice on any future occasion when it might be required. He accepted the deputation as a mark of kindness which the Assembly had shown to him, in a way which I cannot express, and begged me to return you his thanks. We came away very much gratified with our visit.”

COLLEGE COMMITTEE.

Dr Cunningham gave in the Report of the College Committee. The Report, after alluding to and lamenting the death of Dr Welsh, proceeded to detail their proceedings during the year: “In the exercise of the powers intrusted to them by the General Assembly, they made choice of Mr Patrick C. Macdougall to be Professor of Moral Philosophy, having thorough confidence in his pre-eminent qualifications for the office. His appointment was cordially and unanimously approved of by the Commission in August, and Mr Macdougall entered upon the duties of his office in the beginning of December. He had a course of four months, which was attended by about seventy students—a much larger number than what the Committee, in the circumstances, expected. The duties of the office were discharged in a manner which fully justified the very high expectations which the Committee entertained, and which hold out the most encouraging prospects of beneficial results to future students, in this most important department of their studies.

“No material change was made in the arrangements of studies for theological students, except that all the students entering the Divinity Hall for the first time were placed under the charge of a separate professor. The number of students attending the theological classes was much the same as last year; about two hundred in all—of whom one hundred and seventy were prosecuting their studies with a view to becoming ministers of the Free Church; the rest consisting of young men preparing for the ministry in connection with the Presbyterian Church in Ireland, and a few extra professional students. The Committee consider themselves fully warranted to express the highest satisfaction with the zeal and ardour, the diligence and perseverance, with which the great body of the students prosecuted their studies, and especially with the indications which they afforded of their realizing the solemn responsibility of their present position, and of the work to which they are looking forward.”

Dr Black of Aberdeen had delivered an excellent course of lectures on exegetical theology; and the Rev. John Millar had been appointed classical tutor, for the purpose of assisting the students in the study of Greek and Latin. “The Committee are satisfied that Mr Millar's classics were conducted in a manner eminently fitted to be useful, and to promote the proficiency of students in the Greek and Latin languages; and they would strongly recommend to presbyteries to require of

students, whom, on their examination for admission to the Divinity Hall, they may find deficient in the knowledge of these languages, to take advantage of Mr Millar's instruction." A mathematical class, attended by about thirty students, was also taught in the college, by the Rev. John Wallace.

"They resolved that the arrangement for the theological instruction of such students should, in the meantime, continue substantially the same as last year, authorizing the presbyteries in the university seats to devolve, if they saw cause, the superintendence of the theological education of students upon two or three ministers of their number, and agreed to provide, if necessary, supply for the pulpits of three ministers for a few months. These arrangements were approved of by the Commission. Almost all the students connected with Glasgow have this year attended the Divinity Hall, so that no special provision required to be made for them there. At Aberdeen, twenty-one theological students were in regular attendance during a period of three months, and enjoyed the important advantages of attending a course of lectures on theology by the Rev. Mr Davidson, and on Church history by the Rev. Mr Bryce; who have thus rendered valuable service to the Church, as well as to the students who were under their care.

"At St Andrews there were thirty students attending the different classes in the Faculty of Arts, who professed to be looking forward to the office of the ministry in the Free Church. A considerable number of these were found to be very deficient in classical attainments, so as scarcely to be able, without assistance, to reap the full benefit of the classes they were attending. Dr Hetherington, with the assistance of a tutor, took an active and efficient superintendence of their studies, and, besides, delivered to the senior students a course of lectures on Church theology; by which the Committee are confident they would be greatly instructed and interested. He has given to the Committee a gratifying report of the proficiency which many of them made in their studies.

"The library has received, in the course of the past year, very numerous and valuable additions. Many valuable presents have been received, and the Committee consider it their duty to give a special expression of their gratitude to ——— Sargeant of London, who has presented to the library no fewer than one thousand one hundred volumes—many of them both rare and expensive; and to request the principal of the college to write to him, in the name of the Theological Faculty, a special letter of thanks. The Committee have also received valuable donations of books from the Duchess of Gordon and the Hon. Fox Maule.

"The Committee have had great pleasure in learning that a scheme for the establishment of *bursaries* has been in prosecution, chiefly through the zeal and activity of a valued friend of the Church—Mr Hog of Newliston; who, they trust, will be able to submit a statement upon the subject to the Assembly.

"The Committee, without making any permanent arrangement in regard to the indemnity of the professors, have assigned to them, in the meantime, an income of £400 a-year; the amount to which the fees fall below that sum being made up out of the college funds."

Sheriff Monteith then read a Report on the building of the college, the substance of which was, that £21,000 had been contributed towards the erection of the new college; nineteen individuals having given £1000 each, and one having given £2000. After advertising for plans, a number were submitted to the Committee, who called the assistance of Mr Barry, architect, by whose advice two were selected; but he gave it as his decided opinion, that neither of them were suitable to the place where the building was proposed to be erected, and recommended that the two successful competitors should compete again. The result of the whole was, that the matter was put into the hands of Mr Playfair, who has devoted a great deal of attention to the improvement of the part of the town selected as the site for the college, and his plans were to be ready in a few weeks.

After some conversation, Mr Hog of Newliston said, that he understood that his name had been mentioned in connection with a subject intimately connected with that now under consideration. He might well say he was guilty of presumption when, without consulting the Assembly or any Church court, he set up a little scheme of his own. But when he told them that the scheme had been crowned with success, he trusted they would forgive his presumption. It appeared to him, so far back as last Assembly, that there was one object connected

with the college which had not met that attention from the Church which it so much wanted—he meant some provision, in the shape of bursaries, for excellent, pious young men in straitened circumstances, passing through the Divinity Hall, with the view of devoting themselves to the ministry. He mentioned the subject so far back as last Assembly to Dr Chalmers, who gave to the plan he proposed his full concurrence. His intention at first was to press for capital sums, to form permanent foundations; but after consulting with several of his judicious friends in the west, particularly Mr William Campbell of Glasgow, and Mr Kidston, he abandoned his intention of obtaining large sums to be sunk in this way, in the present circumstances of the Church, but to seek, in the meantime, bursaries for a limited period only. He found that, at present, permanent bursaries would be an anomaly in the Church, and would be putting the provision for students on a more secure and lasting foundation than the provision for the ministers. He accordingly, on the 1st of the month, having got the promise of ten or twelve bursaries, at once resolved to send round a circular, giving a full statement of the plan he intended to follow out, amongst those friends of the Church whom he knew to be deeply interested in her welfare. This circular was sent round about the 6th day of May, and upon Saturday the 24th of that month he had completed his scheme of providing fifty bursaries, by obtaining the names of fifty-one subscribers for that purpose; and on that very morning he received a letter from Mr William Campbell of Glasgow, stating that he had got an additional number of names, but which he was under the necessity of refusing, his scheme having been completed. He would not communicate the names of the contributors to his scheme; but he might state that the sum subscribed for the fifty bursaries, amounted to £730 for four years. There was an exception in the case of one lady who contributed to these bursaries, and of which the young men to which they were allotted got the benefit last year, so that only three years remain; but, with that exception, the amount was £730 for four years. Care ought to be taken that the fund was administered in a manner which would be productive of no harm. Perhaps all these bursaries were too many to give out in one year; but the Committee should be instructed to communicate with the contributors, in order to see what their views were on the subject, or whether there might not be some young man to whom any of them wanted their part allotted. It might also be necessary to take up the cases of these young men at different stages of their education, and not to appoint them to bursaries all at once; and care ought to be taken to dispose of them so as to relieve, to the greatest extent possible, the Home Mission Fund. For the purpose of conducting the matter rightly, he would propose that the Committee be constituted as follows:—The moderator of the General Assembly; an equal number of the Theological Faculty, and an equal number of the Home Mission Committee, who best know the circumstances of the young men for whom the bursaries were intended; the professors of theology, together with five members taken from among the subscribers, and to consist of Mr William Campbell of Glasgow; Mr John Wright of Glasgow; Dr Mackellar, Mr James Wood, and himself.

The Assembly gave the following deliverance:—

"The Assembly approve of the Report of the Committee; re-appoint them, with their former powers, except in so far as these are included in the instructions given to the College Committee appointed at a previous diet of this Assembly; authorize them to make arrangements for carrying into effect the resolution adopted by the Assembly in regard to collegiate education at Aberdeen, and to report their proceedings in this matter to the Commission, who are authorized to decide in regard to it; instruct them to prepare, and submit to the Commission for approbation, regulations for the attendance of students at the Divinity Hall, having special respect to the care of those students who have not been giving regular attendance for the last two sessions.

"In reference to that part of the Report which relates to the erection of suitable collegiate buildings, the Assembly have heard with the highest satisfaction and thankfulness that the munificent sum of £0,1000—in sums of £1000 each, excepting one case, in which the subscription amounted to £2000—has been subscribed towards carrying this object into effect; and they remit to the Committee, of whose past proceedings they cordially approve, to proceed with all convenient speed towards the accomplishment of this important undertaking.

"The Assembly express their warmest thanks to Mr Hog,

for his activity and zeal in promoting a scheme for bursaries; and warmly recommend this scheme to the countenance and support of the friends of the Church.

"The Assembly request their moderator to return the thanks of the House to Dr Cunningham, Mr Menteith, and Mr Hog, for the very efficient services which they have rendered to the Church in connection with this Committee."

Mr Menteith of Ascog suggested that the professors should have £500 each, instead of £400. The Assembly cordially acquiesced, and directed accordingly.

SLAVERY.

Dr Candlish then read the following Report on Slavery:—

"The Committee, having given in an interim Report to the Commission in August last, which was adopted by the Commission, and transmitted by them to the Churches in America, might consider themselves discharged from the necessity of taking any further step in the meantime; but they are desirous of offering a brief explanation on some points, that seem to have been misunderstood, relative to this important subject.

"There is no question here as to the heinous sin involved in the institution of American slavery; nor can there be any terms too strong to be employed in pointing out the national guilt which attaches to the continuance of that accursed system, and the national judgments which, under the government of a righteous God, may be expected to mark the divine displeasure against it. Neither can there be any doubt as to the duty incumbent upon all American Christians to exert themselves to the utmost, in every competent way, for the purpose of having it abolished. The only difference of opinion that can exist among the members of this Church respects the duty of the Churches in America, as Churches who are called to deal impartially with the evils of slavery, when it forms part of the social system in the community in which they are placed.

"Even as to this matter, it is believed, that the difference is more apparent than real. Without being prepared to adopt the principle that, in the circumstances in which they are placed, the Churches in America ought to consider slaveholding as *per se* an insuperable barrier to the way of enjoying Christian privileges, or an offence to be visited with excommunication, all must agree in holding, that whatever rights the civil law of the land may give a master over his slaves, as *chattel personal*, it cannot but be sin of the deepest dye in him to regard or to treat them as such; and whosoever commits that sin in any sense, or deals otherwise with his slaves than as a Christian man ought to deal with his fellow-men, whatever power the law may give him over them, ought to be held disqualified for Christian communion. Further, it must be the opinion of all, that it is the duty of Christians, when they find themselves unhappily in the predicament of slaveholders, to aim, as far as it may be practicable, at the emancipation of their slaves; and, where that cannot be accomplished, to secure them in the enjoyment of the domestic relations, and of the means of religious training and education; and all conduct of a contrary tendency, if persevered in, ought to be visited with the highest ecclesiastical censure, in every Church of Christ. The only thing which causes hesitation, is the assertion of its being absolutely incumbent on Churches thus situated to exclude all slaveholders from their communion. The Committee believe that the Church is by no means prepared to assert this to be the duty of the American Churches generally; but all that is contained in the above statement, short of this, which seems to the Committee an extremely doubtful position, they are persuaded that this Church will be ready, on every occasion, to maintain, and to urge on the attention of all other Churches with which we have any fellowship.

"Further, the Committee entertain a very decided conviction that the Churches in America are called upon, as Churches, to take a very serious view of the responsibility lying upon them, in regard to the continuance of this national sin of slavery, with its accompanying abominations. They are aware that in America the opinion is somewhat prevalent that it belongs to men, as citizens, to interest and exert themselves in the improvement of public national institutions, and the repeal, or amelioration, of obnoxious and sinful laws; while the Church, as such, ought rather to abstain from interfering in matters of a political or legisla-

tive character. The Committee cannot but fear that this opinion has led to considerable supineness in the Churches of America, and a considerable degree of reluctance to take up the question, and to do all that they might do, for awakening the public mind and influencing the public measures on the subject. They are apprehensive, also, that it has tended to foster a somewhat apologetic tone, in the treatment of it, on the part of some of those best fitted to exert a wholesome influence on their fellow-countrymen. The Committee, cordially approving of the rule laid down in the Confession of Faith, as to the Church's interference in civil matters, must, at the same time, think that the American Churches ought to make more decided exertions than they do, with a view to obtain the abolition of these slave laws, which are not only essentially unjust in themselves, but such as to encourage all manner of vice and immorality, and prevent the moral and spiritual improvement of a very large class of the community.

"The Committee might further observe, that the real question which has been raised, so far as the conduct of this Church is concerned, is, not whether the American Churches ought, or ought not, to refuse the privilege of their communion to all slaveholders?—nor whether they are, or are not, as faithful as they should and might be, in exercising discipline against all the moral offences, and all the cruelty and neglect which the existence of that relation is apt to cause?—nor whether they are doing all that they should and might do to influence public opinion and the legislative councils, with a view to the abolition of this nationally sinful system? but whether this Church, having been brought, in God's providence, into intercourse with these Churches, as regards the interchange of brotherly sympathy and aid, is bound to refuse the tokens of their attachment which their people have given, and to renounce and repudiate all further friendly correspondence with them; or is not rather at liberty, or under an obligation, to continue to cultivate a good understanding with them; taking care always to do so for the very purpose of faithfully exhorting and admonishing them to a full discharge of their duty in this matter, to themselves and their country, as well as to the oppressed, and that God who hears their cry? Now, if you stop short of the adoption of the extreme principle referred to, which would result in such questions and scruples, on scriptural and moral grounds, is there any extent of anxious entreaty and remonstrance to which this Church ought not to be prepared to go, in dealing with those which are placed in such difficult circumstances, in order that they may be found faithful?"

Dr Duncan said, he had much pleasure in seconding the motion. There might be in the Report incidental phrases and views that did not come up entirely to his views of the question; but, taking the document all in all, and comparing one part of it with another, he thought it was, on the whole, the best and most efficient course of action the Comtee could employ. He therefore had great pleasure in seconding the motion, that the Report be approved of generally, and the Committee re-appointed; but he might say, that he continued to feel the most anxious concern, though he had the most perfect confidence in any proceeding of that Committee.

Mr Henry Grey said he was delighted with the harmony that had prevailed on this subject. He should be sorry, indeed, if there was any feeling of a difference of opinion on the solemn and important matter before them. He concurred in the motion now made, though some of the expressions appeared to him to be a little too general; but of the spirit of them he entirely approved. He thought it a step in the right direction. His wish was, that they might be enabled to do some good in this matter—that they might be able to strengthen and encourage individuals and Churches in America to do their duty on this question, and to be ready to make any sacrifices that duty might require, and not to be discouraged by the difficulties in their way, of the extent of which we were fully sensible; but that they might stand forward as good soldiers of Jesus Christ in this great cause.

Dr Cunningham hoped there would be no further discussion of this subject; but as Dr Duncan and Mr Grey had given, in a few sentences, an explanation of the grounds of their concurrence, perhaps he might be allowed a single sentence also. He had only to say, that he entirely concurred in the sentiments in the Report. He had never enter-

tained or expressed any sentiments inconsistent with what it contained: and he had further to say, what he thought it was but fair to say, that he believed, in regard to the whole substance and views in the Report, there were very few ministers, indeed, in the American Churches who would substantially dissent from them. They would probably pass over, somewhat more smoothly and delicately, some of the points that were there brought out strongly; and they would probably bring out more strongly some of those points that were there treated delicately; but there would be no material dissent from the great substance of the Report. Dr Duncan said there were some statements in which he did not altogether concur, and in reference to which his convictions were somewhat stronger than the Report bore out; but he would say, that while he concurred in the substance of the Report, the only doubt he had in regard to it was just this—whether or not, considering the many features of this our country, there lay any such direct and immediate responsibility on that Church, in the matter of American slavery, as to lay them under any duty to bring forward their views in regard to it at all?

Dr Smyth rose to express the gratitude he felt, in common with all his fathers and brethren, for the unanimity which existed, and to deprecate that ultraism in regard to this matter which he regarded as not only impracticable but impolitic; though he felt strongly that they were bound, as the Free Church of Scotland, to raise this solemn protest against slavery in general, and American slavery in particular, and all the evils that flow from it.

The Report was then unanimously adopted, and the Committee re-appointed.

Dr Candlish gave in a Report of Committee on the Sanctioning of Charges; and also a Report on the Admission of Ministers and Probationers.

Dr Clason gave in the Report of Committee on the Returns to Presbyteries. The overture on the *Paranala* was agreed to by a majority of presbyteries. The overture ancient the admission of ministers and probationers, and also the ture on elders and deacons, were sent again to presbyteries.

PRESBYTERIAL VISITATIONS.

Mr Wood of Elie gave in the Report of a Committee on Presbyterial Visitations. The Committee had confined itself to general directions, and had not attempted any formal directory on the Report. It remained for the Assembly to say whether they would pass an interim act, or remit the matter again to committee, with instructions to report to next Assembly.

The Assembly resolved that the Report should be printed, and sent down to presbyteries, that they might act upon its recommendations, if they should see cause; and presbyteries were requested to make such suggestions as might occur to them, to the convener of the Committee, so that it might be prepared with the draft of an act for next year.

COMMITTEE ON ROSS AND SUTHERLAND.

The Committee gave in a Report on the position of the Church in the counties of Ross and Sutherland.

Mr Carmont stated that, in speaking on this subject on a former occasion, the names of some of the kind friends whom the Free Church had met with in the north had not been correctly heard in the House. He could mention with respect and gratitude the name of Mr Campbell Brodie, who was at this time a member of the House. There was also Mr Forbes of Culloden, and Lord Lovat. This nobleman was not an Episcopalian, but a Roman Catholic; and he had shown a degree of kindness to the Free Church which might put many others to shame. There was also Sir Hugh Monro, Major Murray of Geammick, Mr Murray of Westfield, Sir George Monro of Poyntsfeld, and General Monro. All these gentlemen had, in the most handsome manner, granted sites on their estates when applied to for them. When he mentioned those who had been friendly to the Free Church, they should also know those who had acted a contrary part. He could not say much for the Duke of Sutherland; and as to Dempster of Skibo, and Mackenzie of Applecross, they were bitterly opposed to the Free Church. If these proprietors could be brought to a proper state of feeling, the Free Church might cover the face of the whole North Highlands.

Sheriff Spiers wished to name a lady who was not a mem-

ber of the Free Church, but who, in reference to the conscientious opinions of the people on her estates, had shown the greatest deference and the greatest kindness. That lady had lately sold extensive estates in the Highlands; and he understood that, in making that transaction, she had recommended the case of many catechists in Lewis to the kind consideration of the gentleman who had purchased the property. The lady to whom he alluded was Mrs Stewart Mackenzie of Seaforth. He also wished to remove the name of the Duke of Sutherland from the rather doubtful place in which Mr Carmont had placed it, to a more honourable position. That nobleman had now given sites wherever they were asked. He had also conceded all that the Educational Committee required for schools.

Mr Stark of Closeburn, stated that a site had been at first refused in that parish; but subsequently they had had an interview with Sir Charles Stuart Menteath, the proprietor, who had, in the most handsome manner, offered to enlarge a school-house to be used as a Free Church. This was unsuitable, however; and on its being notified to him, he most readily granted a site, and a Free Church had been already built upon it.

CASE OF MR SWANSON OF SMALL ISLES.

Dr Candlish said: "It will be in the remembrance of the Assembly, that the moderator, at an early period of our sittings, made reference to the approaching publication of the correspondence between Dr M'Pherson, the proprietor, and Mr Swanson, the Free Church minister of Small Isles, and requested the House to suspend its judgment until that correspondence should be before them. We have, accordingly, suspended our judgment till now; and though I have heard that the correspondence has been published in an *liverness* paper, it has not been brought before us, and we have not yet been able to do justice to this case. But it is due to Mr Swanson to say, that it is our impression, that so far as we know, there has been nothing in his proceedings which can palliate the oppression to which he has been subjected. It is due to him that we should take a course similar to that which we have already done in the cases of Carmylie and Kilmalie, and see whether or no Mr Swanson has given any occasion for the strong feeling that exists against him on the part of the proprietor. It now seems that Dr M'Pherson will grant a site to the successor of Mr Swanson, though he will not grant one to him. This is altogether a different ground from that on which Dr M'Pherson originally refused a site. He refused it at the outset, because he had signed the Confession. He now refuses it on Mr Swanson's account, though he says he will give it to his successor; probably being of opinion that there may be no successor at all; because if Mr Swanson is once removed, it will be difficult to find a successor. Now, if there be nothing in Mr Swanson's conduct to warrant this strong feeling, the Church will be ready to defend its ministers from this singular oppression; for it seems that the persecution is now not against the people, but against Mr Swanson himself. If there be nothing peculiar in Mr Swanson's proceedings, I say we shall be justified in resisting this strong case of persecution. Why does not Dr M'Pherson do justice to the people of Small Isles? If he has a difference with Mr Swanson, let him fight it out in the newspapers; but why not do justice to the people, in granting a site to the minister whom they prefer? The only way in which he will do justice is on the condition that we shall make him the patron of Small Isles. Let it go forth as the mind of the Church, that landed proprietors will not be allowed thus to make themselves virtual patrons. I move, therefore, that we remit to a committee to inquire into the case, and report to the meeting of Assembly at *liverness*."

The motion was agreed to.

Mr Elder wished to mention with respect the names of Mr John Scott of Melby, Mr Arthur Gifford of Busta, and Mr John Bruce of Sumburgh, all of whom had not only given sites for churches, but also ground for manse.

Dr Smyth said, he might also mention with respect the name of Mr Johnston of Alva, who had also granted sites.

ACCOMMODATION REPORT.

Mr Jaffray, as convener, gave in a Report from the Accommodation Committee, stating in substance the various regulations adopted by the Committee for the accommodation of the members, as well as of the vast concourse of people who attended the House.

Mr Jaffray resigned the convenership, as his other important official duties required all his time and attention. The cordial thanks of the Assembly were given to Mr Jaffray for his services, and he was urgently requested to continue them; but on his stating that he felt himself bound in duty to decline, the Assembly empowered the Committee to appoint another convener.

SANCTIONING OF CHARGES.

Dr Candlish gave in the Report on the Sanctioning of Charges, stating that out of fifty-six applications, thirty-seven are recommended by the Committee to be sanctioned, and the remainder to be delayed.

Sheriff Spiers said, before the Report was finally approved of, he could not but express his satisfaction at the extension of the Church which was indicated there. It was extremely satisfactory that every year they had places applying to them which the Church was enabled to sanction as charges; and he only hoped that in future years there would be the same, or even greater increase than hitherto.

The Report was then read and approved of.

APPLICATIONS FOR ADMISSION INTO THE CHURCH.

Dr Candlish gave in the Report on this subject. In the course of reading the Report, he stated that the Committee had taken into consideration the general question as to the footing on which ministers and probationers should be placed when admitted. "One thing is clear, that this Church should give no countenance or encouragement to ministers who may hold the principles and views of the Free Church continuing with a congregation belonging to another denomination, for the purpose, or even in circumstances that might create suspicion, that they continue with that congregation to endeavour to bring them along with him into this Church. I would propose that the Assembly give no encouragement to such a course as this. If a minister of another denomination sees it his duty to join the Free Church, in all fairness the first step he should take is to communicate with the presbytery of the Church to which he belongs; and after he has signified his intention to join us, it is scarcely fair that he should remain with his congregation, so as that he can use the influence he may possess as their pastor, to lead the congregation to come along with him. There is another thing which is obviously a fair and just course for us to pursue. It is, that ordained ministers of other communions joining us, while their ordination is recognized, so that they would not be ordained over again, must yet submit to be placed on the roll of probationers, and under the control of presbyteries and the Home Mission Committee, along with other probationers—that they should be supported and paid like them, and have no interest in the General Sustentation Fund till they are regularly called and settled as ministers in this Church."

Dr Clason gave in the Report of the Committee for Classifying Returns to Presbyteries. Nineteen presbyteries had made no return as to the overtures sent down last year. Twenty-three Presbyteries approved of the overture and applications from other Churches, and twenty-four disapproved of it. Thirty-four presbyteries approved of the overture and elders and deacons, and sixteen disapproved of it; had two more presbyteries approved of this overture it would have been passed into a law. Thirty-eight presbyteries approved of the overture and the Formula; being a majority of the presbyteries of the Church.

On the motion of Dr Candlish, the overture and the admission of ministers and probationers was passed as an interim act, and sent down again to presbyteries.

The overture on elders and deacons was also ordered to be sent down to presbyteries.

Evening Sederunt.

Mr Dunlop gave in the following Report of Committee appointed to consider the Scottish Poor Law Bill, no before Parliament:—

Our Committee having considered this bill, beg to report their opinion to the House.—That, while several of the regulations contained in it would be beneficial in their operation, its main provisions fall so very far short of the remedy required for existing evils, and would have injurious

"The great evil requiring to be remedied is the neglect or refusal of those intrusted with the administration of the poor's funds to give the relief which they are bound by law to furnish to those legally entitled to parochial support; and the obvious remedy, as it appears to your Committee, was to have provided a more effective machinery for compelling heritors and kirk-sessions to do their duty, and for obtaining redress against their wrongful refusal of relief, in a cheaper and more summary form than is now competent. Whether this would be best accomplished by the appointment of a board of supervision, with full powers of control and review, or by extending the jurisdiction of the sheriff, your Committee are not, in reporting on this bill, called upon to consider; for the board of supervision proposed to be appointed is not to have any power to give redress, but is to be interposed between the pauper and the courts of law, so as to create an obstacle to his obtaining redress, in addition to those which at present exist, and which are left untouched by the provisions of the bill. According to these, when a pauper is refused relief, he is not to be allowed to appeal at once to the court, but must first apply to the board, before whom a preliminary investigation (which cannot be conducted without expense) is to go on, and then the board, if satisfied that relief has been wrongfully refused, or has been given at a rate altogether inadequate, may permit the poor person to have the recourse, now open to him as to any other subject of the realm, of raising a suit before the competent court, in order to enforce his legal right.

"The operation of the board will thus be to put a check on the party's enforcement of his rights— their leave being necessary in order to enable him to bring his cause before the only tribunal that can give redress; and as the board cannot even award the expenses of the discussion before themselves, it is obvious that poor persons will have far greater difficulty in having their cause brought before the board than they are now subjected to in bringing it before the supreme court.

"The proposed change in the constitution of parochial boards is not such as to render it likely that less injustice will be done than under its present constitution—the new constitution, though having in some points a more liberal appearance, leaving the substantial power exactly in the same hands as at present.

"The board is still mainly to consist of the heritors and kirk-session. The heritors, however, under the terms of the 'interpretation' clause, are to be only proprietors having land equal to five pounds Scots, 'valued rent.' As this valuation attaches only to the soil, the proprietors of house-property, though rated and obliged to pay as heritors, would be excluded from acting as heritors; so that while a proprietor of a piece of ground yielding £10 sterling of rent has an *ex officio* seat at the board, the owner of an extensive manufactory, or of house-property worth £5,000 a year, will have none; excluding a large and valuable class who are at present entitled by law to act as heritors in the administration of the poor. As to the kirk-session, again, whenever an assessment is introduced, the church collections are to be taken from the general fund, and managed exclusively by themselves. All pretence, therefore, on this account, for continuing them as members is done away; while it cannot be doubted that they have now no peculiar means of knowing the real circumstances of the poor superior to the sessions of other communions, who neither have nor seek to have, as such, any share of the administration.

"The introduction of elders in burghal parishes as members of the board is liable to this additional objection, that by law at present they have no voice whatever in the management of the poor, and their admission now, by a new enactment, seems altogether uncalled for and inexpedient.

"To the class of heritors above mentioned, with the session, there is proposed to be added certain persons chosen by the rate-payers, other than the qualified heritors and members of session; the numbers to be fixed by the board of supervision; the rate-payers to have votes in certain proportions to the amount in which they are rated; and no one to be qualified to be chosen who is not the proprietor of heritable property of £20 yearly value, or the occupant of such property of the yearly value of £40.

"Now, as to this constitution of the proposed board, your Committee would remark—

"1. Considering that the rate-payers, other than the ex

officio members, must in all cases pay more than half the assessment, it should be provided that their representatives should at least be equal in number to the *ex officio* members, consisting of the valued-rent heritors and the kirk-session.

2. The number of votes to be given by the proprietors of heritable property is altogether disproportioned to those allowed to the other rate-payers. Owners of land worth more than £20, but under £40, are to have two votes, and owners of £200 rental to have six votes; while the parties assessed on income, entitled to two votes, are those having from £40 to £120 of income, and those entitled to six votes such as have £500 a-year, and all other parties in like proportion.

“3. Instead of trusting the rate-payers with the free choice of their representatives, they are restricted to persons having heritable property of £20 a-year, or occupying such property to the value of £40 a-year; thus excluding often, it may be, the inhabitants best qualified for the duty, and in many parishes rendering the privilege altogether a mockery.

“On the whole, your Committee can see no real improvement in this proposed change in the constitution of the parochial board, which, by excluding a large class of proprietors who now have by law seats at the parochial board, and who, by their situation, are well qualified to know and sympathize with the wants of the poor, will in many places render it less trustworthy than at present; and your Committee can see no reason why the rate-payers might not be trusted with the choice of the whole board, allowing no *ex officio* members, and free from the invidious and restrictive qualification to the ownership or occupancy of land; while, if any additional influence, in regard to the number of votes to be given by each rate-payer, be thought necessary for those having a permanent interest by property in the parish, it ought to be greatly less in amount than is proposed in the bill.

“These are the main provisions which form the distinctive features of the bill, and according to which it must be judged. To the other and minor provisions the Committee will not particularly advert. The change, however, from three years’ residence to seven, as the time required for obtaining a settlement, is liable to much objection. It would be so often impossible to establish a seven years’ residence, as in too many cases to throw the burden back on the place of birth, which would be attended with much injustice; and the investigation would be difficult, expensive, and unsatisfactory, while the evil to be checked would be sufficiently met by providing, that after a certain age—taking that when a man begins to fail—seven years should be necessary.

“While the provisions as to lunatic paupers, medical attendance, throwing the *onus* of seeking recourse from the parish of settlement on that of present residence, and the appointment of inspectors, seem to your Committee to be beneficial improvements in the present system, they do not, in their opinion, counterbalance the evils of the bill; and they would consider it much better that no legislation at all should take place at present, than that the bill, as now framed, should pass into a law.”

After some conversation, the Report was unanimously adopted.

MEETING OF ASSEMBLY AT INVERNESS.

Dr Candlish gave in the Report of Committee on this subject.

“The Committee are unanimously of opinion, that, in the present extraordinary emergency of the Highlands and Islands, considering how much of the time and attention of the Assembly have been occupied with the affairs of that district of the country, as regards both the oppressive measures adopted against the ministers and members of this Church, and the destitution of the means of grace which prevails; and further, considering that this part of the business of the Assembly cannot be disposed of satisfactorily during their present sittings at Edinburgh—the General Assembly ought, at its rising in this place, to adjourn to meet at Inverness on Thursday the 21st day of August next ensuing, for the purpose of full consultation on the existing state of the Highlands and Islands, with a view to the adoption of such measures as may tend to alleviate the evils under which the Gaelic-speaking population groan, and to promote their spiritual welfare, through an adequate supply of the means of grace.”—Approved of.

MANSE BUILDING SCHEME.

Mr Guthrie begged the attention of the House to what appeared to him to be a matter of very great importance, which had been brought forward on Saturday; and being brought forward at a time when most of the members were away, of necessity that attention was not given to it which he thought it deserved. The subject to which he referred was the Manse Building Scheme. What he aimed at, and what, he thought, in God’s time, and with God’s blessing, he would obtain, was a manse for every minister of the Free Church of Scotland—for town ministers, as well as for country ministers; first of all for the Highland ministers; then the Lowland country ministers; then the ministers of our smaller towns; and when his friend Dr Clason and he got manses, no man could tell. The next point he wished to bring before the House was, how the money was to be raised; and they wanted all manner of advice about that. There were two ways of seeking for money; the one was by getting large sums and small sums, and having them paid at once; and the other was that adopted by their young friend (Mr Macdonald)—getting money in moderate sums, on the understanding, that it was to be paid in four or five years. He threw overboard that part of his friend’s scheme which provided that not a farthing should be paid until £50,000 had been subscribed. He thought the best plan was to combine both these schemes. For example, he would go to Glasgow, and hold a great public meeting there. He would fill the City Hall to the roof; and, over and above the guns of the west, he would fire off Dr Candlish—and then he would let fly with Mr Begg—and then he might come in himself at the flag-end of the concern, and give a shot of his own. Immediately on the back of this, he would propose that a number of gentlemen should go up and down the town, and get £100 from this wealthy friend, and £200 from that; or £500, or £1000, which would be so much the better; and after that he would propose that they should hold congregational meetings in every church in Glasgow, and, laying before them their necessities, he would form immediately, not an elders’ nor a deacons’ association, but a ladies’ association. Every year has had its grand scheme—every year has had its history written in some noble scheme. In 1843 ask what was done—he would point to some four or five hundred churches that were raised in Scotland. Ask what was done in 1844—he would point to £50,000 that had been raised for schools by his distinguished friend of Blairgowrie, and £21,000 for a college. Ask for 1845 he hoped to be able to point, by and by, to many a lovely manse of the Free Church, where the minister was living in comfort. Mr Guthrie mentioned several cases of severe hardship experienced by ministers of the Free Church, from want of suitable houses in various parts of the country; and said, that they could not compel Buccleuch or McKenzie of Applecross to grant sites, but the people of Scotland had it in their power to provide accommodation for their ministers.

PRESENT OF BOOKS FROM THE WESLEYAN CONFERENCE.

Dr Cunningham then announced that the Rev. Mr Bunting, son of the Rev. Dr Bunting, who was the medium of a most acceptable present of theological books from the Wesleyan Methodist Conference, was at that moment in the Hall. He moved that he be requested to address the House. Agreed to.

Mr Bunting then rose and addressed the Assembly, explaining that the donation referred to, had arisen out of an intimation from the late Dr Welsh to himself, that it would be acceptable to the Committee of the Free College if the Wesleyan Methodist Conference would present the library of that institution with copies of its standard or current theological literature. He (Mr Bunting) had accordingly moved the last Conference to that effect, and the motion, he was happy to say, had met with one of the most cordial responses he had ever seen. He rejoiced to be introduced to that House in connection with this donation; and for this reason, that it appeared to him that both the application with which the Conference had been honoured, and the hearty response with which his fathers and brethren had met the application, indicated a reciprocal conviction that if any of the students or tutors of the Free College should think it worth their while to peruse any or all of these books, they would find, that amidst, perhaps, many extreme and strong statements on particular matters, formerly in dispute between Arminians and Calvinists, on views of the

gospel—amidst many somewhat ungrateful and unwelcome reminiscences of old controversies, which, he hoped, were now passed away—they would find many proofs of an essential and blessed unity of faith between the Wesleyan Methodists and the vast communion of the Free Church. Mr Bunting then proceeded to state his views of the doctrines of salvation by grace, the operation of the Holy Spirit, and other kindred topics, with the view of showing that the two bodies were essentially one in their faith.

Mr Guthrie announced a donation of £500, which he had received from Mr Farmer, a lay-member of the Wesleyan Methodist Church, in behalf of the missions of the Free Church—an announcement which was received with great applause. He moved the thanks of the Assembly, both to Mr Bunting for his valuable present from the Conference to the college, and to Mr Farmer for his munificent donation to their missionary schemes.

Dr Keith, in seconding the motion, remarked, with reference to the doctrinal part of Mr Bunting's speech, that he could most cordially subscribe to every syllable of it.

The motion of Mr Guthrie was then agreed to, and thanks communicated from the chair to Mr Bunting.

CHEAP PUBLICATION SCHEME.

Dr Candlish gave in the Report of Committee on this Scheme. Upwards of twenty thousand subscribers were obtained within the short space of a few months, and the number now amounts to upwards of forty-seven thousand. This number is still on the increase, and the following is an analysis of them:—

Synod of Lothian and Tweeddale, exclusive of Edinburgh	2,701
Edinburgh	4,493
Glasgow and Ayr	10,544
Dumfries and Galloway	4,525
Aberdeen and Argyll	10,310
Fife, Angus, Perth, and Stirling	9,445
England	3,099
Ireland	1,958
Canada	193
	<hr/> 47,271

The Report testified strongly to the zeal and ability with which Mr Thomson, the editor, Mr Bonar, the secretary, and Mr Balfour, superintendent of the depot, had discharged their duties.

Mr Begg then reported as to that portion of the Scheme which referred to manuals and catechisms. The first catechism projected, was one on the distinctive principles of the Free Church. The Committee resolved to get up one catechism, setting forth, in plain and easily understood terms, the principles of the Free Church. This task of framing it they intrusted to one well qualified for the work—he meant the Rev. Mr Gray of Perth—who had completed the task to the high approbation of the Committee. In conjunction with this, it was suggested that the Protest—the unanswered and unanswerable Protest—taken at the Disruption should be published in a cheap and intelligible form. That was to prevent its falling out of view, as in a few years it might altogether be lost sight of—it being feared that it was at present but in the hands of very few of the people. The task of preparing this had been intrusted to Mr Lorimer of Glasgow, and would soon be completed. Their attention had also been called to the propriety of publishing an illustrated edition of the Shorter Catechism, for families and Sabbath schools, which had been intrusted to Mr Fairbairn of Salton, and was in the course of preparation. They were also to prepare one upon baptism and the Lord's supper, which had been confided to Dr Wilson; and they were also considering the propriety of preparing one on Popery, and a manual as to the duty of elders and deacons; together with tracts as to the financial arrangements of the Free Church. In regard to the business department, they did not take a list of subscribers, as they did in the book scheme. At the same time, they did not want to make a speculation of it; they wished it to appear that their sole object was, not to make money by such means, or to become rivals to our booksellers, but to increase information; and therefore they had resolved to give one bookseller the power of publishing these catechisms for a limited period—such a period as might be necessary for covering the expense. After that, they proposed to

allow any bookseller to publish these works, on the condition that they give the Committee proof-sheets thereof, in order that they might see that nothing unwarranted got into them. These works were intended not to occupy the same position of authority as the Shorter and Larger Catechisms, but simply as helps to ministers, elders, and people; and he trusted that they would do what in them lay to give circulation to them, and thereby accomplish the great end the Committee had in view.

Mr Macfarlan of Renfrew reported as to the monthly tract department of the Scheme. The circulation of these at present amounted to thirty-six thousand, but that was much too small; and he trusted that, in the course of a short period, the circulation of them would rise to one hundred thousand.

A doubt having been expressed as to the propriety of publishing a catechism on baptism, except under the authority of the Assembly, it was agreed that the professors of theology should be added to the Committee, and that they should revise such catechism before it was published.

TUESDAY—JUNE 3.

MAYNOOTH COLLEGE BILL.

Dr Wilson read the draft of an address to the Queen against the Maynooth College Bill, which was unanimously approved of, and the moderator authorized to sign it in the name of the Assembly, and transmit.

POOR LAW BILL.

Mr Dunlop read the draft of a petition to Parliament against the Poor Law Bill, which was also unanimously adopted, and the moderator authorized to sign it in name of the Assembly, and transmit it to the Right Hon. Fox Maule, for presentation to the House of Commons, and to the Marquis of Breadalbane, for presentation to the Lords.

INTEMPERANCE.

The Assembly then proceeded to consider an overture from the Presbytery of Biggar and Peeble anent intemperance.

Mr W. W. Duncan, from that presbytery, was heard in support of the overture, which, he remarked, suggested no particular method of eradicating the evil referred to, but left it to the General Assembly to take up the subject, and give such a deliverance upon it as would convince the public generally that they were in earnest in endeavouring, as far as possible, to strike at the root of the matter, and as would strengthen the hands and encourage the hearts of those who were engaged in this good cause.

Dr Cunningham laid on the table a memorial addressed to the Assembly, which he had received when in America, from certain ministers, elders, and deacons, of evangelical Churches in Montreal, but which he had been unable to lay his hands on in time for presentation to last meeting of Assembly. It came, he said, from most respectable parties, who had shown their interest in the Free Church by subscribing a large sum to its funds; and he moved that this memorial, together with the overture from the Presbytery of Biggar and Peebles, should be remitted to the Committee on the State of Religion, in whose recent Report there were some admirable statements in connection with this matter; and who would, he hoped, direct their attention to it more fully and specially than they had hitherto done.—Agreed to.

EVANGELICAL CLERGY OF THE CANTON DE VAUD.

Mr Sheriff Spiers called the attention of the Assembly to a statement made by Dr Merle D'Aubigné, at a public breakfast that morning, respecting the serious invasion of religious liberty which had been made by the great Council or Legislature of the Canton de Vaud, in Switzerland; who had passed a law on the 20th of May last, cutting off the salaries of all pastors who should officiate in any religious assembly other than the legal meetings for public worship in the National Church; and moved, in accordance with the suggestion of Dr D'Aubigné, that the General Assembly express their deep sympathy with the ministers and people of the Canton de Vaud—endeared as that Protestant country is to this Church by many delightful recollections—and request the moderator to convey to them the expression of their sympathy in regard to this subject, and their earnest desire that, in the trying circumstances in which they are now placed,

they may have grace granted to them to prove faithful to the Lord Jesus Christ, the great king and head of the Church. And further, that the Assembly instruct the deputation which is about to proceed to London on the subject of the refusal of sites, to take every proper means to bring this subject also under the consideration of members of Parliament.

Mr Monod and Dr D'Aubigné also briefly addressed the House on the subject; after which, the motion was agreed to.

Dr Candlish moved that the overture ancient union for prayer should be remitted to the Committee on the State of Religion; that Thursday the 17th July should be set apart as a day of humiliation and prayer; and the preceding Sabbath as the day for ministers addressing their people on the subject of Popery. All of which motions were unanimously agreed to. On the motion of Dr Cunningham, the Assembly appointed the moderator, Dr Candlish, and Dr Robert Buchanan, to prepare the pastoral address.

The Moderator then proceeded to deliver his closing address, and the Assembly adjourned, to meet again at Inverness in August.

GENERAL ASSEMBLY OF THE ESTABLISHMENT.

We had intended giving a detailed summary of the proceedings of this Assembly, but our remaining space will not permit us; which we the less regret, as really nothing of any very great importance was either said or done. The following are, perhaps, the only particulars worth mention-

MAYNOOTH BILL.

A petition against this measure was moved by Mr Clark of Inverness, who deplored the *inconsistency* of a Protestant Government in bringing it forward. Dr Pirie and Dr Robertson opposed the motion. On a division, it was carried by a majority of 135 to 41.

ELDERSHIP.

It was agreed to take steps for the rescinding of the Act 1842, according to which elders are elected by the congregations. The close old system is to be returned to. Mr Clark dissented, and declared that he was in favour of the popular election, both of ministers and elders. The laughter with which the avowal was received, told him that he had made it in the wrong place.

COMMUNION WITH OTHER CHURCHES.

This deserves to be given more fully. Dr Paul read the Report of a committee previously appointed, which recommended an overture to be transmitted to presbyteries, to the effect, that the admission of ministers of other communions to the pulpits of the Church of Scotland should be left to the discretion of individuals, nor the privilege granted to those of the soundness of whose faith there was not a proper guarantee; but that in every case permission should be asked from the presbytery of the bounds, or a standing committee of their number; and, in the last case, the committee shall report to next meeting of presbytery, as to all applications they have granted; it being understood that admission shall only be granted to those who, by their acknowledgment of, and subscription to, a symbol of faith, give undoubted evidence that they maintain, with the Church of Scotland, the vital doctrines of the Christian faith, and the principles which, as an Established Church, they were bound to maintain.

Dr Craik moved the adoption of the Report, provided the last words were left out, viz., "and the principles which, as an Established Church, they were bound to maintain." But the majority of the Assembly would not agree to this; and the Report was approved of as it stood, without a vote.

Review.

The grievance of University Tests, as set forth in the Proceedings of the Presbytery of St Andrews. With an Authentic Copy of the Libel in the case of Sir David Brewster, as Principal in the United College of St Salvator and St Leonard, in the University of St Andrews. Edinburgh.

This is altogether one of the most remarkable produc-

tions which it has ever been our fortune to peruse. Is not St Andrews the seat of our most ancient and most renowned university? Is not the Presbytery of St Andrews composed of the most distinguished ministers in the present Establishment? Has it not for nearly one hundred and fifty years been the head quarters and stronghold of Moderatism? And was it not to be supposed that when it roused its energies and mustered its collective wisdom to assail one man, though that man was Sir David Brewster, it would obtain a speedy and a complete triumph? What, then, has been the result? Two years of bitter and vindictive warfare has been waged against Sir David Brewster, by the collected learning, and philosophy, and zeal, of the University and the Presbytery of St Andrews, and the result is worse than nothing. Worse than nothing! how can that be? Why, if blows most earnestly and ferociously dealt, have not merely failed to injure the assailed party, but have recoiled and wounded the assailants, that must to them be greatly worse than nothing. And such has been most signally the result in this instance of baffled and re-coiling malignity. The attempts of the assailants to get up, nay, to fabricate, a charge against Sir David, have not only left him untouched, but have proved in a very remarkable manner their own fangless venom, and the hopeless and helpless blundering of their imbecile wrath. It is passing strange, to see that they could not, with all their collected ingenuity, frame the simplest document necessary for conducting their proceedings. Yet, in one sense, it is not strange; for when the conscience is dark and seared, all other faculties suffer the thick obscuration of its dim eclipse, and men tigger on in blind and perplexed bewilderment. We are not, therefore, so greatly surprised as we would without that consideration have been, to find the utter impotency of the assailants in this case. Poor men, they could not help plunging into follies, and errors, and fallacies; for their moral and intellectual perceptions were darkened and distorted. And, after all, they have but acted like their brethren of the entire Moderate party, though there may have been a somewhat intenser degree of darkness where its central power held chief sway. For example, we do not know of one single instance in which any Moderate debater or pamphleteer ever succeeded in giving a fair and truthful statement of those principles and arguments which he meant to oppose. And how should he? for he was not, unhappily, sufficiently enlightened actually to see them. No wonder, then, that the unfortunate Presbytery of St Andrews lost itself in cimmerian bogs and darkness.

But there is one aspect of the matter which demands somewhat graver notice. It has been said that the continuance of university tests, as now understood and applied, involved no practical grievance. Is it, then, no practical grievance for a man of fine and sensitive honour and high principle to be subjected for years to the rude and offensive assaults which have been directed against Sir David Brewster for two years with incessant malignity? And what though fangless venom cannot inflict a deadly wound, who would not shrink from coming into perpetual contact with its leprous distilment? And besides, it may be fangless at present; but who will say how soon it may obtain more destructive energy? We have before us evidence of its nature and its tendency; and we would do well to seek deliverance from the possibility of its power becoming at all equal to its will. We thank the editor of this pamphlet, therefore, for laying it before the public; we thank him especially for the singularly able "Observations" with which he has introduced the Libel to our notice. He has embalmed the dead enormity in the perfume and spicery of powerful genius, and thereby rendered it imperishable. Future ages will peruse it, finding in it a perdurable monument—certainly not of the glory of the Moderate and Established Presbytery of St Andrews. We strongly recommend this very remarkable pamphlet to all our readers, clerical and lay alike—it cannot be too widely spread and too universally perused.

[We are obliged to defer the remainder of the Literary Notices till our next. The length of our Assembly Report renders this necessary.]

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FREE CHURCH MAGAZINE.

THE LATE ASSEMBLY OF THE ESTABLISHMENT.

WE believe that the members of the Established Church profess to reckon it a great misfortune that the Assembly of the Free Church should meet in Edinburgh at the same time with theirs, as having the effect of throwing their proceedings very much into the shade; but, probably, they will soon begin to regard this very circumstance as a great advantage, as many of their proceedings are not very fit to bear a public scrutiny; and, from this cause, may be allowed to pass pretty much unobserved. The proceedings of its Assembly are the true test of the spirit which animates a Presbyterian Church; and, in reading the Report of the proceedings of last Rescinding Assembly, one is struck with the glaring likeness of the Moderates of the present day to their predecessors in former times—there is the same hatred of spiritual freedom, the same disregard to discipline, the same exclusiveness, the same cold indifference to the cause of missions, except in so far as a temporary purpose may be served, by which Moderatism was characterized in the days of Robertson and Hill. The only difference is, that now there is no opposition from within—the Evangelical party, by which every point was formerly battled, are all fled, and Moderatism carries all its measures with a high hand. Let us attend to a few of the proceedings of the late Established Assembly.

I. In regard to the *eldership*.—We are informed that, on the report of a committee of which Mr Macduff Rhind is convener, it was resolved, “That the act 1842, in reference to the election of elders, be rescinded;” and it has been sent down to presbyteries, accordingly, with this view. Now, a cursory reader may not know what this act 1842 is. According to the true spirit of Presbytery, and of the Word of God, every congregation should elect its own office-bearers; and, whilst the Evangelical party had the ascendancy in the Assembly, this was one of the privileges restored to the people. The act 1842 is Mr Dunlop’s act, empowering the mem-

bers of every congregation to choose their own elders; and it is still the law of the Free Church. It was carried, however, in spite of the utmost resistance of the Moderates, who greatly preferred the old plan of making every kirk-session a self-elected body; or rather, of making all the office-bearers of the Church the mere nominees of the minister. Accordingly, one of their first steps in this Assembly is to “rescind the act 1842,” and restore the old close burgh system of appointment. Every other shred of reformation had previously been swept away. The power of the people, in regard to the appointment of ministers, had been reduced to a wretched mockery; a virtual Prelacy had been established, by the degradation of the *quoad sacra* ministers; the most shameless Erastianism had not only been admitted, but openly boasted of; and now the power of the people in appointing elders must be withdrawn, although there is no civil law requiring it, and there are no patrons on whom to confer it. This is a view of the subject which we would press on the attention of our readers. In all the struggles of the Moderates in favour of patronage, they endeavoured to conceal their hatred of spiritual freedom behind a pretended regard for the existing civil law. It was not a desire to deprive the people of liberty so much, but the law must be obeyed, &c.; but here no such pretence is, or can be, made. The true spirit of Moderatism comes nakedly out. The people are coolly robbed of their scriptural rights—rights clearly recognised by the standards of the Church. These rights are usurped by the office-bearers, all the rest having been previously sold away to Cæsar; and the office-bearers of the Church thus exhibit themselves as “lords over God’s heritage”—at once tyrants and slaves—tyrants to the people, and slaves to the civil magistrate. A people who submit to be thus trodden upon, deserve to be exposed to all the excesses to which a rampant and unresisted Erastianism may lead. But,

II. Consider their proceedings in regard to *ministerial communion*.—Our readers are aware that in the dark days of Moderatism an act was

passed by which all the Christian Churches of the world were virtually excommunicated. This was done from violent hatred of evangelical truth, and for the purpose of preventing the people from hearing the gospel even once, from the lips of a stranger. This detestable act was also rescinded by the Evangelical party, whilst they remained in the Establishment, and the principle of the Westminster Confession was clearly recognised: "Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification," &c.; "*which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.*"—Chap. xxvi. sec. 2. No sooner, however, had the Disruption happened, than it was determined again to shut out the whole Christian world from the pulpits of the Establishment. It was, no doubt, difficult to see where the necessity existed then for such an enactment, as the whole Christian world seemed instinctively to draw off from such a degraded institution; but still, in the very first Assembly the question was taken up; and in the last Assembly the matter was finished. There was, no doubt, a good deal of blustering on the part of some who wished to maintain fair appearances; but their admonitions were disregarded. The debate is curious; and we give it in full, marking in italics some of the more interesting and characteristic passages. Can anything exceed the ineffable meanness, as well as want of principle, exhibited now by some of the Dissenting ministers of Scotland in our provincial towns, in cringing for admission into the pulpits of the Establishment, and making common cause with those by whom they are cordially despised?

MINISTERIAL COMMUNION.

Dr Paull read the Report of the Committee, which recommended an overture to be transmitted to presbyteries, to the effect, that the admission of ministers of other communions to the pulpits of the Church of Scotland should not be left to the discretion of individuals, nor the privilege granted to those of the soundness of whose faith there was not a proper guarantee; but that *in every case permission should be asked from the presbytery of the bounds, or a standing committee of their number; and in the last case, the committee shall report to next meeting of presbytery as to all applications they have granted*; it being understood that admission shall only be granted to those who, by their acknowledgment of, and subscription to, a symbol of faith, give undoubted evidence that they maintain, with the Church of Scotland, the vital doctrines of the Christian faith, and the principles which, as an Established Church, they were bound to maintain.

Dr Craik moved the adoption of the Report, provided the last words were left out, viz., "and the principles which, as an Established Church, they were bound to maintain." There were many ministers with whom they could not hold communion within

their Church courts, whom they might yet admit to their pulpits, with advantage to their congregations. He felt reluctant to divide the House, but he could not accede to that test being adopted which was suggested in the Report.

Mr Duncan, writer, Perth, warmly seconded the view of Dr Craik.

Mr J. Cook.—That would open up a large question, and involve a discussion which, in the present state of the business before the Assembly, he was not disposed to sanction. He did not mean to say, nor would any member of Assembly assert, that there were not many from whom, as ministers of the Word of God, their people could hear, and with effect, the truth as it is in Jesus; but, on the other hand, they, as receiving the aid from the State, might have some hesitation as to admitting into their pulpits those who held, and declared as a principle, that it was wrong to receive such aid. They in the Church were, in the first instance, responsible to their Divine Master; and, in the second place, *owed some responsibility to men, and especially to the State*, that no person should, in their pulpits, preach principles to their people which they were entitled by the standards of their Church to say they were precluded from hearing.

Mr Duncan, the seconder, *thought this the most important question that had come before the Assembly*, and one as to which their time could not be better occupied than in discussing.

Dr Craik quite concurred in the propriety of no minister preaching doctrines to their people from which they, as ministers, dissented; but he held that that by no means followed the concession of his amendment. He held that the presbytery and the ministers of the Church might have that confidence in any minister to whom they thus opened their pulpits, that they would not choose that occasion to enter on such debatable ground. He also held that a minister, though he professed the Voluntary principle, might yet in a pulpit of the Established Church powerfully edify the people in the vital doctrines of their faith.

Mr Hunter thought it better to send down the overture, than at this time open up so wide a field of discussion. *His private sentiments might go quite along with Dr Craik*; but he doubted the expediency of now agitating the question, and with so thin a House.

Mr Macfie hoped that, if they went to a vote, there would be a great majority for Dr Craik's motion.

Sir Charles Fergusson, with every desire to enter to the uttermost into communion with his fellow-Christians, thought there would be something like a betrayal of the trust which the State placed in them as an Established Church, if they were to do anything rash in this matter; and it was impossible, under present circumstances, and in the thin state of the House, that they could convey the deliberate decision of the Assembly.

Mr Arkley.—If a House so thin could resolve on a measure so narrow and inefficient for its end as that proposed by the Report, he did not see how it might not equally decide on a measure so large, liberal, and practical, as that embodied in the motion of Dr Craik.

Dr Robertson.—This matter had been sent to the presbyteries last year, and the presbyteries had spoken to the Assembly the mind of the Church. When they found, therefore, that very few, if any of the presbyteries, had suggested the wide opening of this matter that was implied in the motion of Dr Craik, he must be allowed to say, and without expressing any opinion

on the merits of the overture, that if they enacted what was now proposed as an interim law, they *would not be fairly representing the mind of the Church. If the views now urged by Dr Craik were founded in truth, there was no doubt they would ultimately prevail*; but in the meantime it was perfectly clear, whatever might be the views here, that this motion *was not at present in accordance with the mind of the Church*. Considerable modification had also been made on the overture of last year, by making the intimation to the presbytery after leave granted, and not before. He would give his vote for the Report, if the question came to a vote; but he would rather it did not.

Mr Arkley said, the principle involved in that Report just came substantially to this, *that none should be admitted into their pulpits unless they held the principles of the Established Church*.

Dr Craik entertained the same feeling as to the measure *proposed operating virtually as an exclusion to ministers of other communions*. He could not withdraw his motion, as it was not now under his control. As to the time the motion was brought forward, he could not be held responsible for that.

It was then agreed, owing to the thinness of the Assembly, that it would save time if the members would divide, by going to the opposite sides of the House. This was done, when twenty-three appeared for the Report as it stood, and twenty-one for Dr Craik's motion.

The Moderator said, he could not sanction such a proceeding. They must either call the roll and take the vote in the only appointed manner, or the Report of Mr Paul must be held as agreed to without a vote.

It was then declared accordingly, and the Assembly adjourned till the evening.

III. Applications for admission *by ministers and preachers from the Relief and Secession Churches*.—This certainly forms a curious chapter in the history of the late Establishment Assembly. During all the struggle of the Evangelical party previous to the Disruption, very few ministers or preachers from either of these bodies proposed to join them, or manifested any favour towards their movement. Since the Disruption the case has been altered. Much sympathy has been manifested towards the Free Church by the best Dissenting ministers in Scotland; but still it is curious to see some of those who professed to support the Moderate party, in defiance of all the ancient principles of the Relief and Secession, from a desire to overthrow the Establishment, petitioning now for the places made vacant by the brethren whom they reviled. It is ominous to see *ten ministers and preachers at once*, who were all recently connected with Churches professing Voluntaryism, applying for admission into a now degraded and Erastian Establishment. Formerly clamouring against all Establishments, they now come as humble petitioners for admission into the most degraded Establishment in Christendom!

The following is the list, in so far as it is given:—

1. Mr Logan, late minister of the *Relief Church*, Roxburgh Terrace, Edinburgh.

2. Mr Miller, late minister of the *Relief Church*, Clackmannan.

Mr Vallance, late minister of the *Relief Church*, Leven.

The names of the other three—one a minister of the *Relief Church*, and two from the *United Secession Church*—are not given.

The preachers were, James Simpson, William Simpson, and Archibald Milligan—all from the *Relief Church*; and one not named from the *United Secession*. In all, there were TEN applications.

The exhibition is truly melancholy, but the applications seem to have been most favourably received.

IV. *Discipline*.—Moderatism was all along notorious for setting discipline at defiance. In its former history there are cases in which men were convicted by the civil courts, when the ecclesiastical courts had entirely absolved them—cases in which the only way of getting quit of a scandalous minister was to have him banished the country by the Court of Justiciary. By endless delays and expensive forms, the patience of the people was worn out, and it came to be regarded as a fixed maxim, that however bad a man was, it was of no use to bring his case before the Church courts. We have no doubt that the same state of things will speedily be restored. Wherever the authority of Scripture is disregarded—wherever vital religion dies, morality cannot long be expected to exist. We leave our readers to judge for themselves in regard to the following case, which we give as reported in the newspapers:—

LOUGDON CASE.

This case (a point of form regarding which was disposed of on Saturday) came up on appeal by the Rev. James Allan, presentee to the parish of Loudon, from a sentence of the Presbytery of Irvine. Between the moderation of the call and the day appointed for the ordination, a *fama* arose against Mr Allan, which resulted in a number of the parishioners laying a libel before the presbytery on the 11th of February last. The libel charged him with having, on the 24th October last, left Kirkland's Hotel, Kinross, by the mail for Perth, being then in a state of intoxication; and, on coming off the coach at Perth, appearing in the same state on the streets of that town; inasmuch that he was followed by several women of the town; he was then taken into custody by the police; who did so, it would appear, under the fear that he might be robbed. The presentee, in his defences, states that he had taken a very limited portion of wine or liquors of any kind at Portmoak Manse, where he dined on the day in question; that he had none elsewhere; and that the appearances which led to the *fama* against him were caused by much previous exhaustion acting on a very bilious constitution, and by the numbness arising from a long journey on the top of the mail. *The presbytery having heard witnesses, found, by a majority of one, the libel proven, and declared Mr Allan disqualified for admission as minister of Loudon; against which the presentee appealed.*

The Rev. Mr Aitken of Kilmarnock, and Mr Dunlop of Annanhill, appeared for the presbytery; Mr A. S. Cook for the libellers; and Mr Penney for the absentee.

The parties having been heard, and removed from the bar, Sir John Maxwell, Bart., moved that, in the whole circumstances, the Assembly reverse the sentence of the presbytery, and remit to that body to proceed with the settlement of Mr Allan, according to the rules of the Church. Mr Liston of Redgorton seconded the motion. Dr Clark moved that the decision of the presbytery be affirmed; which was seconded by Mr Hunter of the Tron Church. Mr Yair of Eckford, Mr Stewart of Douglas, Dr Bryce, Mr Tait, sheriff of Clackmannan, and Mr J. Cook, supported the motion of Sir John Maxwell, and Sir Charles Fergusson that of Dr Clark. Dr Pirie, Dr Paull, and Dr Robertson, approved of neither motion, and suggested that, if possible, the case should be brought under Lord Aberdeen's Act, and the parishioners have another opportunity of expressing their opinions. Dr Paull moved to the effect that the Assembly supersede the findings of the presbytery; *find it proved that Mr Allan was intoxicated on the streets of Perth on the date libelled, but that the act was not of such a character as to prove him guilty of the main charge in an aggravated degree; find it not for edification to settle him in the parish of London, in the face of the act proved; and instruct the presbytery to transmit the whole documents in the case to the presbytery under whose superintendence he is, that they may proceed according to the laws of the Church.*

Dr Clark having withdrawn his motion, the vote was taken on that of Sir John Maxwell (reversing the finding of the presbytery) and on that of Dr Paull,

For Sir J. Maxwell's motion	76
For Dr Paull's	64

Majority	12
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V. *Missions*.—Moderatism was always the enemy of missions. Indeed, it is impossible to take a sincere interest in the promotion of the cause of Christ unless we are true Christians. And it is remarkable that there are men alive, and members of the Established Church, who, in 1795, denounced missions, in the General Assembly, as the height of folly. Altered times make it expedient, not only to be quiet, but even to affect to support the missionary cause. But still it is uphill work, and even already the new-born zeal is becoming very cold. All must have observed how very chary of figures the old Assembly was in regard to their missionary enterprises. We have never found any one who could distinctly tell how much the Established Church had raised altogether for missions during the past year. The only thing that seems clear is, that many of the parishes give nothing. It would be interesting, however, to know the whole amount realized; but it was certainly not more than *one-fifth* or *one-sixth* of what the Free Church raised. The "Lay Association" seems to be falling sadly off in its funds; and this, we suppose, may be regarded as a pretty fair index of the whole. In 1843-44, this

Association collected £1807, including, however, £500 from the funds of the Pitt Club! whilst, during 1844-45, they have only received £2630 : 11 : 10d., or not much more than *one-half* the former amount! It was not to be expected, indeed, that some of the strange characters whose names were, to the astonishment of their friends, found in the lists of contributors to a missionary society would long contribute. Just as many notorious reprobates were persuaded to attend church for a few Sabbaths after the Disruption, to conceal the nakedness of the land, but have long since become weary of church-going; so many of the strange missionary recruits to whom we have referred are becoming tired, as might have been expected, of their new-born zeal. It is amusing to hear Sir Charles Fergusson lecturing such characters. He is a very worthy, and, we believe, honest man, Sir Charles; but the result is only what might have been expected, and we shall not wonder if, next year, instead of merely falling off one-half, the Association should die a natural death, since the panic in which it originated has passed away. The following passage from Sir Charles' speech is truly characteristic:—

He might be allowed to say: and he thought he might say, without being considered as straining for an idea—that the very circumstance that the first year had produced a larger amount of subscriptions to the funds of the Association than the past year, afforded to him a more interesting circumstance for contemplation than if the contributions of the last year had been greater; and it arose from the reason that then large subscriptions were given, at the very time that people thought that the Church was in a state of weakness; but when, in reality, it had been found that, when men believed they were weak, it was found that they were strong. But was it to be supposed that, as Christian men—as men who professed, at least, to be under the influence of Christian principle—was it now to be thought that their exertions, in such a cause as that in which this Association was enlisted, were to be abated, because this temporary circumstance connected with the Establishment had passed away? It was a very painful reflection to him, if the state of things should be such as that it should be thought they were actuated by mere worldly motives concerning the Church Establishment—concerning the temporal interests of the Establishment—in making these exertions. He apprehended that, however highly they might prize an Establishment, they would be very far wrong if the cause of a Church Establishment was put above the other cause. He apprehended that, unless the missionary schemes of the Church were supported, and supported to that extent to which they were perfectly well able to support them—that unless they were supported in a liberal spirit, and not supported in that manner for one year, but for continuous years—he apprehended that unless that was done, *the Church Establishment would not only not continue to exist, but that she would not deserve to exist.* The object of the Association was simply to allow persons possessing larger means than the less favoured brethren, an opportunity of contributing to the support of the missionary schemes of the Church. Now, then, could it for a moment—allow him to inquire—

(he was afraid he was becoming tedious, as several persons were moving)—how, then, he would ask, could it for a moment be supposed that the operations of that Association could by possibility interfere with the church collections? Take the average of the country collections. What was it? He believed £3 a-year would make it up. He had not power to express his feeling of contempt, that the £3 which was given by the whole population of a parish, including heritors, was, forsooth, a thing to prevent the heritors coming forward in other ways, and contributing in proportion to their means. He apprehended that if each heritor gave about £3 a-year—and to this sum the whole parish contributed—£3 at each collection, he would do far less than he ought to do. Anything more notorious could not possibly be propounded. That was the view he took of the matter; and until these views were entertained by the class to which he had the honour to belong, the object for which the Association had been expressly appointed would not be accomplished.

VI. The only other point deserving of notice in regard to the late Established Assembly—a fit type of a body hastening into unchecked spiritual dissolution—is the work which they have still left undone? WHERE IS THE ANSWER TO THE PROTEST OF THE FREE CHURCH? They cannot answer it. They know they cannot. They dare not even attempt it. They are active enough in working mischief—in breaking down the carved work” of the recent Reformation—in robbing the people of chapels to which they know that, as honest men, they have no claim—but where are “their men of night,” when they are challenged and defied to prove that they are not mere usurpers of the rights of other, and betrayers of the cause of Christ?

THOMAS BABINGTON MACAULAY.

A CONSIDERABLE number of years have passed away since public attention was directed to Thomas Babington Macaulay, first, as a distinguished scholar and aspirant after literary fame, then as a promising candidate for the honours of parliamentary eloquence, and more recently as a mature politician, on whom rests no small portion of the hopes of one of the great parties that alternately sway the statesmanship of Britain. There can be no question that one who so early drew to himself the attention of his countrymen, and has so long retained it, must be no common man, and must exercise no common amount of influence, for evil or for good. It is, therefore, of some importance to institute a fair and free inquiry respecting the value of his powers and pretensions, with the view of forming, not only an estimate of their true worth, but also, and even chiefly, of the character of that influence which they are likely to exercise; and having studied the mental character of Thomas Babington Macaulay, as exhibited in his writings and speeches, with long and minute attention, we think ourselves entitled to express our

opinion on that subject, and shall do so with equal candour and fearlessness.

The first thing which drew our attention so strongly to Mr Macaulay's writings as to induce us to make them matter of studious regard, was a note at the end of Sir James Mackintosh's Preliminary Dissertation in the *Encyclopedia Britannica*. “A writer of consummate ability,” said Sir James, “who has failed in little but the respect due to the abilities and character of his opponents, has given too much countenance to the abuse and confusion of language exemplified in the well known verse of Pope: ‘Modes of self-love the passions we may call.’ ‘We know,’ says he, ‘no universal proposition respecting human nature which is true but one—that men always act from self-interest.’ It is manifest from the sequel, that the writer is not the dupe of the confusion; but many of his readers may be so.” Then, after some remarks on the subject to which the note refers, Sir James thus concludes: “The admirable writer whose language has occasioned this illustration, who, at an early age has mastered every species of composition, will doubtless hold fast to simplicity, which survives all the fashions of deviation from it, and which a man of a genius so fertile has few temptations to forsake.” It was not difficult, even then, to ascertain what is now sufficiently well known—that Mr Macaulay was the “writer of consummate ability,” to whom the above quotation from Sir James Mackintosh refers. But it was not quite so easy to determine the amount of meaning which he intended to convey. The very least that he could mean was, that Mr Macaulay had availed himself of an ambiguous expression, involving an “abuse and confusion of language” inconsistent with philosophical precision, and with that “simplicity” or singleness of aim which should ever characterize a sincere inquirer after truth; and that the readers might thereby be deceived, though the writer himself was not. Were the same meaning expressed in plain terms, and without circumlocution, it would amount to a charge of sophistry against the writer to which it referred. He is not a sophist who reasons badly, because he cannot reason well; or who uses ambiguous language likely to mislead his readers, being himself, at the same time, the unconscious dupe of that equivocal language; but it may be fairly said that he is a sophist who, having “mastered every species of composition,” uses language fitted to deceive his readers, without guarding them against the danger of which he is himself fully aware. And beyond all question he is a sophist, if he not only indulges in unguarded and unexplained ambiguities, but employs all the mastery over every species of composition which he has acquired, to dazzle and bewilder his less accomplished readers, that they may the more readily fall into the snare so artfully

laid, and so speciously concealed. Such were the inferences which Sir James Mackintosh's note led us to frame many years ago; and the inevitable consequence was, that in perusing any brilliant article from the pen of Macaulay, we were always careful to guard against some possible illusion which the arts of composition might produce, and to inquire what was the real nature of the argument used, and the real value of the thoughts expressed.

There is considerable vagueness in Mackintosh's laudatory clause: "Who at an early age has mastered every species of composition." Is not composition the vehicle for communicating thought? and must not, therefore, the value of any composition be estimated by the worth of the thought conveyed? Or, is there any latent censure implied, in praising Macaulay's mastery of composition, without saying anything respecting his power of thought? May it not mean that Mackintosh regarded him as more intent on acquiring a mastery of language, and the artificial graces of mere style, than in training his mind to that manly and honest simplicity of thought and aim which ought to characterize a sincere and vigorous inquirer after truth? Certainly, if Mackintosh entertained some apprehension that his young and accomplished friend was in danger of resting satisfied with that kind of fame which polished rhetoric and skilful sophistry may readily attain, and wished very delicately to warn him against achievements so worthless, and a reputation so fleeting, we can easily understand both what he meant and why he so expressed himself that his meaning should not be very apparent. But the inquiry then arises, What effect did this delicate warning produce on the mind and productions of Mr Macaulay? The answer to this inquiry must be sought chiefly in the three volumes of "Critical and Historical Essays," which their author has himself reprinted from the *Edinburgh Review*.

In the essay, or article on Milton, there is an elaborate, and, in many respects, a very correct account of the Puritans—a portion of which has already appeared in our pages. Macaulay's mastery of composition is very conspicuously displayed throughout his description of the Puritans; and many readers might conclude that he really meant to vindicate and applaud that much maligned body of religious men, and that he sympathized with their religious opinions. Yet nothing could be further from the truth than such a conclusion. With their defence of civil liberty Mr Macaulay does, indeed, very fully sympathize; but not with their reason for defending it. They defended civil liberty, because they wished to obtain and secure religious liberty, which they regarded as the essence of all true freedom. "The Puritan," says Mr Macaulay, "was made up of two different men—the one all self-abasement, penitence, gratitude, passion; the other, proud, calm, inflexible, sagacious." Is this true? Is it reconcilable either with the truth of history or with the truth of nature? It is very brilliant "composition." Still, we ask, is it true? Had Mr Macaulay said that the great Puritan party had in it two different classes of men, whose characters exhibited the marked contrasts which he describes, his statement would have been much nearer the truth; but it would not have displayed the same skill in antithetic composition which gives it brilliancy. "These fanatics," adds he, "brought to civil and military affairs a coolness of judgment, and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were, in

fact, the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. Enthusiasm had made them stoics—had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption." Still this is mere composition, and there are in it specimens of "abuse and confusion of language." What did Mr Macaulay mean by the term "fanatics," and by the expression that "enthusiasm had made them stoics?" Did he think that he was explaining the heart of the mystery? or did he merely mean to induce his readers to suppose he had explained it, while dexterously using terms which every reader might interpret as he chose? Mr Macaulay has a vivid perception of how the Puritans looked and acted; and he knows pretty accurately what they declared to be their own belief, and what accordingly, was a *reality to them*; but we cannot gather from his language whether what the Puritans believed we mean their *religious belief*—be any *reality to him*. We might, nay, we will, be more plain and explicit. Mr Macaulay says of the Puritans: "Not content with acknowledging, in general terms, an over-ruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence." Is this meant in censure or in approbation? Does Mr Macaulay think the Puritans should have been "content with acknowledging, in general terms, an over-ruling Providence?" Were they wrong in "habitually ascribing every event to the will of God?" Were they mistaken in thinking that "to know, to serve, and to enjoy God, was the great end of existence?" There can be no doubt that Mr Macaulay has expressed very fairly the deep and strong faith of the Puritans; but there is nearly as little room for doubt that he means to express his own dissent from that faith. What was a reality to them appears to be no reality to him. Their strong love of religious liberty he seems to regard as fanaticism and enthusiasm, of which he approves, so far as it contributed to the production of civil liberty. If this be all that Mr Macaulay believes respecting the Puritans, then we cannot help entertaining the conviction that however skilful in rhetoric, whatever his mastery in composition, he is himself the dupe of his own confusion, in this instance, to as great a degree as can be any of his readers. He has described the aspect of the Puritans with graphic accuracy, and has stated their opinions with tolerable correctness; but the living reality of their lofty and spiritualizing faith is to him only absurdity and fanaticism. If in this we wrong him, it is because he has concealed his own opinion in the elaborate artifices of composition, in which he is such an accomplished master.

The greater part of the reprinted contributions to the *Edinburgh Review* are of a historical character; and are indeed admirable Essays on the portions of history to which they relate. The style is always of the first order of merit, and varies aptly with the varying character of the events related. Nothing can be more vigorous and graphic than some of the descriptive sketches with which these Essays abound. They display, also, a wide range, as well as singular minuteness of historical knowledge. But it cannot be said that they are either profound or instructive, so far as regards the elucidation of great principles. We almost regret to state our conviction, that in all

of these Essays, Mr Macaulay has either been unable to grasp the principles which he meant to illustrate, or has been led to sacrifice strength of thought and clearness of statement to elegance of style. It would be easy to give examples of what we mean from any even of his most elaborate articles; as, for instance, from that on "Hallam's Constitutional History," or that on Sir James Mackintosh's "History of the Revolution." In each of these cases there was ample opportunity for the display of power in seizing upon great principles, and tracing their operation in producing those mighty changes which mould society into new forms; but in neither of them do we find anything beyond the common opinions entertained by every writer of average ability. It argues no very extraordinary sagacity to perceive, that the Reformation in England was moulded by the views of the reigning sovereign, and that the great body of the people were considerably indifferent about the matter; but few men, perhaps no other living author, could have presented these trite topics in such a variety of striking and attractive forms, or illustrated them with such a boundless prodigality of illustrations.

Instead, however, of entering on any proof of the opinion respecting these Essays here expressed, we hasten, warned by the smallness of our disposable space, to a different subject, on which Mr Macaulay has evidently expended no small portion of his art and strength. The subject to which we refer is, that on the connection between Church and State, to which the attention of the public has been so strongly directed of late, and will continue to be directed, whether statesmen and political writers wish it or not.

Many of our readers will remember that, about five or six years ago, a work was written by W. E. Gladstone, Esq., M.P., on "The State in its Relations with the Church." This book was reviewed, soon after its appearance, by Mr Macaulay; and the article is included in the avowed reprint of these Essays by their author. Not a little importance was attached to the work and its review, by the friends and admirers of their respective authors; and, indeed, it was interesting to witness an intellectual encounter between two distinguished young men, both already so eminent in the political world as to be regarded as the rising hope of the two great parties that divide the State. Very different, as might be expected, were the views taken by the leading politicians. Mr Gladstone not merely defended the connection between Church and State, but made it his endeavour to establish the principles and reasons of that connection on the basis of unanswerable argument. Mr Macaulay, on the other hand, did not aim directly at proving that no such connection could subsist, but strove to demolish his opponent's argument. As it is not our present purpose to discuss the question itself, but rather to examine Mr Macaulay's claims to be viewed as a thinker and reasoner, we shall follow his example, and analyze his argument.

Mr Macaulay begins his investigation by giving a statement of what he considers to be the essence of Mr Gladstone's theory. "Mr Gladstone's whole theory," he says, "rests on this great fundamental proposition, that the propagation of religious truth is one of the principal ends of government, as government. If Mr Gladstone has not proved this proposition, his system vanishes at once." This is scarcely a fair statement of Mr Gladstone's fundamental proposi-

tion; but it may pass. It is, at least, as fair a statement of Mr Macaulay's counter-proposition—that the principal end of government is the protection of our persons and our property. Every clear-sighted logician will at once perceive that there is no necessary antagonism between these propositions; yet it is evident that Mr Macaulay regards them as antagonists. In another passage, a few sentences onward, he says: "Now here are two great objects—one is the protection of the persons and estates of citizens from injury; the other is the propagation of religious truth. No two objects more entirely distinct can well be imagined." Let it be admitted that they are distinct

totally distinct; still that does not prove them to be antagonists, or destructive of each other. May it not be very easily conceived that the propagation of religious truth will tend very greatly to enlighten the minds of both governments and people, and thereby to secure the formation of equitable laws for the protection of person and property? And if so, then it may still be one of the principal ends of government to propagate religious truth, or, at least, to give all due countenance and support to its propagation, as the best method of securing all the other ends for which governments exist. Surely Mr Macaulay mistook the nature of both propositions, and thought that to be an antagonist which was only a parallel line of argument; distinct, but never clashing, and never clashing, because distinct.

In a subsequent passage Mr Gladstone thus defends his fundamental proposition—we give the passage as quoted by Mr Macaulay: "We may state the same proposition in a more general form, in which it surely must command universal assent. Wherever there is power in the universe, that power is the property of God, the King of that universe—his property of right, however for a time withholden or abused. Now this property is, as it were, realized—is used according to the will of the owner, when it is used for the purposes he has ordained, and in the temper of mercy, justice, truth, and faith which he has taught us. But those principles never can be truly, never can be permanently, entertained in the human breast, except by a continual reference to their source, and the supply of the divine grace. The powers, therefore, that dwell in individuals acting as a government, as well as those that dwell in individuals acting for themselves, can only be secured for right uses by applying to them a religion." Such is Mr Gladstone's mode of stating his argument; let us now look at Mr Macaulay's mode of answering it. "Imagine," says Mr Macaulay, "the effect which would follow, if this principle were really in force during four-and-twenty hours. Take one instance out of a million. A stage-coach company has power over its horses. This power is the property of God. It is used according to the will of God, when it is used with mercy. But the principle of mercy can never be truly or permanently entertained in the human breast, without continual reference to God. The powers, therefore, that dwell in individuals, acting as a stage-coach company, can only be secured for right uses by applying to them a religion. Every stage-coach company ought, therefore, in its collective capacity, to profess some one faith—to have its articles, and its public worship, and its tests. That this conclusion, and an infinite number of other conclusions equally strange, follow of necessity from Mr Gladstone's principle, is as certain as it is that two and two make four. And if the legitimate conclusions be so

absurd, there must be something unsound in the principle."

In another part of his argument, Mr Gladstone reasons from the idea that there is a personality in nations—hence national honour, faith, and morality. To meet this, Mr Macaulay asserts that there is an equal personality in banks, insurance companies, societies, and clubs of all possible kinds; and consequently, that if, as Mr Gladstone argues, there be a necessity for national religion, in consequence of national personality, there must be an equal necessity for joint-stock company religion, in consequence of joint-stock company personality. It is needless to be more particular, by express quotation; for we have given enough to show, in Mr Macaulay's own words, the nature of his reasoning. This much only we quote, as the inference which he deduces: "The truth is, Mr Gladstone has fallen into an error very common among men of less talents than his own. It is not unusual for a person who is eager to prove a particular proposition, to assume a *major* of huge extent, which includes that particular proposition, without ever reflecting that it includes a great deal more. The fatal facility with which Mr Gladstone multiplies expressions, stately and sonorous, but of indeterminate meaning, eminently qualifies him to practise this sleight on himself and on his readers. He lays down broad general doctrines about power, when the only power about which he is thinking is the power of governments; and conjoint action, when the only conjoint action of which he is thinking is the conjoint action of citizens in a State. He first resolves on his conclusion; he then makes a *major* of most comprehensive dimensions, and, having satisfied himself that it contains his conclusion, never trouble himself about what else it may contain; and as soon as we examine it, we find that it contains an infinite number of conclusions, every one of which is a monstrous absurdity."

Such is Mr Macaulay's attempt to refute Mr Gladstone, by means of what he evidently intends to be a *reductio ad absurdum*. But is this reasoning? or is it sophistry? Is it the argument of a man who, in mature life, has mastered the art of thinking? or is it the practised artifice of one who, "at an early age, mastered every species of composition," and who has yet to begin to learn to think and reason? Let it, for the present, be granted that Mr Gladstone's *major* includes too much, and that therefore *all* the conclusions to which it leads are not true will that prove that *none* of them are true? If it can be proved that the *major* is true in one instance, and that it legitimately includes the *minor* in that instance, while there is no flaw in the middle term, the conclusion will be true to that extent, though it may be fallacious in other instances. It may, therefore, be true of national government, though not equally true of a stage-coach company. Mr Macaulay may set aside as many fallacies as he pleases; but this may merely serve, by a truly Baconian process, which he affects to understand, to bring him nearer to the central element, in which he may find the primary truth to reside. Further: to re-demand what was granted for the sake of argument, does Mr Macaulay really think that there is any absurdity in a joint-stock company sanctifying its proceedings by an act of worship? If so, he must differ in opinion from the inspired apostle, who says: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God!" "In everything by prayer and supplication,

with thanksgiving, let your requests be made known to God." It will require somewhat more power of reasoning than Mr Macaulay has yet shown, to convince religious people that there is any very monstrous absurdity in sanctifying by worship every duty in which they can be engaged. But, still further, it does not appear that Mr Macaulay understands what Mr Gladstone means by the idea of national personality, and consequent national responsibility. If he had understood that important idea, the tenor of his argument must have been very different from what it is. The full idea of national personality must include all the individuals of whom that nation is composed, till, by their own act, they unnationalize themselves; which can only be by direct and open rebellion—by a public disavowal of allegiance to the national sovereign and legislature. Whatever, therefore, be the kind of association into which any portion of the nation may form itself, and whatever by-laws any such association may frame for the regulation of its own peculiar affairs, an appeal must still be practicable from these laws to the supreme power in the State. And if that supreme power, in which, most manifestly, the national personality resides, sanctify that personality by religion, then, not merely by a legal fiction, but in a very high and very practical sense, in the ultimate arbitration of every act of every joint-stock company, there is the hallowing power of national religion to guide and sanction national responsibility. A joint-stock company can bind only its own members, and that but to a limited extent, in what is peculiar to it. Even then it is included in the nation, and in all its religious duties and responsibilities, from which it cannot segregate itself but by rebellion; and therefore must be regarded as hallowed by the national worship, so far as its purposes and actions are not directly evil; while for all such it remains accountable to the supreme power in the State. Not even a joint-stock company, therefore, can escape the influence of religion, in any of its transactions, until religion be nationally abjured. It would appear, then, that not one of the inferences which Mr Macaulay has deduced, or can possibly deduce, from Mr Gladstone's *major* is absurd; but, if so, his own argument must be throughout sophistical. And a thorough sophism we unhesitatingly declare it to be, both in essence and in mode, though the sophistry is pretty skilfully concealed beneath the plausible artifices of a "master in every species of composition."

It will now, we trust, be evident to our readers, that Mr Macaulay has miserably failed in his attempt to refute Mr Gladstone; and, also, that he failed because his own attempt was not reasoning, but sophistry. Yet there can be no doubt that he did his utmost when matching himself against so able an antagonist. It is not easy to resist the inference, that Mr Macaulay is nothing more than a sophist—a very skilful and accomplished sophist, doubtless, but still a sophist, and nothing more. He may, indeed, have deceived himself, and imagined he was reasoning correctly and powerfully. He may have got into his mind some confused notion of the common objection against an argument—"It proves too much, and therefore proves nothing;" and may have done his utmost to employ it against Mr Gladstone's argument. Be it so; even in that case, Mr Macaulay must have misunderstood the real meaning of this very common objection. If we show that an argument proves too much, we show that it is inconclu-

sive; but we do not show it to be false. It may still be possible to take the same argument, and to construct it afresh, separating from it the lurking fallacy by which the conclusion had been vitiated, and thereby rendering it perfectly conclusive. It failed to prove, because of some admixture of error; it proves when that admixture is removed. It must, therefore, have been always essentially true, though not in its vitiated form conclusive. And yet, on so flimsy and fallacious a basis as this—on a misconception so inexcusable—has Mr Macaulay constructed a long and elaborately written article for the *Edinburgh Review*, which he has republished in what may be called his works. But perhaps we wrong him; perhaps he is not the dupe of the confused argument he has employed, though many of his readers may be so. This may be the case; but, if so, we save his reputation for intellectual acuteness and strength at the expense of his reputation for honest simplicity and direct integrity of purpose. He may not be the dupe of his own argument; but, if not, he must be the deceiver by that argument. His acquittal from the charge of obtuseness is tantamount to his condemnation on the charge of intentional sophistry. The public may be left to decide respecting the alternative. Meanwhile let us not be misunderstood on one point. We are not defending Mr Gladstone's theory; we are merely availing ourselves of the occasion which it furnished to Mr Macaulay to put forth his strength and reveal his true character, either as a reasoner or as a sophist. In our opinion, Mr Gladstone has not succeeded in accomplishing the task which he undertook; and he has failed, because he does not fully understand the great principle on which alone a right and beneficial relation between Church and State can take place and be permanently maintained.

To return to Mr Macaulay: wishing to deal fairly with his antagonist, he proceeds to state his own theory, and he prepares for its introduction by such remarks as the following: "Of course no individual and no government can justifiably propagate error for the sake of propagating error; but both individuals and governments must work with such machinery as they have; and no human machinery is to be found which will impart truth without some alloy of error. We have shown irrefragably, as we think, that the Church of England does not afford such a machinery. The question, then, is this: With what degree of imperfection in our machinery must we put up? And to this question we do not see how any general answer can be given. We must be guided by circumstances. It would, for example, be very criminal in a Protestant to contribute to the sending of Jesuit missionaries among a Protestant population; but we do not conceive that a Protestant would be to blame for giving assistance to Jesuit missionaries who might be engaged in converting the Siamese to Christianity. That tares are mixed with the wheat is matter of regret; but it is better that wheat and tares should grow together, than that the promise of the year should be blighted." This, again, is pure sophistry; in fact, it reminds one of the very language of the ancient sophists. Because they saw different religions believed in different countries, and different laws obeyed in different States, they concluded that there were no such things as right and wrong by nature, but only by convention. "That which appears just and honourable to each city, is so for that city, as long as the opinion is entertained," says Protagoras, the sophist. "The various forms of worship

which prevailed in the heathen world," says Gibbon, "were all considered by the people as equally true, by the philosophers as equally false, and by the legislators as equally useful." Closely similar, if not precisely identical, is the reasoning of Mr Macaulay. But there is one reference, which his respect for the principles of Christianity might have constrained him to suppress—the reference to the tares and the wheat; or, if he did think proper to refer to it, he might have remembered by whom the tares were sown. "An enemy hath done this." Is it with Mr Macaulay a question whether Jesuits be the missionaries of Christ or emissaries of Antichrist? Not so; for, according to him, Jesuits might convert Siamese to Christianity. Does Mr Macaulay suppose that he will find the majority of his Edinburgh constituents prepared to admit Jesuitism and Christianity to be the same? We greatly mistake if, with all his arts of sophistry, he will ever persuade them to receive any such conclusion.

After such an introduction, Mr Macaulay states, as his own fundamental proposition: "We consider the primary end of government as a purely temporal end—the protection of the persons and property of men." "We think that government is likely to answer its main end best, when it is constructed with a single view to that end. On this principle, we think that government should be organized solely with a view to its main end; and that no part of its efficiency for that end should be sacrificed in order to promote any other end, however excellent." He then proceeds to show how this principle may be applied; how it avoids certain difficulties which every other theory must encounter; and how it does not necessarily involve the Voluntary principle. In illustrating the latter part of his theory, he intimates that, in his opinion, government may with propriety give religious instruction to a people in certain circumstances. The question then arises, What religion shall be taught? To this Bishop Warburton boldly answers, "The religion of the majority." To this Mr Macaulay demurs, as too sweeping and indiscriminate. "In our opinion," he says, "that religious instruction which the ruler ought, in his public capacity, to patronize, is the instruction from which he, in his conscience, believes that the people will learn most good with the smallest mixture of evil. And thus it is not necessarily his own religion that he will select." He then proceeds to show that an Episcopalian may believe his own form of Christianity to be best, and yet perceive that the people of Scotland will learn more Christianity from Presbyterianism than from Episcopacy; because they would not listen to instruction in the latter form. Applying the same mode of reasoning to Ireland, he concludes that it would be "expedient to give a public maintenance to the Catholic clergy of Ireland," because the people will not receive Christianity in its Protestant character. This, then, seems to be the conclusion drawn by Mr Macaulay from his own premises: That the government ought to endow Episcopacy in England, Presbytery in Scotland, and Popery in Ireland. Many people, not greatly inferior to himself in reasoning powers, will, from the same premises, draw the conclusion that there should be no endowment of religion in any of the three kingdoms. And if the alternative propositions must be argued out, and the one or the other realized, we apprehend the time is not distant when the voice of a large majority of the British Empire will loudly declare: "BETTER NO ENDOWMENT AT ALL, THAN ANTI-

CHRISTIAN ERROR AND CHRISTIAN TRUTH ENDOWED ALIKE.

In consequence of our previous study of Mr Macaulay and his writings, we were not surprised to find him advocating the Maynooth grant; nor yet did the kind of argument which he used astonish us. Its germ will be found in one of the preceding extracts: "No human machinery is to be found which will impart truth without some alloy of error." So in his Maynooth speech he said: "I come now to an objection which I should be very sorry to treat lightly; that is, that the Church of Rome teaches error, and that we are, therefore, not justified, either as an individual or a State, in contributing to the propagation of it. I must say that I altogether deny the soundness of that proposition. I say that it is not true that there are no cases in which it may not be justifiable to contribute even to the propagation of religious error. Let me be understood. It is undoubtedly deemed a very plausible proposition, that we should always do the best we can to promote the spread of truth, and to oppose the advance of error; but what if the constitution of the human mind, what if the state of the world, is such that it is impossible, on a large and extensive scale, to propagate truth at all without some admixture of error? What machinery is so good as that there shall be absolutely no admixture of error—no defect in it? No Christian, no Protestant Christian, will deny, that if it is possible to propagate pure truth, it must be by circulating the Scriptures; and yet, when men undertake to circulate the Scriptures, even on a large scale, what difficulties they encounter! I have been in a country where the translation of the Scriptures into an Oriental language has been going on, and conducted under the sanction and with the assistance of learned men, for the purpose of enlightening heathens. The translation was believed to be good; but Orientalists discovered that there were errors in it. We must know that it is absolutely impossible, even when you go to the very star of truth, the Scriptures themselves, to obtain a perfect version. Such is the effect of human infirmity and human intercourse

And such is the argument on the strength of which Mr Macaulay supports the grant to the Popish college of Maynooth. To speak of this argument in terms which Mr Macaulay ought to understand, it is a specimen of the sophistical fallacy termed *fallacia accidentis*, which consists in arguing for or against a thing from what is merely *accidental*, instead of from what is *essential* to the subject. The occurrence of an error in any translation of the Scriptures is purely accidental; and the circulation of that translation of the Scriptures is not for the purpose of extending the error, but for the purpose of promoting the truth. Yet because there may be a mis-translation of a word or phrase in a Bengali version of the Bible, therefore, it would be justifiable to support Jesuit missionaries to the Siamese, or to endow Popery in Ireland; although the result would in both cases be, the suppression of the Scriptures and the propagation of what these very Scriptures denounce as Antichrist! We are almost astonished that Mr Macaulay should have the folly, or the audacity, call it which you please, to imagine that it was possible to impose upon any enlightened community by such a glaring sophism. The question truly before him was, Whether it be justifiable to propagate a system essentially wrong and erroneous, though it may have along with it some accidental truth? To that he answers: "You cannot,

in this imperfect world, obtain truth without any admixture of error; therefore, you may justifiably circulate error." Don't mislead us by such sophistry, Mr Macaulay; the cases are not parallel. But if you wish to have them rendered parallel, then we ask you, if it be justifiable to give equal support to two systems, the one of which is *essentially true*, though there may be found in it some sprinklings of error by *accident*; the other of which is *essentially false*, though there may be in it some sprinklings of truth by *accident*? This is the question which Mr Macaulay had to answer; but from that answer he has striven to escape by a most wretched and discreditable piece of sophistry. He might have boldly met it, and might have declared that he did not regard the Church of Rome as Antichristian. This would at least have been an honest and manly course; and if he had dared to take it, we might have deplored his ignorance of what true Christianity is, but we would not have been constrained to accuse and convict him of attempting to conceal his mean and shuffling sophistry beneath the dazzling artifices of composition in which he is so great a master.

The truth appears to be, that Mr Macaulay is an accomplished, a very highly accomplished sophist, and nothing more. At an early stage of his career, Sir James Mackintosh perceived that such was the tendency of his mind, and delicately warned him against the danger. But unfortunately it proved to be the *essence*, not the *accident*, of his mental constitution, and he continued to prosecute his brilliant but erratic course, polishing and modulating sentences with the most exquisite art and skill, painting beautiful and life-like scenes from history, and constructing richly rhetorical speeches for Parliament. His course, we think, is wellnigh run. Henceforth, when Mr Macaulay writes a sparkling essay, or pours forth a glowing speech, his readers or hearers will, after the pleasurable excitement has abated, blow aside the glittering foam of his article or oration, separate the particles of incidental truth, and look for the sophism, which forms the residuum in analysis, as it formed the basis in the construction, of the whole illusive composition. "What a brilliant article speech, Macaulay has produced!" "Yes, indeed; but what a pity that so much talent should be wasted on the production of dazzling sophistries!"

A PRACTICAL ARGUMENT AGAINST THE NEW THEOLOGICAL VIEWS APPEARING IN SCOTLAND.

It is well known, that of late years a party has appeared in more than one religious body in this country, who seem to have adopted the new theology of some of the American Churches. Professedly they do not deny the doctrines of election, the utter corruption of man, and the necessity of the agency of the Holy Ghost to conversion; but they explain these doctrines in such a way as really to reject them. They either do not bring them prominently forward in their teaching at all, or they accompany them with statements which virtually neutralize them. They hold that the Spirit is equally given to all in the Word, that man is able to believe by his natural faculties, and that faith precedes regeneration.

Apart from the desire to explain difficulties which confessedly attach to the orthodox faith (but not to it only), on these points, and the working of the

natural mind against the doctrine of sovereign grace, the great argument with the party to whom we refer in behalf of these views is, that on their system they can preach the gospel with greater freedom, and consistency, and power, and so with greater efficacy, than those can do who hold by the old orthodox faith. Indeed, they think that the gospel cannot be preached at all with effect on the latter scheme.

Now, as this Americanism (we use the term merely for brevity sake, without determining how far the views in this country and in the United States are identical) appears to have made some progress (see "The Entire Correspondence between the Congregational Churches in Glasgow and Hamilton," &c.), and seems likely to make more (we understand the party have a theological school at Kilmarnock, where sixteen young men are studying, and have a regular monthly organ, with a considerable circulation); so we have thought it would be interesting to our readers, and serve the cause of truth, to show, not in the way of theological discussion, which is done in the above pamphlet, and in the admirable letters of Dr Candlish in this Magazine, but by an *appeal to facts*, how unfounded is the argument drawn from the supposed superior advantage which is enjoyed in the free preaching of the gospel.

We do not particularly inquire what is the amount of their success in converting sinners to God. They, no doubt, tell us that there have been large accessions to their Churches, and that many are in the enjoyment of peace—and walk as becometh the gospel, who, down to the period when they came under the power of their preaching, were utter strangers to the truth as it is in Christ. A previous inquiry would arise. Supposing them to be unscriptural on the points in question, *can* the conversions brought about by their preaching be sound? It is quite possible for men to have a false peace and joy. See the stony-ground hearers. There may be a fallow which shall attract and impress hearers. Nothing more likely, if men imagine that they have found out a way of ridding the sinner of real or imaginary difficulties, and bringing him to the knowledge of salvation; and yet, after all, it may be "zeal without knowledge." But we do not raise this question; there might be a more charitable interpretation. Supposing souls really converted under their ministry, the inquiry might remain, whether the work were not owing to the truths which they preached in the midst of their errors—truths held in common with the faithful—rather than by the peculiarities in which they glory? In short, whether the free proclamation of salvation by Christ, in spite of the errors associated with it, were not the means of spiritual success? But, as we have said, we do not raise these questions. They are of difficult, if not impossible, solution at present; and the determination of them is not necessary to the argument which we have in view. All that we wish to show is, that there is nothing in the way in which the gospel is presented, under the common orthodox system, to prevent spiritual success; and that, in point of fact, the preaching which embraces the doctrines which are supposed to be adverse to success, has been eminently blessed of God to awaken great revivals of religion—revivals attended with indubitable moral and religious fruit.

The grand objection which is brought against the Calvinistic system of God's sovereignty and man's impotency is, that it releases the sinner from all sense of responsibility, and leads him to delay the

things of salvation, waiting for what is called "a day of God's power"—"the set time to favour him," &c. Now, that there is such a thing as Hyper-Calvinism, and even a way of stating Calvinism proper (or, as we prefer to call it, the orthodox faith), so as to lull sinners asleep, and give them more a feeling that they are unfortunate than criminal, in their state of unregeneracy, is certain. There was much of this among the Evangelical Dissenters of England in the middle of last century. They had nothing to say to sinners—they addressed only believers; and Fuller rendered a great service to the cause of truth, in showing that it is the sinner's immediate duty to believe the gospel; and that there is the greatest guilt in remaining in unbelief. We have also heard Calvinistic preachers, after arousing the interest, and awakening the fears and desires of sinners, and almost shutting them up to a cordial reception of Christ, spoil the whole by some such unwise caution at the end as: "Now, remember that you *cannot* believe. *That* is the gift of God; but you *can* read the Word, and pray, and attend divine ordinances. Do these things, and, having done your part, God will do His." Nothing is more fitted to lull and mislead; and, so far as any Calvinistic preacher deals in such a mode of address, he is worthy of serious blame. But such teaching is no part of the Calvinistic system. It does not legitimately rise out of the doctrine of the sinner's impotency. It is a perversion. All intelligent holders and teachers of the Calvinistic system, while maintaining God's sovereignty, maintain not less strongly man's responsibility. They do not pretend to explain the harmony between them. They believe them both, on the authority of the Word of God, and observation, and experience, just as they believe in the doctrine of the Trinity, in unity, on the authority of Scripture. They believe the *fact*, without being able to explain the *mode*.

Not to ascend to apostolic times—confining our attention to the age of the Reformation and subsequently—surely no one will charge inactivity and sloth upon leading Calvinists or Calvinistic Churches. Who could surpass in labour the extraordinary man who, at twenty-seven years of age, published "The Institutes," whose printed works alone reach to nine or ten volumes folio, and who has left the traces of his piety, learning, patriotism, and theology upon Protestant Christendom? If his system be favourable to lulling irresponsibility and vain waiting, surely there never was a man who, in his own practice and in that of his dearest associates, so thoroughly refuted it. Were the Puritans inactive because they were Calvinists? Did the Scottish Reformers and their successors treat men as if they were strangers to responsibility? Were George Whitefield and Jonathan Edwards idle men or lulling preachers? And yet, with thousands, and tens of thousands besides, of the most devoted, and laborious, and arousing preachers, both in Britain and on the Continent, they were all Calvinists. There must, then, be some fallacy in charging non-responsibility upon scriptural Calvinism. Its past history and present condition are a triumphant refutation of the charge.

But, to be a little more particular, let us turn to the testimony of competent men, and of established facts, as to the spiritual good of preaching the peculiar doctrines of Calvin. All pious and intelligent Calvinistic ministers proclaim the gospel of grace and forgiveness with the greatest freedom to all; and with this they blend the doctrines of divine sovereignty and human impotency. Does the proclama-

tion of the latter neutralize the efficacy of the former? So it is alleged by many; and hence the effort, by sinking or suppressing these, to make the gospel, as is imagined, more consistent and attractive, and, in short, more easy to the sinner. But what says experience? Toplady, a most able and intelligent minister of the Church of England, writing in 1794, says: "As to the doctrines of special and discriminating grace, I have this much to observe, that for the first four years after I was in orders, I dwelt chiefly on the general outline of the gospel. I preached little else but of justification by faith only in the righteousness and atonement of Christ, and of that personal holiness without which no man shall see the Lord. My reasons for thus narrowing the truths of God were (with humiliation and repentance I desire to speak it)—1st, I thought these points were sufficient to convey as clear an idea as was absolutely necessary of salvation; and, 2d, I was partly afraid to go any further. God himself (for none but he could do it) gradually freed me from that fear; and as he never at any time permitted me to deliver or even insinuate any thing contradictory to his truths, so has he been graciously pleased, for between seven and eight years past, to open my mouth to make known the entire mystery of his gospel, as far as his Spirit has enlightened me in it. *The consequence of my first plan of operations was, that the generality of my hearers were pleased, but very few were converted.* The result of my latter deliverance from worldly wisdom and worldly fear is, that multitudes have been very angry; but the conversions which God has given me reason to hope he has wrought, have been at least three for one before. Thus I can testify, so far as I have been concerned, the usefulness of preaching predestination; or, in other words, of tracing salvation and redemption to their first source."

Such is the testimony of a most competent and experienced witness; and, it will be observed, the testimony is all the more valuable, that the witness did not preach anything against the truth. The superior efficacy of his preaching, with the divine blessing, was solely owing to his preaching the full truth. He was not like some of the modern school, to whom we refer, who have serious errors to abandon.

It were easy, by appealing to the standards of the Churches of the Reformation, and the writings of their leading men, to show that they were Calvinistic, and that the remarkable revivals of religion which that event itself implies, and to which it conducted, were, under God, the fruit of Calvinistic preaching and labours. Nor would it be difficult to show, on the testimony of men who were no Calvinists, the moralizing tendency of such theological views. See Sir James Mackintosh's testimony, in the *Edinburgh Review*, vol. xxvi., p. 257. The moral renovation of Geneva under its Calvinistic teaching, is also well known. See D'Aubigné's "Luther and Calvin." But however just this line of argument would be, we wish for a more personal experience. We are anxious that the truth should be made out, not by general inferences, but by facts falling within the range of personal observation; therefore we appeal to another testimony, and one which, alike from the character of the man and the extent of his ministerial success, is peculiarly valuable. We allude to the testimony of Jonathan Edwards—one for whom, whether we think of the metaphysician, the philosopher, the divine, or the humble pastor, it will not be easy to find a compeer. It was beautifully ordered in God's providence, that Edwards, who was endowed with one of the most acute

and powerful intellects of his generation, should be honoured, as a faithful minister, to stand at the head of a great revival of religion in New England. One would like to know what, in his judgment, were the views of divine truth most converting in their nature. No witness could be more competent. He was on the spot, deeply interested, quite capable of estimating causes and effects, and remarkable for his sound judgment. Indeed, so thoroughly was his mind occupied with the whole subject, that he wrote and published his work on "The Religious Affections" for the express purpose of separating the genuine from the spurious. He was eminently honoured of God in the entire work. And what is his testimony? It is conveyed in these sentences, extracted from his "Narrative of the late Surprising Conversions in New England, 1736:" "*I think I have found that no discourses have been more remarkably blessed than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty with regard to answering the prayers or succeeding the pains of natural men, continuing such, have been insisted on. I never found so much immediate saving fruit in any measure of any discourses I have offered to my congregation, as some from these words: 'That every mouth may be stopped' (Rom. iii. 19), endeavouring to show from thence, that it would be just with God for ever to reject and cast off mere natural men. In those in whom awakening seems to have a saving issue, commonly the first thing which appears after their legal troubles, is a conviction of the justice of God in their condemnation, in a sense of their own exceeding sinfulness, and the vileness of all their performances.*"—P. 33.

Again: "Whatever minister has a like occasion to deal with souls in a flock under such circumstances as this (place) was in the last year, I cannot but think that he will soon find himself under a necessity greatly to insist upon it with them, that God is under no manner of obligation to show any mercy to any natural man whose heart is not turned to God; and that a man can challenge nothing, either in absolute justice or by free promise, from anything he does before he has believed on Jesus Christ, or has true repentance begun in him."—P. 32.

These extracts have but one meaning, and that an abundantly clear one; they show that, in the hands of the Spirit, just views of the divine sovereignty, instead of lulling or hardening, as is alleged, are eminently awakening and converting. Nay, Edwards shows that they may fill the soul with holy admiration and joy. Speaking of the varied ways in which souls were affected, he says: "In some, even the view of the glory of God's sovereignty in the exercises of his grace has surprised the soul with such sweetness as to produce the same effects (as views of the fulness of Christ). I remember an instance of one who, reading something concerning God's sovereign way of saving sinners—as being self-moved, and having no regard to men's own righteousness as the motive of His grace, but as magnifying Himself and abasing man, or to that purpose—felt such a sudden rapture of joy and delight in the consideration of it; and yet then suspected himself to be in a Christless condition, and had been long in great distress, for fear that God would not have mercy on him."—P. 43.

We need not remind our readers of the success of Edwards' preaching—of the hundreds who, as the steady fruit showed, were savingly brought to the knowledge of the truth under his ministry. The revival in which he bore so distinguished a place,

formed part of a more general revival, which stretched over eight or ten years; and the moral result, not to speak of the directly religious, was conspicuous. The morals of the towns where it prevailed, we are informed on the best authority, were decidedly improved. Of one it is said, that it had not been so free of vice for sixty years as during the nine years of the revival. One of the ways in which the improvement showed itself, was in tenderness and charity to the poor; and another, in healing breaches. Edwards, speaking of the spirit of love which animated the converts one towards another, and towards all men, adds: "Never, I believe, was so much done in confessing injuries and making up differences, as during the last year" (p. 56)—a year of eminent revival. Surely it is not an ungenerous taunt, to say to the young men who imagine that, by sinking the sovereignty of God, they will quicken the sinner's sense of responsibility, and render the preaching of the gospel more efficacious, that if they are honoured to convert souls to the same extent as Edwards was with the doctrine of the sovereignty, they will have no occasion to complain. This, at least, is obvious, that the doctrine need be no barrier to the most extensive and blessed ministerial fruit. Various additional testimonies might be quoted from Edwards, all confirmatory of the same views; for instance, that in every case the happy change came upon the sinner's mind, instead of being wrought by him in consequence of a direct effort put forth by himself; and that frequently the views which were present to the mind of the sinner, in coming to God, were a conviction of God's justice and his own *...fulness, and seeing God as a sovereign who might receive others and reject him.* This proves that the doctrine of the sovereignty preached was understood and believed by the people. But we must not enlarge; and, therefore, we pass to a more comprehensive testimony.

Valuable as the views of Edwards are, and well confirmed by facts, it may, however, unreasonably, be alleged that his, after all, was an individual case. We are glad to have it in our power, therefore, to quote the testimony of other witnesses on a large scale. In 1745—just a hundred years ago—*twenty-four* leading ministers met at Boston, and lifted up a clear and unanimous approval of the New England revival. By this time they could not be mistaken as to its fruit: and happily they state the *doctrines* which were blessed of God in awakening and carrying forward the work. These doctrines were just the doctrines of the Calvinistic theology—the doctrines of the Westminster Confession of Faith. The Boston ministers expressly refer to the old Puritan doctrine of the pilgrim fathers, as, under God, the principal means of the extensive revival which prevailed; and condemn New-Light views which were appearing in some quarters, as fitted especially to obscure the work of the Holy Spirit in his offices and operations of bringing lost sinners to Christ. How true is this of the errors of the present day! They are of the same character. We quote a few sentences from the document to which we refer:—

"We cannot but also observe," say they, "that the principal means of the late revival were the more than ordinary preaching up such Scripture and most important doctrines as these, namely, the all-seeing eye, purity, justice, truth, power, majesty, and sovereignty of God; the spirituality, holiness, extent, and strictness of his law; our original sin, guilt, depravity, and corruption by the fall, including a

miserable ignorance of God and enmity against him; our predominant and constant bent to sin, and preference of creatures above him; our *impotence and aversion to return to him*; our innumerable and heinous actual offences, and thereby our horrid aggravated guilt, pollution, and odiousness in his eyes; his dreadful and efficacious wrath and curse upon us; the necessity that his law should be fulfilled, his justice satisfied; the honour of his holiness, authority, and truth maintained in his conduct towards us; *our utter impotence to help ourselves, and our continual hazard of being sent into endless misery.*" Then, after describing the work of the Son and of the Spirit as also preached, the document concludes: "And, *lastly, the sovereignty of the grace of God in this whole transaction, from its original in the decree of election, to its consummation in glory.*"

What was the fruit of such preaching? Were men lulled asleep into irresponsibility, as modern Semi-Pelagians imagine? Let facts declare. Tracy, in his work entitled "The Great Awakening," published at Boston in 1841, states that, on a low estimate, fifty thousand persons, or *one-fifth* part of the entire population of New England, were brought to the knowledge of the truth. What an impression would be made upon Edinburgh or Great Britain if the fifth part of their respective populations became truly Christian! Such was the impression produced upon New England, and it was the work of a few years. The nature of the result may be gathered from the facts, that the Presbyterian Church more than doubled its numbers; the Congregationalists increased by a hundred and fifty churches in twenty years; and the Baptists made large accessions, besides other bodies. In regard, again, to intellectual, moral, and religious results, all was favourable. The revival was worth having—it was solid and substantial in itself, and in its permanent consequences. Not only were important religious errors, and injurious modes of proceeding among the faithful checked, but the interests of education, both ministerial and popular, were promoted; missions to the Indians received a fresh impulse; and the country, as a whole, was better prepared, in point of religious principle and spirit, to weather the evils and temptations inseparable from the great rational Revolution which followed thirty years afterwards. It was fore-armed against Infidelity, and stood, unharmed, the shock of one of the most extensive changes in modern times. How unlike to the result in France!

We might pursue the history of subsequent revivals of religion in Britain, as well as in America, and bring out similar results. We may not have the proof that doctrines actually blessed to the conversion of souls were the peculiar doctrines of Calvinism; but there can be no question that these formed an important part of the creed and preaching of the men who were most honoured. This is true of all the revivals in Scotland in former times—the country where revivals have been most frequent and extensive; and there can be little doubt that the same remark applies to England—to the awakenings under Venn, Walker, Berridge, and Grimshaw. All were deeply persuaded of the utter helplessness and impotency of man, and of the necessity of the special teaching and grace of the Holy Ghost. They made these the topics of their earnest preaching; and yet such was their success, that one of them (Berridge) was estimated to be the instrument of conversion to four thousand souls. It is not necessary to remind the reader that Whitefield was a Calvinist—the founder of

the respectable body which bears the name of the Calvinistic Methodists—and that he was eminently a preacher of the special work of the Spirit. Indeed, in the earlier years of his professional life, he seems to have had clearer views of the nature and necessity of the agency of the Spirit than of the work of the Son. The unprecedented success with which God crowned his prayers and labours wherever he went, in the New World as well as the Old, is well known, and needs no comment.

Even in regard to the revival of religion which appeared in various quarters of Scotland a few years ago, and which, we doubt not, is making progress in some parishes still, particularly in the Highlands and Islands, there is no reason to think that it had any alliance with new doctrine, any more than with new measures. The particular doctrines may not be recorded, but the preachers were Calvinists; and it is not to be imagined they suppressed their Calvinism, much less that they countenanced that Semi-Pelagianism, which is destructive of it. While they urged the responsibility of man, and called upon him to believe, and assured him that his unbelief was his crime, and rendered his condemnation just, they not less earnestly insisted on the doctrines of man's utter impotency and moral helplessness, and the necessity of the special almighty agency of the Spirit, both to conversion and sanctification. From "The Evidence on the subject of Revivals, taken before the Presbytery of Aberdeen" in 1811, it appears, on the testimony of those who had borne a leading part in it, that such doctrines as man's lost estate as a sinner—its marks and consequences—man's helplessness as a sinner—the obedience of Christ imputed to the sinner that believes, as if it had been his own—doctrines which, with kindred ones, are all at variance with the new theology—were the subject of prominent and pressing appeal; and yet such was the result, that the late ever-to-be-lamented Mr McChesno of Dundee says: "During the autumn of 1859, not fewer than from six hundred to seven hundred (in that town) came to converse with the ministers, about their souls; and there were many more equally concerned, who never came forward in this way."—P. 68.

From the facts which have been stated (and others might be quoted, did space allow), it is plain that, in order to preach the gospel of Christ freely and efficaciously, it is not necessary to make any innovation on the old established Calvinistic theology—that in the leading and best ascertained revivals of religion, it is this theology which has been signally honoured of the Spirit of God; and if He blesses its preaching on a large scale, in days of general awakening, surely He will not refuse to own it, and countenance the contrary, in the more limited gathering of souls from day to day. It may seem as if the New Views relieved from many serious difficulties, and made the gospel more generally accessible to souls; but it is not really so. The advantage is only apparent. The difficulties are as real as before, and fresh ones are superinduced. Perhaps it is imagined, that under the Semi-Pelagian view, the soul is at least set free from the supposed lulling and procrustinating tendency of Calvinism. No mistake can be greater. What more fitted to encourage indolence and delay, than when the sinner is able to say: "He now knows that he is able to believe whenever he likes, and that he will take his own time for doing so?" Rightly understood, there is nothing to lull in Calvinism; while, to use the language of the American author

already quoted (Tracy), the idea of God's *just liberty* in dealing with the destiny of sinners is an idea of tremendous power. It includes all that is essential to the doctrine of election, and *immediately* shuts up to God's mercy in Christ. We quote the sentiment, perhaps not the very words.

THE FATHER AND CHILD.

(From the Christian Witness.)

CHILD.

I'm five years old to-day, papa!
But wherefore do you weep?
I thought it was a merry time
When birth-day feasts we keep;—
Nay, do not look so strange, papa,
And I will leave my play,
To come and nestle in your arms,
And kiss the tears away.

And you shall tell me pretty tales
Of dear mamma in heaven,
And of the holy people there,
Whom Jesus hath forgiven;
And we will talk so pleasantly,
That you shall smile to see
How cheerfully your little girl
Doth prattle on your knee.

You know mamma's an angel now,
And never more can die;
For the kind God hath taken her
To dwell with him on high:
And when we're ready, dear papa,
He'll send for you and me;
I often think, and wonder when
That happy time will be.

FATHER.

God bless thee, little comforter!
Thy words are sweet to hear;
Well hast thou chid my selfish grief
My unbelieving fear;
Sorrow and doubt have pass'd away,
The cloud hath left my brow,
And holy peace and trusting love
Possess my bosom now.

Oh! ever thus may heavenly truth
From thy young lips distil:
And ever may thy heart incline
To do thy Saviour's will:
So shalt thou tread this sinful earth
With spirit undefiled;
And the blessing of thy mother's God
Shall rest upon her child.

Come hither, dearest; let us kneel
In meekness side by side;
And pray, whilst yet this seraph calm
Doth on my soul abide;
For surely now my chaste'd heart
Is purged from earthly leaven,
And the wrestlings of a father's love
May still avail with Heaven.

W. H. B.

JOHN BUCHANAN.

CHRISTIAN LACONICS.

"The leaves of the tree were for the healing of the nations."
Rev. xxii. 2.

JULY 15.

The best waiters on the Lord are the best workers for the Lord.—Isa. xl. 31.

JULY 16.

To enjoy the real happiness of life, we must ever be doing the real business of life.—John xiii. 17.

JULY 17.

The greater the apparent gain by sin, the greater is the actual loss.—Prov. i. 32.

JULY 18.

There may be fear of God without despondency, and faith in God without presumption.—Isa. viii. 13, 14.

JULY 19.

He that would escape destruction, must shun temptation; tempters to sin are just factors to Satan.—Prov. vii. 25.

JULY 20.

Some slight the truth, and make it matter of diversion; while others hate the truth, and treat it with aversion. Great is the guilt in either case.—Prov. x. 17.

JULY 21.

The man who says "I will sin to-day, and repent to-morrow," is no common sinner.—1's. xev. 7, 8.

JULY 22.

Men now laugh at God's threatenings—He shall in future laugh at their calamity. They now mock at his warnings—He shall mock when their fear cometh. How evident and righteous will the retribution be!—Prov. i. 26.

JULY 23.

There is no repentance without remorse; but there may be remorse without repentance.—2 Cor. vii. 10.

JULY 24.

Many feel before the communion, who fall after it. Hos. vi. 4; Mark xiv. 27.

JULY 25.

Such is the gospel, that our unworthiness, great though it be, is rather a help than a hindrance to us in our way to Christ.—Matt. ix. 13.

JULY 26.

Without shedding of blood there is no remission; one drop of Christ's blood is worth an ocean of tears. Rom. viii. 3.

JULY 27.

The day of grace is not less short than precious; not a moment of it should be wasted.—2 Cor. vi. 1, 2.

JULY 28.

God's Word must never, even in thought, be put on the same level with the reason, the philosophy, or the traditions of men. We must never test the former by the latter; but the latter invariably by the former.—Isa. viii. 19, 20.

JULY 29.

The very things that drive the wicked from the Lord, draw the righteous to the Lord.—Mic. v. 7.

JULY 30. 7

When suffering is witnessed, we should never forget that the guilt of man is the cause, and the grace of Jesus the remedy.—Rom. viii. 20, 21.

JULY 31.

There is not a greater enemy to a believer's growth in grace and peace, than self-seeking.—Hos. x. 1.

AUGUST 1.

While this world will not mention a single grace by which the saints are adorned, they will be sure to publish every sin by which they are disgraced.—Jer. xx. 10.

AUGUST 2.

It is not enough that real religion be revealed in the Word—it must be implanted in the soul.—1 Cor. iv. 20.

AUGUST 3.

We never so effectually promote our own interests as when, with an undivided heart, we strive to promote our Lord's. Matt. vi. 33.

AUGUST 4.

The blood of Christ, while needed by the best, avails for the worst.—1 John ii. 1, 2.

AUGUST 5.

Afflictions improved are better than afflictions removed.—2 Cor. xii. 8, 9.

AUGUST 6.

In the life of grace great attainments are ever coupled with great enjoyments.—Ps. xix. 11.

AUGUST 7.

Believers need not only the light, but the leading of the Spirit of God.—Ps. cxliii. 9, 10.

AUGUST 8.

Piety exists in its sweetest and most genuine form as "piety at home."—Ps. ci. 2.

AUGUST 9.

When we walk softly, neither too triumphant nor too despondent, we walk safely.—Prov. xxviii. 14.

AUGUST 10.

In the Scriptures of truth are revealed not only the will of God, but the way to God.—Mark xvi. 15, 16.

AUGUST 11.

Genuine goodness can only flow from genuine grace.—John xv. 5.

AUGUST 12.

He only is wise who, while daily planning for time, is hourly preparing for eternity.—Rom. xii. 11.

AUGUST 13.

Faith must be strengthened by exercise, and evidenced by works.—Col. ii. 6, 7.

N.B.—The reader is requested to confine his attention to one of these "Laconics" daily, as he will find "each day's provender, perhaps, sufficient for each day's digestion."

WILL THE SECOND ADVENT BE PRE-MILLENNIAL?

BY THE REV. D. BROWN.

SECOND ARTICLE.

CHRIST'S second coming, then—it is fully conceded—is the Church's "blessed hope." Its place, in the Christian system and in the Church's view, is over against his first coming, as its proper counterpart. As "ONCE in the end of the world he hath appeared, to put away sin by the sacrifice of himself;" so "to them that look for him shall he appear THE SECOND TIME, without sin unto salvation." As the grace of the one coming is received by faith, so the glory of the other is apprehended by hope; and thus, between the Cross and the Crown the believer finds all his salvation and all his desire. With reference to the former, his attitude is that of broken-hearted sweet recumbency; with reference to the latter, that of glad yet humble expectancy. On the one hand, he determines to "know nothing save Jesus Christ and him crucified;" on the other, he is found in the ranks of "all them that love his appearing."

Very good, says the Pre-Millennialist; but the question is: With which theory of the second advent does all this accord? When a man believes that Christ's second coming may take place at any time—that he may come just now, for aught that we know, quite as readily as a hundred or a thousand years hence—one can understand how he should set himself to "look" and "wait for him"—how, with "loins girded and lights burning," he should be "as men that wait for their lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately:" this is intelligible. But will the Church be brought up to this expectant and prepared attitude, by telling her that a whole millennium, not yet begun, must run its course ere Christ appear? And does not this theory blunt the edge of such texts as the following: "The day of the Lord so cometh as a thief in the night:" "The Judge standeth at the door:" "Behold, I come quickly?" This is plausible; and certainly Pre-Millennialists make the most of it. "Our ignorance (says Mr Bickersteth) of the day and hour when he comes, seems inconsistent with the idea of any certain intervening period of a thousand years."* "With such hopes as these (says Mr Dalton of Wolverhampton, speaking of the pre-millennial expectation) you can well imagine how men might 'look for, and hasten unto, the coming of the day of God;' because, as far as they knew, the Lord might come in their own day and generation. But with the former (meaning the ordinary view of the time of Christ's coming) I do not understand how the position of personal waiting for Christ agrees. They who maintain that a millennium of blessedness will precede the advent, may look for such a period, as they may live daily in the expectation of death; but they are not actually and personally watching for the Lord's coming (for the coming of his person, I presume, he means) as an event that might come to pass in their own time. They do not reject the doctrine of his second coming, but they place it at a vast distance; as the winding up of all things, and not as bearing on their present feelings and actual

position."* This, we have said, is plausible; and, had it real force, it would go far—with certain minds, at least—to destroy the effect of all that may be advanced, in the shape of regular argument, against the pre-millennial theory. I have classed it, therefore, under the head of "misconceptions" to be "removed," at the very outset, out of the way of an unembarrassed investigation of the Scripture testimony on the subject. That it is a misconception, the following considerations will, I think, sufficiently show:—

1st, Eighteen centuries have elapsed since the Church was divinely informed that her Lord was "at hand," that he would come "quickly," and "as thief in the night." Still "the heavens retain him," and the Church is not released from her expectant attitude. Now, according to the pre-millennial way of reasoning, had the Church known this, it would have been fatal to the watchfulness required of her. With such knowledge "she might have waited (as Mr Dalton would say) for a millennium of blessedness to precede the advent, but could not have actually and personally watched for her Lord's coming." This is a serious position to maintain; and Pre-Millennialists cannot go through with it without betraying, as I think, some consciousness of the weakness of their ground. Take, for example, Mr Brooks, the excellent author of "Elements of Prophetic Interpretation," and editor of the *Prophetic Investigator*, who has done good service by his writings to the study of prophecy. "It is true (says he) that this" apostolic intimation, that the Man of Sin must be revealed and run his course before the second advent "interposes a certain event which must first transpire, before they could expect the Lord; but though this had a tendency to lead them to postpone the advent for a while, yet was it for so short a period as to affect their general expectation in only a very small degree. For, first, the early Christian Church did not understand the *time, times, and a-half* of Antichrist, of more than twelve hundred and sixty natural days; and, secondly, they were led to expect by the apostle, even in the same place, that the mystery of iniquity was already at work, preparatory to his revelation; and by another apostle, they were led to conclude that the spirit of Antichrist was already come into the world; and that indeed already there were many antichrists, whereby they might know that it was the last time."† Now, let the reader observe the reluctant admission made here, namely, that the general expectation of the primitive Church was affected by the apostle's intimation that the persecution and whole career of Antichrist must precede the advent. It is of no consequence to say that it was "only in a very small degree"—that it "led them to postpone the advent only for a while;" for in that "degree," and to the extent of that "while," was the Church's watchfulness lulled, if there be any force in the pre-millennial way of arguing; and this surely ought to go far to show that there must be a fallacy in it. But what evidence have we that this apostolic intimation, about Antichrist, led the primitive Church to postpone the advent for so very short a while, as little to affect their general expectation? We have just Mr Brooks' assurance that they did not understand the *time, times, and a-half* of Antichrist, of more than twelve hundred and sixty natural days. That

* The Second Coming, the Judgment, and the Kingdom of Christ. Lectures by Twelve Clergymen of the Church of England. Second edition, pp. 95, 96.

† Elem. of Prophet. Interpretation. By the Rev. J. W. Brooks, Vicar of Clarebro', Retford. Pp. 167, 168. Seeleys: 1836.

the bulk of them took this view of it is very probable; but that intelligent and earnest inquirers did so, or that they necessarily fell into this error, is a purely gratuitous assertion. We are accustomed to understand the twelve hundred and sixty *days* as prophetically denoting *years*; because, among other reasons, the things predicted of that time could not possibly have taken place in the short space of twelve hundred and sixty natural days. Was there anything to preclude a primitive inquirer from arriving at the same conclusion, and, from these and other intimations of Scripture, discovering that not a very short, but a *very long period*, must necessarily elapse before the second advent? But we have no need to determine how far the primitive Christians did, in point of fact, rightly understand the prophecies; for the pre-millennial argument, rightly stated, is, that they *could not* understand them—that it was an indispensable condition of the *waiting* attitude required of them that they should be *ignorant* of them; and consequently should *err* in their interpretations on the point in question; and that just in proportion as the Church, or any inquirer, by patient study and divine teaching, should come to apprehend the true import of the scriptural predictions—to that extent were they *disqualified* for “looking for, and hastening unto, the coming of the day of God.” Mr Brooks sees clearly enough that this is what his reasoning comes to, and does his best to bolster it up—with what success let the reader judge. “It may reasonably be questioned (he says) whether the apostles were not led themselves, from the words put into their mouths by the Holy Ghost, to expect the time of the advent to be very near. . . . Be that, however, as it may: let it be granted, for argument’s sake, that St Paul and the other apostles knew privately (!) that a period of twelve hundred and sixty years was to intervene; yea, that after that, another period of a thousand years was to intervene;—the language which they nevertheless made use of only the more clearly shows that it was expressly the mind of the Holy Spirit that, in their public ministrations in the Church,* they should keep the minds of God’s people in a state of expectation, arising from the uncertainty of the event—not an uncertainty which left the Church at liberty to wait a thousand years before it should be needful to consider the probability of the advent: being near, but an uncertainty which led them to question whether the event were not even then imminent.”† Is it possible to read what is here advanced without suspecting that there is something wrong—that there must be a fallacy somewhere, even though we should fail to detect it? But it *can* be detected, as we proceed to show.

2dly, The apostolic warning (2 Thess. ii. 1-8, &c.) as to the expectation of Christ’s speedy appearing, gets too much of the *go-by* from Mr Brooks and other Pre-Millennialists. Let us examine it a little more narrowly. The first thing that strikes one, on reading this passage, is the bold and very explicit intimation, that “the day of Christ” was *not* “at hand,” and the apostle’s desire to keep the Church from believing that it *was* at hand. No such sentiment, we may safely affirm, would ever come from a Pre-Millennialist. They may explain the *apostles’* speaking so, as in duty bound, in consistency with their own

views. But they themselves never do so speak; and were *we* to preach in this strain, Mr Brooks and his friends would condemn it as rash and unscriptural. Even if we “knew privately” that many events and a considerable time must precede the advent, we should be told that, “in our public ministrations,” such announcements were against “the express mind of the Holy Spirit, that we should keep the minds of God’s people in a state of expectation, from the uncertainty of the event—an uncertainty whether the advent were not even then imminent.” But this is precisely what the apostle tells the Church that the advent *was not*. He “beseeches” them, by that very “coming of our Lord Jesus Christ,” and the transporting prospect of our “gathering together unto him,” *not to allow themselves to believe that it was “then imminent.”* So that when the Churches were told, as they were perpetually, that “the Lord is at hand” (Phil. iv. 5); that “the night is far spent, and the day is at hand” (Rom. xiii. 12); and that “the end of all things is at hand” (1 Pet. iv. 7); this was not to be understood *IN POINT OF CHRONOLOGICAL DATE*; for, *in that sense*, it is expressly intimated to the Thessalonians that He *was not* at hand. On no other principle can the two statements be made to agree. The expectation, in fact, which the apostle sets himself to beat down, is just the pre-millennial expectation, in so far as it teaches that Christ may come *any day*; that there are no great intervening events to precede the advent; or, at least, that “it is impossible (as Mr Bickersteth says) that there should certainly be” any such before the advent can take place; because that would tend to lull the Church into a dangerous security. The apostle beseeches them *not* to take that view of matters, gives them to know that such great intervening events *were* to occur, and that, till these had played their appointed part on the theatre of Christendom, the advent *could not* take place. Now this statement furnishes us with a principle for the right interpretation of all such passages as speak of the Lord as “at hand.” It teaches us to separate from all such statements what we may term the *chronological element*. Chronologically, he *was not* at hand in the apostolic day; and Paul was positively fearful lest it should be thought that he *was*. Some day, of course, he *will* be chronologically “at hand;” but, as this involves a question of *dates* and *time*;—as to which men are liable to mistake, and some in the primitive Church did mistake, and had to be told explicitly that they were under a delusion—the apostle would have us not mix up with the great and stirring certainties of the Lord’s impending advent any speculations, however lawful or even laudable in their own place, about the *chronological nearness* of it.

But there is another feature in this remarkable passage of Scripture which we must notice before leaving it. The apostle not only corrects the error into which the Thessalonians were falling, but alludes to the *way* in which they were solicited on the subject, and the *objects* which the delusion would produce upon their minds. He warns them against being practised upon, either first, “by spirit”—a pretended spirit of prophecy, foretelling the nearness of the advent—or, secondly, by “*word*”—any supposed testimony uttered in favour of this view of the advent by him or other inspired men—or, thirdly, “by letter as from us”—forged letters from the apostle himself, announcing “that the day of Christ was” chronologically “at hand.” Now, if the Pre-Millennialists be right,

* Was there, then, an esoteric doctrine for the apostles themselves, and an exoteric doctrine for the people?

† Elem. of Proph. Interp., pp. 168, 169.

both in their doctrine and in their way of urging it, is it not strange that designing men, instead of teaching the *distance*, should have set themselves systematically to urge the *nearness* of Christ's coming—that they should have found their interest to lie so much in possessing the Church with the belief of Christ's nearness, as to lay false prophecy, pretended apostolic discourses, and forged letters all under contribution, to give currency and weight to this view of the advent? It would be an interesting inquiry, what such parties could gain by the reception of that opinion? Perhaps the history of religious delusions would throw some light on this question. I think it would not be difficult to show that some of the prime delusions to which powerful but ill-ballasted and feverish minds have given birth, have been associated with the very expectation to which the apostle refers, and have derived from that expectation a *populum* which has rallied them when otherwise languishing, and without which they would never have had the attractions which invested them while they lived, nor have been kept so long from sinking into the merited oblivion which at length they have found. Whether it was some perception of this that filled the apostle with such alarm at the notion in question, and such anxiety to dislodge it, we shall not affirm. But his beseeching tone, the particularity with which he notices it, the systematic way in which he sets himself to meet it, and the singularly ample detail with which he lays out the scheme of events *that would throw the advent into the distant future*—all show that he saw some peculiar evils in the womb of that notion, and contemplated with concern and grief its possible progress in the Church. Of what sort these evils would be, we have a hint given us in the two pregnant words by which he describes the effects of the notion upon those who gave heed to it. He beseeches them not to be “soon,” or quickly, as by sudden impulse, “*shaken in mind*”—agitated—disturbed; or to be “troubled,”† as one is on “hearing of wars and rumours of wars” (Matt. xxiv. 6), by the assertion, “that the day of Christ was at hand.” The thing pointed at is such an arrestment of the mind as tends to unnerve it; a feverish excitement, which tends to throw the mind off its balance, and so far unfit it for the duties of life—as in the rumours of wars of which the parallel passage makes mention—the very opposite of that tranquil and bright expectancy which realizes the *certainly* rather than the *chronology* of the Lord's coming. And I would appeal to the whole history of Pre-Millennialism, whether this *feverish excitability* has, or has not, been found a prevailing element, and the parent of not a little that is erratic both in doctrine and in practice.

Perhaps I have trespassed too long on the reader's patience, while yet but on the threshold of our subject; but I am thoroughly persuaded that an amount of misconception, in regard to this last point, exists in the minds of many who have warmly espoused the pre-millennial views, of which those who have given little attention to the subject have no idea—misconception without removing which it would have been useless, with certain minds, to enter the field of regular argument. We may now, however, proceed to inquire at the fountain-head, whether the millennium will succeed or precede the second advent? We shall no more be borne down by the question, How the common view can possibly stand with the scriptural prominence of the Lord's coming, and the required

watchfulness of the Church, in the view of it: holding that to be a settled point, we shall refuse to be again crossed in the open field of scriptural inquiry. If it shall appear that the second advent is to precede the millennium, it will become our high duty to look out for it accordingly. But if it shall turn out that “that day *shall not come*”—to use the apostle's words—till the expiry of that epoch, the event will still, to our faith, be a bright *certainly*, and transportingly *near*. If it was “at hand” eighteen centuries ago—if, when the beloved disciple was in rapt communication with him on Patmos, Jesus could greet him with the glad announcement, “Behold, I come *quickly*”—and no deception—faith can now, *precisely as then*, echo that disciple's sweet response: “Amen. Even so, come, Lord Jesus.” For Faith lays hold not on chronological dates or arithmetical calculations—useful though these are in their own place—but on “the Strength of Israel, who will not lie,” as he speaks in the promises of his blessed Word. And what Faith believes, Hope brings near. To the hope of the believer, even as to the Lord himself, “*a thousand years are as one day*.” Though *chronologically*, if so it should be found, afar off—no matter: Faith sees him coming “leaping upon the mountains and skipping upon the hills.” And neither in the spirit of sloth and carnality, which says: “My Lord delayeth his coming,” nor, on the other hand, in the spirit of fanatical and excited expectation as to a present appearance, but in that sublime state of mind which the apostle calls “the *PATIENCE OF HOPE*,” it is the privilege of Faith to say—alike when chronologically far off and chronologically near, and as it were in holy defiance of mere dates, because ready for them all alike—“Make haste, my Beloved, and be thou like to a roe or a young hart, upon the mountains of spices!”*

The most natural way of bringing the doctrine in question to the test of Scripture, will be to place in juxtaposition the scriptural characteristics of the

* I had intended to notice at least two other “misconceptions,” which pervade most of the defenses of Pre-Millennialism; but the space we have devoted to the second one obliges us to throw into this note a mere allusion to them. The one related to the *eternal residence of the redeemed*. That this earth, instead of being annihilated, is destined to become, when purified by the final conflagration, the everlasting abode of Christ and his Church, the seat of the glorified, is regarded by most modern Pre-Millennialists as part of their scheme of the advent; the denial of which is to be expected, as a matter of course, from the adherents of the common view. But there is great confusion here. In point of fact, the primitive and the earlier English Pre-Millennialists seem to have held quite other views of the locality of heaven; while, in our own day, neither all Pre-Millennialists affirm it, nor do all their opponents deny it. Dr Urwick of Dublin, writing *against* the Pre-Millennialists, contends at some length for this earth as the destined abode of the glorified Church; while Mr Tys, in his “Defense of the Personal Reign of Christ,” written expressly against Dr Urwick and some others, positively denies the scripturalness of that opinion. The truth seems to be, that while this ultimate destiny of the globe we inhabit might very well be regarded as but the sequel to a previous personal reign on it for a thousand years, and so suits remarkably well with the pre-millennial doctrine, there is nothing in it incompatible with the ordinary view of the second advent and the glory of the Church. Some minds shrink from it, as tending to lower our views of the celestial state; while others, thinking that the perfect removal of the curse must include the recovery of the earth from the blight which the fall brought on it; and not seeing how the “new heavens and the new earth” of 2 Pet. iii. 13, can be exegetically understood of any other than our present physical system, after it has undergone the change described in the preceding verses; and remembering that the glorified bodies, both of the Redeemer and the redeemed, derive their elements from the dust of this ground, which will thus for ever abide in their persons at least—are by no means inclined to view either as unscriptural or degrading this supposed destiny of our globe. Be this, however, as it may, all that I am desirous of here is, to separate all questions of this sort from our present inquiry, which will not, in the least, be affected by either of the above opinions.

The other “misconception,” upon which I had intended to bestow

* *σαλπιγγισίας*

† *ῥοιδοίαι*

two things supposed by it to co-exist, namely, *the glory of the millennial era*, and *the glory of the Saviour's second appearing*. This will show whether these are but different departments of one and the same glorious kingdom, which is the essence of Pre-Millennialism; or whether the former is not prior to the latter, and the next stage to it, in the Church's progress towards its ultimate felicity. And we think it will irresistibly appear that *they do not co-exist, and are not compatible*; and that to bring them into contemporaneous existence, in our scheme of doctrine, as but different provinces of the same kingdom, is to MAR BOTH, DESTROYING THE DISTINCTIVE CHARACTERISTICS OF EACH—to introduce into the testimony of Scripture inextricable confusion, and to generate, in those who surrender themselves thoroughly to its influence, much that is neither sober nor wholesome.

First, then, *When Christ appears the second time, he will come WITH ALL HIS SAINTS.*

Setting aside every text in proof of this on which a single doubt can be raised, the following, among others, do, I think, unequivocally declare it: "He shall come to be glorified in his saints, and admired in *all them that believe*" (2 Thess. i. 10). "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ *with all his saints*" (1 Thess. iii. 13). "Christ, the first fruits; afterward *they that are Christ's at his coming*" (1 Cor. xv. 23). "When Christ, who is our life, shall appear, *then shall ye also appear with him in glory*" (Col. iii. 4). "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water, by the word; that he might *present it to himself*"—that is, at his second appearing—"*a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish*" (Eph. v. 25-27). "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 2); taken in connection with the following (vers. 9): "Come hither, I will show thee *the Bride, the Lamb's wife*." Thus, THE ENTIRE MYSTICAL BODY OF CHRIST shall appear with him in glory at his second advent. If all the redeemed are not meant in one and all of these passages, it will be difficult to find them anywhere; and if a narrower interpretation is put upon the phraseology employed in these texts, so as to admit of *others not there contemplated*, say *comprehended ultimately amongst the saved*, let the wise consider whose views such interpretations are fitted to promote.

What, then, follows from this? Why, clearly, that if the second advent be pre-millennial, the earth is left during the thousand years without a saint upon it. Amongst the myriads of earth's teeming popula-

lation during that era of unparalleled felicity, there will not be found one member of Christ's mystical body in mortal flesh, or in an unglorified state. If Christ, during that period, reign personally on earth *with all his saints*, glorified like himself, then, be the subjects of this kingdom who they may, they are not in the number of "his saints," in whom he shall come to be "glorified"—of "all them that believe," in whom he shall come to be "admired;" none of those whose life, now lying "*hid with Christ in God*," shall emerge into open manifestation "when He shall appear—appearing with him in glory;"—none of "his Church, which he loved, and for which he gave himself;" in a word, not vitally united to him as "the Bride, the Lamb's wife."

You can escape from this conclusion only by calling in question the premises from which it flows. This, accordingly, is done by most Pre-Millennialists; but not by all. Let us try it both ways, and see where we are on either supposition.

I. The more sturdy and thorough-going Pre-Millennialists, perceiving clearly that Christ's mystical body is complete at his coming, are candid enough to admit that men who belong not to the category of "saints," "believers," "Christ's," "his Church," "his bride, his wife"—men to whom the appellations are inappropriate, and yet blessed men—must be in a condition bearing no analogy whatever to what has hitherto existed since the fall—a condition perfectly inconsistent with a walking by *faith*—with an economy of *redemption*, in the ordinary sense of that term—with *means of grace*—with anything like a *Church-state*, as we understand the expression. And what, it may be asked, do they make of them? The following statement does, I think, no injustice to their views. Interpreting what Isaiah (xi.) says about "the wolf dwelling with the lamb, the leopard lying down with the kid," &c., *literally*, as a return to the paradisaical harmlessness of the brute creation; understanding, further, the predicted "binding of Satan, that he should deceive the nations no more till the thousand years should be fulfilled" (Rev. xx.), to mean the entire cessation of all Satanic influence from every individual of mankind during that period—similarly to the state of our first parents in Paradise, ere leave was given to the tempter to assail them—while, as soon as Satan is let loose again, these nations are deceived and fall, just as did our first parents before the permitted attacks of the old serpent; and once more, applying the paradisaical representations of Rev. xxii. 1-3, "The tree of life for the *healing* of the nations," and there being "no more *curse*," to the millennial state of the earth and its inhabitants;—on these grounds, confirmed, as they think they are, by incidental hints scattered through the Sacred Volume, they come to the conclusion that the state of the nations during the millennium will not be a *Christian* but an *Adamic* state—not a *gracious* but a *legal* state, under which the moral law will constitute the *statutes* of the millennial kingdom; the breach of which, as it will then be of the nature of a *fall* from paradisaical innocence and bliss, will be visited by expulsion out of the terrestrial Paradise—that is to say, in this case, by instant *death*.

Some will simply smile at this, dismissing it as utterly childish and contemptible. Others will see in it a melancholy proof of the lengths to which the out-and-out supporters of Pre-Millennialism are driven by the necessities of their system—such of them as yield themselves to the full force of its more startling

a single paragraph, related to the scriptural sense of the words, "*come*," "*coming*," and terms of similar import, when applied to the Lord. It is perfectly sickening to find to what an extent, in almost all the writings of Pre-Millennialists, the mere use of one or other of these terms is considered decisive of a reference to the second advent. In what sense the Lord is meant as *coming*, in any given passage of Scripture—whether *prophetically*, *graciously*, or *personally*—must be determined, not by the mere terms employed, but by the scope of the passage and the nature of the case. We had thought this to be a canon of Scripture interpretation too obvious to need urging, at least upon those who are supposed to have given some attention to exegetical theology; and yet there is scarcely one of the works to which we refer that is not vitiated by such crude and loose interpretations of these terms, as amount to a perpetual begging of the whole question.

conclusions, untroubled by those instinctive misgivings which happily secure its men of solid theology and deep-toned spirituality from such monstrous extravagances. But whoever charges extravagance upon these men, Pre-Millennialists, at least, however sober, have no right to do so. For where, after all, lies their extravagance? Not in the *conclusions*, which are peculiar to themselves, but in the *premises*, which are common to all Pre-Millennialists. Overpowered by the obvious import of such texts as we have adduced, they candidly admit that *Christ will bring his complete mystical body with him at his second advent*; and still believing that his coming is *before* the millennium, *they have got no saints wherewith to people the earth during the thousand years*. In taking the earth's entire inhabitants, therefore, during the millennium, out of the category of *saints*, in the ordinary Christian sense of that term, they have taken no step in advance; they have scarcely drawn a necessary inference; they have but completed, or given the *negative aspect* of their first admission, which others have not the hardihood to do. It is true that they have attempted to throw a little light upon the nondescript condition in which the pre-millennial doctrine leaves the earth's inhabitants during the millennium—not singing of the blessedness of the millennial nations without having the manliness to inquire where it will lie; but even here, there does seem nothing so very extravagant in their venturing to affirm, that Adam's descendants during the millennium, if not in his *fallen and recovered state*, as sinners whom grace in the ordinary way hath made *saints*, from which the pre-millennial premises exclude them, must bear some resemblance to his *primal condition*. The best illustration of these remarks is to be found in the controversy which occasionally arises between these two sections of Pre-Millennialists. The most recent and instructive discussion of this sort is that which Mr James Scott's "Outlines of Prophecy" has occasioned between him and the respected Editor of the *Presbyterian Register*, within the last few months. Mr Scott's deductions are shown by the reviewer to be unscriptural and extravagant; whilst the reviewer's objections to them are shown to be inconsistent with his own premises and admissions. Each has the other in a fix, from which neither can escape, but by the abandonment of the doctrine common to both. But as we shall by and by have occasion to advert to this discussion again, we may leave it for the present, and with it that view of the state of the millennial nations which occasioned it; for I will not waste time and space in refuting it. Let those argue it with whose views of the millennial kingdom it comes into more direct collision. And poor work of it they make, even the ablest of them, in consequence of the ticklishness of their own ground. In case the reader should like to see how they proceed, I have thrown into a foot-note an extract, somewhat long, but not a little instructive, from Mr McNeile's "Lectures on the Prophecies relative to the Jewish Nation," which has lately reached a third edition. I have accompanied the extract with a remark or two, to which I would solicit the reader's attention.* But,

II. We have said that they are only the holder section of the Pre-Millennialists who, taking the texts we have adduced just as they stand, and finding from them that the whole mystical body of Christ has got beyond the flesh and mortality upon earth, are forced to people the world with nondescripts during the millennium. Most Pre-Millennialists take a different view of our texts, and thus escape the startling inference which their brethren and we agree in drawing from them. They do not think themselves obliged to hold that Christ's *whole mystical body* will appear with him at his coming. They explain in a limited sense those universal expressions: "He will come with all his saints," "all them that believe," "them that are Christ's," "his church," &c., as meaning, not the universal family of the redeemed, but *only such of them as have lived before, and shall be found alive at the commencement of the millennium*. On this extraordinary liberty I have to submit the following remarks:—

To be continued.

Rev. xxi. 94—in which 'saving health,' 'justification,' gospel blessings in general, 'salvation,' are applied to the millennial nations." "An Adamic state of innocent creatureship," says he, in commenting upon the third of these passages, "is so infinitely inferior to a Christian state of union with God, that no increased proportion of the number of creatures so blessed would justify the *much more* of the apostle.—Rom. xi. 12. On the contrary, the Christian blessing of a few would be the 'much more,' yea, infinitely superior to the Adamic blessing of millions. I conclude, therefore, that the nature of the blessedness communicated to the nations of the earth by means of the restored Jews, will be Christian; *i.e.*, union with God in Jesus Christ our Lord. . . . In opposition to this it is argued, that if they be so Christianized, they cannot fall away; but it is predicted (Rev. xx. 7, 8) that they shall be deceived by the devil and fall, after the millennium; and, consequently, it is necessary to limit the nature of their blessedness during the millennium to an Adamic state, from which it is alleged they may fall, as our first parents did." Now, according to any unexaggerated view of the millennium—as a reign, not of the glorified persons of the saints with Christ in person upon earth, but of the *principles and the party* of Christ and his saints, over the society and the affairs of the whole earth for a thousand years—there is no difficulty here at all, as we may see when we come to a formal consideration of this and other passages, supposed to teach the pre-millennial doctrine. It is merely the cessation of this blessed dominancy of Christ—of his holy rule upon earth, after the appointed period for it has run its course; and the masses of the unconverted, under the instigation of their now freed tempter, showing *what they had been all along*, when they "feigned subjection" to what they could not till now make head against. But to return to Mr McNeile: "*I acknowledge*," says he, "*the difficulty involved in this objection* (viz., to the Christianized and gracious state of the millennial nations, arising from their subsequent apostasy), but I do not feel it to be of such a nature as to interfere with the obvious interpretation of the text above considered." How true is this, as directed against the idea of an Adamic state, and of the restoration of the covenant of works amongst the descendants of the first Adam, in a state neither of *grace* nor of *glory*! Against such stuff we expect, from men of sobriety, something more than a mere dissent—something more than texts, and something else than admissions of difficulty in answering the arguments adduced in support of it. One other sentence immediately following the one just quoted, and we have done with this extract:—"In the first place, it (that is, the difficulty which he had acknowledged) is grounded upon a passage of Scripture, to the true meaning of which we have not one parallel text to guide us, or guard us against mistake; and, secondly, the event predicted in that solitary passage is to take place at the close of a yet future dispensation." (Lect. *gth*, p. 185-189. Edit. 1839.) These answers are worse than insufficient. They are positively vicious. The passage referred to is, *at least*, as plain as the verses which immediately precede it, regarding the first resurrection and the millennial reign of Christ and his saints—in which no Pre-Millennialist sees any difficulty at all. And as to its belonging to "*a yet future dispensation*," as a reason why we should not be expected to understand it *now*—let the reader mark, by the way, what extensive and dangerous use may be made of this principle. Whether any such *new dispensation* is to be looked for on earth, we shall by and by formally consider. It is a point on which more hinges in this controversy, and one that cuts deeper into all controversies, than many are apt to think. At present, however, I merely call attention to the use which is made of this expectation in the passage just quoted. See what a welcome *quintus* it gives to every awkward difficulty, in reconciling pre-millennial expectations to known principles! "The event predicted is to take place at the end of a yet future dispensation." No wonder, therefore, if we are unable to clear it up at present. Were such a mode of reasoning peculiar to one writer, it were unfair to make anything of it; but every one acquainted with Pre-Millennialist writings, or in habits of intercourse with the advocates of the doctrine, knows how much it pervades all their reasonings.

* "Upon the nature of the blessings thus to be bestowed upon the nations by means of the restored Jews, I observe (says Mr McNeile) that it appears to me, it will be true and proper conversion to God; and not merely, as some persons have urged, a state similar to that of Adam before the fall—a holy and happy state, indeed, but still not the state of a converted sinner, upheld by the Holy Spirit. In support of the opinion that it will be a converted (a Christian and not an Adamic) state, I prefer, first, to Ps. lxxvii. . . . secondly, to Isa. liii. 11, compared with chap. xii. 9 . . . thirdly, to Rom. xi. 12, 13 . . . fourthly, to

POPERY'S RECENT PROGRESS AND PRESENT CHARACTER.

TILL within a few years it was generally believed that, before the preaching of the gospel, and (what men trusted to even more than the gospel) the growing intelligence of the age, Popery was to give way. Gradually were its grosser errors to be refined or removed altogether, gradually was its darkness to be dispelled, till it was brought over to truly scriptural doctrine and morality. No doubt there were always a few who, forming their anticipations, not from political reasonings or the prevalent boasting about the enlightenment of our day, but from the discoveries of God's Word, held that to the end Popery would be the grand enemy of God's truth, and that it was not to be converted, but destroyed. There can, however, be no question that most men did, and very many perhaps still do, entertain very different views from these. Men there are who look on philosophy as stronger than religion, and the light of the press as too strong for the antiquated superstitions and anti-social dogmas of Popery to live in. Politicians there are who look on Popery merely in the light of their earthly expediency as a force they may enlist on their side, or a tool they may use for their own ends. And both had dimmed their views into the ears of men, till the belief had become all but universal, that Popery had changed into a very harmless thing, that the growing intelligence of the age had extracted nearly all its fangs and poison, and that the process would go on till it became thoroughly rational and thoroughly Christian. Those who remember the speeches and pamphlets in favour of Catholic Emancipation, know how much this was the burden of them. All danger of Popery's growing to strength again was treated as a dream. Every suggestion that Popery was unchanged in its spirit, and would display it, as of old, whenever it had power, was scouted as the fruit of the grossest ignorance, most shameful illiberality, and most unchristian uncharitableness. And orators, and Christian divines too, waxing warm and prophetic as they pressed their arguments, announced it as their conviction, and as a truth that hardly admitted of being questioned, that to grant that measure was the surest way to disarm Popery, and would prove a most important step towards its weakening and final conversion. A great revolution has passed on men's opinions since that time; and certain it is, that whether they are the majority or not, the number is now very large of those who believe what not long ago was the belief of only a few—that Popery is again to rise to vigour; that it is to regain, though but for a brief time, all or nearly all its former power and dominion; and is to be found strong and flourishing, like a green bay tree, when the axe of destruction is laid to its roots. To this view the study of God's Word has brought some, and the course of events many more; for Popery's progress, and the outbreakings of its old character, have been enough to strike the most heedless.

Assuredly those who looked for the gradual wasting away of Popery under the influence of advancing enlightenment, and of the powerful political influences and changes of the times, had, in the succession of events throughout the revolutionary war, apparently strong confirmation of their opinion. Without tracing these, we may just state that, at the close of that war, Popery seemed almost dead. It was widely

disorganized. Vital interest in it was almost extinct. Catholics had been fighting against Catholics. They had been fighting in conjunction with heretics and Turks. Their own creed was held but loosely, or set aside altogether for more fashionable Infidelity. The Pope himself was a prisoner in France, not merely stripped of all temporal power, but forced to part with one portion of his spiritual power, too, after another, till, in truth, nothing of real effectiveness remained to him. Napoleon's downfall was the epoch of the Papacy's commenced revival; and from that day of extreme weakness and depression its progress has been steady and rapid, hardly meeting with a single defeat in its triumphant career. At the time when united Europe put Napoleon down, and chained revolutionary France, the settlement of all affairs depended on four great powers—England, Russia, Prussia, and Austria—of which the last alone was Catholic; yet the Pope found his interests, and the interests of his faith, as well provided for as if they all had been obedient sons of his apostate Church—the kings thus early beginning to “agree, and give their kingdom unto the Beast.” The Roman faith was restored to its power in most of the countries where previously it had sway, and speedily rose to a vigour which it had not displayed for a century before. One of the very first measures of the Pope—and a bold one it was—was the restoration of the Jesuits, the Society of Jesus (as they call themselves); which, formed shortly after the Reformation for the purpose of resisting the progress of Protestantism, proved the ablest and most unscrupulous supporter of Popery, till, for its misconduct and crimes, it was, in the middle of last century, expelled out of every Catholic country and suppressed by the Pope; and which, since its restoration, has proved again the most efficient agent in extending Popery, and consolidating its triumphs. Let us take a glance at some of these triumphs, and at Popery's present position.

In Spain and Portugal, matters seemed most unpromising for Popery. The sovereigns who were restored, returned full of devotion to what they call the Holy See, but full also of the notions of despotism, which all the lessons of adversity, and all the braying as in a mortar which they had undergone, had failed to drive out of them. They returned to rule over subjects whose mouths were full of *liberty, constitutional rights, and representative government*, though but few of them understood what they talked about. As the natural result of so thorough opposition between the governors and the governed, one outbreak and revolution followed after another, till in both the people had expelled the hereditary sovereign, and taken whom they pleased for that office. Clinging, as the expelled sovereigns did, to Popery, and receiving all the aid which the Pope could give them through his own actings, and the devoted service of the priests and hierarchy of these countries, it was to be expected that this faith, and its head, and all its agents, should become so obnoxious to the Spaniards and Portuguese as to insure its expulsion, if not as false and unscriptural, yet as opposed to the present interests and liberties of men. It did so happen. Popery seemed about to be rejected, and opportunity given for the introduction of a purer faith. And yet in Spain, Popery and the Pope are now so strong as to make their own terms of peace with the Government there, and to compel the purchase of their favour by regranting to them that ill-gotten Church

property, the whole of which had been confiscated by the State. In Portugal, its cause is so triumphant that the Popish priesthood and hierarchy have just settled down in their former seats. And though in that country it is no longer a crime to be of a different faith from the Catholic, yet any man who is so must be contented to exercise his religion in his own private dwelling, or in a church which has nothing to distinguish it from such a dwelling. He must show honour to the religion of the State; that is, if he meet a band of priests carrying the host (the sacrifice—i.e., according to Popery, a consecrated wafer), he must offer it a homage which a Protestant cannot but regard as idolatry. He must keep his religious opinions to himself; for, if he teach them to a poor devotee of the Roman faith, whom he sees to be going down to hell with a lie in his right hand, he is, by Portuguese law, even though his pupil do not become a convert, guilty of blasphemy; the least penalty for which is fine and imprisonment, and which the judge has power, if he think fit, to visit with any corporal punishment, even up to death.

In France the power of Popery seemed thoroughly broken. For a time the name of a priest was as hateful as that of a king. Many priests, solely because such was their office, were guillotined or banished. The brutal and disgusting language of the revolutionary muse expressed the hope of the time when "out of the entrails of the last priest should be formed the cord for the neck of the last king." In days of greater moderation, the Pope was detained there a prisoner, and kept in seclusion from friends and advisers, and in ignorance of what was passing in the world, and beset with importunities, and perhaps something worse—one concession after another was extorted from him, till the Popish Church in the lands over which Napoleon's despotism extended, was reduced to be his humble and thoroughly dependent tool; while in every land, through the thorough subjection of the Pope, its head, that Church must have been in some measure under his control, and subservient to him. But in France Popery lives, and breathes, and rules again; and France is again proving what, from the days of Charlemagne down to those of Louis XIV., it had been—Popery's best friend—its most zealous and unscrupulous agent; and now, what it hardly was before, Popery's most successful propagator. She is now employing her ships of war to carry Jesuit priests to foreign lands, and her arms to compel independent States to receive them. She is sending them to the east and west, and throwing the shield of her protection around them, even where, as in the case of the Nestorians, their labours and intrigues have issued in wide-spread and cold-blooded massacre. And in France itself, justly popular as is the king whom the nation chose for itself, Popery is strong enough to beard him, and to maintain a struggle against him and his government, to get, in opposition to the very charter under which Louis Philippe holds the throne, the whole education of the country into its hands. It has succeeded in forcibly suppressing Protestant worship in several places; and while it cannot hinder a Papist from becoming a Protestant, it has succeeded lately in having it found as law that such a converted Papist may be punished, by fine and imprisonment, if he venture to publish to the world the reasons of his change.

Austria had, for many ages, a closer connection

with Rome than any other of the great powers, and was of them all most thoroughly and willingly obedient to that Church. Prior, however, to the French revolution, there succeeded to its throne a monarch whose mind was, to a great extent, delivered from subjection to the Popish creed; and who, looking on the matter more with the eye of a politician than of a devotee, set himself to the suppression of monasteries and convents, those forts and strongholds of Popery, and to break successively every link that bound his people to Rome. In what this might have issued it is impossible to say. The revolution came, and the engrossing events which followed, and in which Austria had so often to struggle for its existence, brought Joseph's reforms and changes to a close; and now that these events are over, Austria has sunk quietly back into the place of the humblest and most submissive servant of the Popish Church. In the extensive states of Austria there are, of course, different creeds professed. In some of them, by the terms of the arrangements and treaties under which they became part of the Austrian dominions, full liberty of worship is secured for Protestants; but in the hereditary states of Austria, and, we believe, in other provinces, amounting to half of its whole dominions, Protestantism is merely tolerated. An attempt to convert a Papist is there a crime. To abandon Popery for Protestantism exposes to the penalty of banishment. To give away a tract or a Bible, may, even to carry one across the frontier for one's own use, is forbidden, and will subject a man to various penalties, up to summary removal out of the country. Our missionaries to the Jews, in crossing the Austrian frontier, have been regularly deprived of their tracts and Bibles, even to those written in Hebrew. To all remonstrances the answer is brief: "It is not allowed in this country." So successfully has Popery succeeded in re-establishing its dominion, and in suppressing the light, the very light of life.

It is not merely in countries previously bound by their faith to Rome, that Popery has shown renovated vigour—most of the countries nominally or really Protestant have experienced its revival within their borders. In the southern part of what was formed after the great war into the kingdom of the Netherlands, Popery directed its first attack, as in France at present, on the system of education established by Government. One concession after another it demanded, and, by dint of agitation and threatening, succeeded in obtaining, and continued to improve, till matters were ripe for the revolution which tore that kingdom in twain, and gave to Europe the two states of Protestant Holland and Catholic Belgium—one of the most priest-ridden countries in the world.

In Protestant Prussia we have witnessed but lately two Roman Catholic bishops rise up against an ordinance of the Government, and prohibit all their clergy from celebrating marriage between Protestants and Papists, unless both parties should bind themselves to educate all their children in the Popish faith. And though the Pope was ultimately obliged to consent to the removal of one of these archbishops, the Prussian king's victory has been but partial, and he has purchased Popery's forbearance by engaging to finish for it the magnificent Cathedral of Cologne. In Russia its progress has been so great, and its intrigues so troublesome, as to call forth the exercise of the very summary authority by which all things

are ruled there. In the United States the Popish communion has grown far more rapidly than any other. Able now to battle with the whole Protestants of such old states as New York for the banishment of the Bible from the public schools, it has fixed its seat chiefly in what will soon be the richest and most populous part of North America, viz., the Vale of the Mississippi, and seems to be likely to carry all before it there. In the last ten years it has more than doubled its bishops, priests, churches, and members; and it has gone forth with its agents to most of the mission fields, not merely to extend its triumphs among the heathen, but to oppose the heretics who have been long at work before it. It has its great missionary institute, the *De Propaganda*, which sends forth its missionaries to every quarter, and which spends no small sums on the heretical countries of England and Scotland. It sends its missionaries to Canada, the West Indies, the islands of the Pacific, Palestine, Lebanon, and Armenia. Our missionaries are confronted with them on the plains of India, and they have penetrated into China sooner than our merchants.*

How stand matters in our own land? There is, first, the most alarming fact that many of the ministers of the Church of England, by some computed as a half, and by very few at less than a fourth of their whole number (*i.e.*, somewhere from 2500 to 5000) have, in embracing Puseyism, gone over substantially to Popery, to which they profess their earnest desire that their Church may be reunited, with deep lamentations over the sin committed in the Reformation. They hold, and are trying to bring their flock to hold with them, that there is the real presence of Christ's body and blood in the Lord's Supper; and that, therefore, it is no commemorative service, but that an actual sacrifice is therein offered, which is to be worshipped by bowing and kneeling. They hold justification not by faith, but by works and *merces*. They justify prayer for the dead, and prayers to saints. These, and many such things, they hold and preach. What are they, then, but Popish priests, under the name of Protestant ministers? So far as they preach or labour with any effect, they are just doing Rome's work, and helping forward the triumphs of the Roman Catholic faith. And the English Church is so wretchedly constituted and fettered, and, in truth, so little reformed, that she has not got rid of a single one of these faithless men. They eat her bread and occupy her churches, except a very few, when some remaining portion of honesty or shame has led openly to join the Romish Church. And while this work goes on in the ranks of those who should be Rome's steady opponents, while her nominal enemies are thus serving her, she has been prodigiously active in her own name and under her own colours. It is not many years since she could not number 100 places of worship in Great Britain. Last year she had 578, besides a good many stations where service is performed, and 740 priests, with 9 colleges, 26 convents, and 3 monasteries. And so we have their friars, and Jesuits, and attempts in various quarters to renew their idolatrous processions. More alarming, however, than all these, are the proceedings of our Government in regard to the Man of Sin; for these proceedings, unless resisted and defeated, involve the nation in guilt, and may bring on us the judgments denounced against the favourers of Antichrist. We refer not

now to the abandoning of the interests of Protestantism and truth, and the rights of British subjects at Tahiti and Madeira; but to our Government's supporting, in almost all our colonies, Romish bishops and priests to teach what most of its members have repeatedly sworn, and what every Protestant believes, to be idolatrous practices and ruinous heresies; its supporting in Ireland the College of Maynooth, for the express purpose of rearing and training such priests of idolatry—a college which our Government has determined, not merely more largely to endow, but to incorporate with the very framework of our national institutions. This ought to be offensive to every man, whatever his views on ecclesiastical establishments, as being a direct symbolizing with Popery. This must still be resisted by all, as we would not have the Protestant character of our land altogether effaced, and our portion, not as individuals, but as a nation, assigned us with those who are the friends and upholders of Antichrist.

The progress of Popery, at some of the manifestations of which we have been glancing, is wonderful, and deeply to be deplored. Lamentable it is that so many should shut their eyes on it all, and dream that the world is now too wise and enlightened to take up with its superstitions, or, that seeing what is taking place, they should be altogether careless about the substitution of the devil's lie for Christ's truth, and the entanglement of many souls in the meshes of deadly error. Alas! that the strife of politics or the supposed interests of party, should make so many prove faithless or stand neutral in the case of God's Christ and God's truth.

REFUSAL OF SITES.

We regret to find that, after all, the question of the refusal to sell sites for Free churches in Scotland is not to be brought before Parliament this session. We fear that every moment's delay will be found to be a gain to the recusant proprietors, and a loss to us; since men, by the force of habit, on the one hand, will get, in due time, familiarized with any atrocity, however revolting; and our people, on the other, are apt to despair, hope deferred maketh the heart sick.

Still we earnestly admonish our persecuted people to persevere, resting assured of the cordial and decided support of their brethren in all parts of the kingdom, and that in due time a cause so righteous as theirs is sure to triumph. We trust that means will be adopted for bringing the whole question before the public of England, since Parliament is seldom found to move, except as the result of a pressure from without. The following specimens of correspondence on this subject are very interesting, and have not before been published. Where, out of Turkey, could you find such letters as those of the Duke of Buccleuch and Lord Macdonald? It is high time that such haughty aristocrats were taught that they are "but men." We expect a full exhibition of the subject at the Inverness Assembly.

* See a Series of Letters which have lately appeared in the *Brit. press*. See our former vol., pp. 254, 277, 278.

PETITION of the FREE PRESBYTERY of LOCKERBY to the DUKE of BUCKLEUCH, for a Site for the Congregation at Canonbie.

May, 1844.

To his Grace the DUKE of BUCKLEUCH and QUEENSBERRY, the PETITION of the FREE PRESBYTERY of LOCKERBY ;

Humbly sheweth,

That, because of the interdict which your Grace caused to be issued in October last, the Free Church congregation of Canonbie, within the bounds of this presbytery, has been compelled to worship on the high road, without any protection from the inclemency of the weather.

That the congregation, notwithstanding, has met every Sabbath on the spot referred to for public worship during the whole winter, from the opening of the interdict up to the present time.

That, though the number of the congregation has varied considerably, according to the state of the weather, the presbytery has ascertained that, even in the most unfavourable circumstances, it has generally amounted to four or five hundred, and not unfrequently to a much greater number.

That the sacrament of baptism has already been publicly administered to four children in the circumstances alluded to, and the sacrament of the Lord's supper is to be dispensed on an early Sabbath; but the presbytery is very desirous that the spectacle should be avoided of the administration of such an ordinance in such a place.

That the presbytery has also ascertained, and is ready to vouch for the peaceful conduct and demeanour of this congregation, and invites the strictest inquiry into this matter, as well as into all the other circumstances of the

That the presbytery cannot but feel itself warranted and called upon to bring this subject under your Grace's notice, not only for the sake of a congregation situated within the bounds, but also on account of the injury which the continuance of such a spectacle is calculated to inflict upon the stability of society, by weakening the bonds of affection and sympathy which bind most closely together the higher with the middle and lower classes.

That the presbytery begs to assure your Grace, that, had this not been a matter of high Christian principle, neither would the Free Church congregation in Canonbie have taken up the position which they now occupy, nor would the presbytery have laid this application before your Grace.

The presbytery, therefore, respectfully requests your Grace to take this subject into your consideration, and entreats your Grace to grant a site to the Free congregation in Canonbie, on which to build a church, where they may worship God according to their conscience; and the presbytery prays to the God of *heaven and earth* that he would bless your Grace, and the family which he has given you, with the richest blessings in time and in eternity!

LETTER from Rev. GEORGE HASTIE to his Grace the DUKE of BUCKLEUCH.

MY LORD DUKE,—As Moderator of the Free Church Presbytery of Lockerby, I have been instructed to forward to your Grace the accompanying petition, and very respectfully to solicit your Grace's attention to the same.

May I take the liberty of saying, that for a long

time, the case of Canonbie has caused the greatest anxiety to the presbytery, and to the Free Church at large; and the presbytery is very desirous that your Grace should take the whole circumstances of the case into your favourable consideration, and grant the prayer of the petition.

Allow me also, in my own name, and in the name of my brethren of the presbytery, to assure your Grace, that nothing will be regarded as a greater boon, or be hailed with more heartfelt satisfaction by the Church and by your Grace's numerous tenantry in Canonbie, than your Grace's compliance with the prayer of this petition. I have the honour to be, your Grace's obedient servant,

May, 1844.

GEO. HASTIE.

ANSWER of the DUKE of BUCKLEUCH to the above Letter.

London, May 27, 1844.

SIR,—I have received your letter, together with the enclosure to which you refer. I remain, Sir, your obedient servant,

BUCKLEUCH.

The Rev. GEO. HASTIE.

ISLE OF SKYE.

[Lord Macdonald is proprietor of a large portion of this extensive island; and although a relative of his own offered to build a church for the adherents of the Free Church in the island, he refused to grant any site. The following letter was addressed by his Lordship to James Bridges, Esq., W.S., Edinburgh.]

SIR,—I must beg to decline giving ground for the erection of a Free church upon my property. I remain, Sir, your obedient servant,

MACDONALD.

Armadale Castle, Isle of Skye, Sept. 6, 1844.

JAMES BRIDGES, Esq., W.S.

“THE GLASGOW YOUNG MEN'S SOCIETY FOR PRAYER AND RELIGIOUS PURPOSES, ADHERING TO THE PRINCIPLES OF THE FREE CHURCH OF SCOTLAND.”

To the Editor of the Free Church Magazine.

DEAR SIR,—I request a column or two in your valuable periodical, to bring forward the claims of the association above-described to the favourable regards of your numerous readers, and to engage the attention of the fathers and brethren, and other office-bearers and members of our Free Protestant Church, in behalf of its very interesting and important objects.

But before coming directly to our Young Men's Society, I beg leave to put down a few thoughts on the *young men*—their importance and claims. Early in 1837, the committee of the British and Foreign Young Men's Society advertised a prize of a hundred guineas for the best essay on “The Claims of Young Men on Society.” The prize was adjudged to the essay of F. A. Cox, D.D., LL.D., London. Certainly the very fact of such a prize being provided, shows that the subject had, in some quarters, awakened attention—we do not say commensurate to its magnitude, for that is scarcely possible, but in some degree, at least, promising good results to society, in suggesting and fostering various practical devices and plans for the spiritual and moral, as well as intellectual, improvement of ingenuous youth.

Towards the close of the last, and in the course of the present century, many new plans have been de-

vised and practised for the benefit of the young generation, which were rare in the earlier part of the ministrations of the writer of these remarks. Very few, indeed, of the clergy of the last century had classes for the instruction of the young. Sabbath schools and classes taught by ministers are of very recent origin, and among the causes, as well as the effect, of growing Evangelism in our Church. Certain it is, that Moderatism was never, at any period, characterized by zeal for the cultivation of youthful piety, or even mental improvement. To dine with the laird and patron was much more congenial to the taste and habits of young or old of that class, than to repair to the Sabbath school, after the hour and a-half of Church service; and as to meeting with the more advanced youth on a week night, it was judged altogether a work of supererogation. In fact, the instruction of youth—the pedagogue's labours, were very generally looked down upon, as quite unsuitable for a gentleman! Dr A. Thomson pre-eminently (and many coadjutors) showed how the finest powers of intellect and of genius could be most nobly employed in the instruction of our youth. The work he in a measure, fashionable, and then many engaged in it, whose fathers, of the Moderate school, would have frowned on all such labours.

It must not, however, be forgotten, lest the present generation should be commended at the expense of even the good men of former times, and that the truth may be told, that the amazing change which has come over us since the era I have marked (1800), especially in our large manufacturing towns—the population having grown so much beyond the means provided for their religious instruction—the early age at which the youths of both sexes have become independent of their parents—the relaxation of parental discipline—the passing away of the race of the Abrahams who “commanded their children and nouns old to keep the way of the Lord;” and of the Joshuas, whose language and practice was, “Whatever others do, as for me and my house, I will serve the Lord”—these, and other similar causes, have produced the lamentable and felt evils and woes of increasing juvenile depravity, and have at the same time arrested the attention, and called forth the strenuous efforts, of godly and truly patriotic men, to arrest the progress of such portentous and manifold sins and calamities. Hence the Sabbath schools, week-day sessional schools, Sabbath and week evening classes, conducted by the pastor, most appropriately answering to the charge, “Feed my lambs,” addressed to them by the great Shepherd and Bishop of souls; hence lectures especially to the young, and tracts and books addressed to young men—such as Pike's Guide to Young Disciples, James' Anxious Inquirer, Thornton on Early Piety, and his Counsels and Cautions for Youth, D. W. Craig Brownlee's Young Christian Youth's Book (republished at Aberdeen, 1844), Lavington's Addresses to the Young, A. Thomson's Sermons on Infidelity, The Young Warned; and, of older books, Baxter's Compassionate Counsel to all Young Men, Doddridge's and Guyse's Sermons to the Young, Gouge's Young Man's Guide through the Wilderness of this World to the Heavenly Canaan, Watt's Improvement of the Mind, Henry on the Pleasantness of Religion, &c. And why should not the General Assembly add to all these a pastoral letter upon the subject (*Presbyterian Review*, 1838)? Why not Synods (as that of Perth, October last) take up the subject, as one of importance, second to none, and for which they have

now more leisure, when committees for bills, references, and appeals, have happily little to do, since Erastianism has been thrown off, and gentlemen of the law have been dispensed with at our bar. Yea, let us not omit to notice what our Church is actually engaged in on this very subject. In the First Report on the state of religion, we find the following sentence, *inter alia* (page 3): “It will not be doubted by any competent to judge, that Sabbath schools during the last forty or fifty years, have been among the means most eminently blessed for staying the downward progress of our country and nation; and it is not, therefore, now to be spoken of as anything new or special; but if the Free Church will, as a Church, give itself to this work, in connection with other means of grace, your committee are of opinion that the leavening process of divine truth may, in this way, be carried into quarters which would scarcely be otherwise accessible; and the very exercise of teaching in a Sabbath school will fit and qualify for other and important duties.”

Let parents, however, be affectionately guarded against the temptation, to which even the better disposed are liable, of taking ease to themselves from the help tendered to them by the Sabbath schools, instead of being stimulated and encouraged to the more cheerful and persevering exercise of their own indispensable and, when rightly gone about, most precious and pleasing, *fatherly* and *motherly* nurture and admonition. Let the Free Church more than ever take the Sabbath schools under her fostering care; and let all ministers remember in their prayers these most useful, and, especially as society exists, *indispensable* nurseries of the Church.

But my present communication refers to a more advanced period of Christian wardship. “While we should bless God for the growing amount of love and of intellect expended on Sabbath school children, we are far from being satisfied with present attainments.” On the contrary, our object is to recommend the taking up of our youth where the Sabbath school, and even the minister's week evening class, leaves them; or rather to recommend, in addition to these benefits, the formation by youths among themselves of such associations as these described above.

A more particular description, however, of the youths' association may be justly demanded, before proceeding further in urging their claims to support and to extension. The Glasgow Young Men's Society is thus more largely described by its present Secretary:—“Our Association (the regulations of which are enclosed) consists of several smaller societies for prayer, which meet on Sabbath mornings; each one belonging to a particular locality, joined together in a monthly meeting, for the purpose of strengthening each other's hands, increasing the number of these fellowship-meetings, and endeavouring, by imploring the divine guidance and blessing, to make our efforts more eminently useful than they have hitherto been. Having felt ourselves greatly benefited by the devotional exercises and the reading of God's Word, in which we in our meetings engage—having had our own souls refreshed and edified while waiting upon the Lord in this way—the members of this Association feel a strong desire to spread these institutions through the length and breadth of our beloved land, so that all the young men of the Free Church may enjoy like privileges with ourselves; and we humbly submit, that the introduction of a young men's prayer-meeting into

every Free Church congregation might, by the Spirit's blessing, prove a means of effectually promoting practical godliness throughout the land. You are well aware that these prayer-meetings are just nurseries for those who, in after life, devote their whole energies to the advancement of Christ's kingdom in this earth. As the children of our land hold a place in our prayers, and as our remarks upon Scripture partake of the character of Sabbath school instruction, young men are induced to turn their attention to the subject; and many valuable Sabbath school teachers have gone forth from our own and kindred societies. Collectors, too, and deacons, may be drawn from these prayer-meetings." Now, Mr Editor, I beg leave to give my testimony to the benefit resulting from the Young Men's Association extending beyond the city and suburbs of Glasgow. That remarkable man, David Nasmyth, of whom you have very laudably taken such favourable notice, did visit the towns in this vicinity, as well as various other districts, and was instrumental in setting up such societies—which require to be set up again, and extended. In the present circumstances of our Church, the rule of the Glasgow Association, which defines membership as consisting of those who belong to the Free Church, and to others who approve of her primitive constitution and principles, is judicious, although at first it may seem rather exclusive. It is evidently designed to prevent divisions and debates, and that the members may edify one another, being "of the same mind in the Lord." Union under the spiritual headship of the Lord Jesus Christ, as "Lord, Lawgiver, and King, who saves us," is surely promising as to stability and edification. Without agreement here, not merely theoretically, but practically, there can be no real fellowship.

What, then, are some of the reasons which seem to call upon our Church to take up and to foster such associations? It has been truly observed, that the years which intervene betwixt fourteen and twenty-one form the most critical period of human life, in a spiritual and moral view—that it is the time of the greatest temptation, and the time when the character for life is most commonly formed; and yet this is the season when the youth, generally speaking, cease to be cared for by the Sabbath school teachers, and when, if left to themselves, the most dangerous habits and companionships are apt to be formed. Those ministers of the gospel who are exemplary in their care over the youth of their flocks—and it is truly gratifying to have to notice that the number of such is very considerable—do watch at this critical era in the lives of their juvenile charge, and hold regular meetings with the youth of both sexes, taking them up where the Sabbath school leaves them.

Further: the Sabbath school teachers, it is hoped, do not always forget their old scholars.* It is a sad pity that they should. But it must be allowed that this has too frequently happened, and that it is not always possible to prevent it. Young persons, at the critical age referred to, frequently migrate from the houses and the scenes of their early days, and consequently are led into new connections, and exposed to a variety of influences—many of them, alas! adverse to the growth of religion in the soul. Besides, the Sabbath school teachers, even when pretty

well qualified for the instruction of their juvenile charge, may not have the mental power, or even experience, requisite to deal with the expanding, and, it may be, speculating minds of those passing from early youth to manhood.

The pastor here comes in with much advantage to the youths who may be under his charge, to direct their inquiries, guard them against prevailing errors, and to establish them in the truth. Invaluable is such fatherly superintendence and tutorship; and salutary are the effects which, by the divine blessing, flow from it to the interesting youths themselves, to their parents, and to the Church and the world.

Still, associations of the youth for mutual improvement, intellectually, morally, and spiritually, serve important ends. The social principle is very strong, and powerfully influential for good as for evil. How needful, then, and how important, to have such an association as we are recommending!—one of whose aims and study it is, to watch for the youth who come from the country—to preserve them from the snare of bad companionship—to introduce them to such as are saying, "Come with us, and we will do you good;" and thus to be instrumental in saving souls from death. The more extensive, and the longer our acquaintance with human affairs is, and with the history of pilgrims through this world, the deeper our conviction of the importance of early and continued cultivation of scriptural and affectionate Christian fellowship, conducted upon a regular and well framed system of mutual religious improvement. Were the annals of the various individuals who have been most eminent in the Church below to be more fully known, it would doubtless be made very strikingly apparent how much the eminence for Christian grace and usefulness of those who have been formerly, and of those who are at present, the salt of the earth and lights of a dark world, was, under God's blessing, traceable to the guiding and fostering influence of such associations.

In conversing on this subject a few days ago with one who had been for years a member of such an association, several interesting cases were mentioned of individuals, at present influential in Christian walks of usefulness, who had greatly benefited in such meetings. One eminent young minister of our Free Church, who has nobly withstood many strong appliances of friends and relatives to join the ranks of the Residuaries, made his first modest essay in public by leading the devotions of the young men's association in C—. What we desire, then, to be impressed by this communication is, the duty and the honour after which our Free Church should more and more aspire, to exercise still an increasing godly superintendence of her youth, by all scriptural and effective means; and this is doubtless one which promises, if followed out extensively, congregationally, and also *locally*, as far as may be, under the promised and prayerfully implored blessing of the Lord of the vineyard, to be productive of the most blessed results, in extending, in reviving, and in establishing and perpetuating genuine religion. So may that Scripture be fulfilled (Ps. cxliv.): "Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth"—planted and growing up in the courts of the Lord, and in the company and fellowship of his people. Over the door of such meetings, and on the first leaf of their minute-books, should be inscribed

* See an excellent paper on this subject in a new and excellent publication—*The Scottish Sabbath School Magazine*, No. 1.

(Mal. iii. 16, 17): "Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

I am very sensible that justice has not been done to the subject of youths' associations, or to the duty of the Free Church on this head. But something is done in thus bringing their claims before the brethren, who are competent to give practical effect to mere suggestions.

I cannot conclude without transcribing the following pressing sentences from the article "Young Men," *Presbyterian Review*, 1838:—

"We do trust that something vigorous will be done, and that with energy and decision. 'Brother, we are only half awake,' was the exclamation of a zealous minister to a brother equally devoted; and may we not say, with reference to this subject, 'Brethren, we are only half awake?' Men and brethren, is it always thus to be? Are we to slumber on with an evil every day accumulating upon us, and no adequate efforts made to check its course? . . . Crime is going on with rapid steps in our mighty cities. Our young are awfully neglected; and, instead of being the bulwark of the State and the hope of the community, are in too many cases the common curse of all. . . . And we have the uncertainty of their youthful career to urge us on (the new year should rivet these thoughts) to take speedy measures for their aid; for time runs on—depth compasses them on every side—judgment comes upon to seize them for its prey. In a thousand ways they are hurrying beyond the reach of your sympathy and aid. Their homes are emptying, their firesides are thinning; they are separating from you and from each other day after day;—some to the silent grave, and these are for ever beyond your reach; some hasten to the world's business, and speed their traffic in other cities, and *these* return not; others make their home upon the perilous deep, but *there* they find their tomb, and *these* return not; others seek the inhospitable climes of the burning south, and few of these return. And of all the thousands that were nurtured round the dear native hearths, and grew up among us, the companions of our boyhood, how few are reserved to return, after long years, to the scenes of their childhood—to the friends of their youth! and then so changed and wasted with hardship, or sorrow, or crime, that the companions of youth look strange upon the returning wanderer, and even the mother does not know her child! Whatever, then, our hand findeth to do, let us do with all our might."

John Knox's Church has, from the first, been most laudably anxious about the *godly* upbringing of youth, as well as for their acquiring of good learning. Let us not fail in this, as in other respects, to give practical demonstration of our true succession. And the Lord direct all!

Kilsyth.

W. B.

THE INVERNESS ASSEMBLY.

ACTIVE preparations are in progress for this most important meeting of the General Assembly of the Free Church. The people of Inverness

are erecting a splendid pavilion for the purpose, and the Bells' School has been secured for committee rooms. Arrangements are being made there, also, for accommodating all the ministers from the south in the true spirit of "Highland hospitality." Meantime a committee at Edinburgh is making arrangements for having the whole Highlands visited previous to the meeting, that a full statement in regard to their religious condition may be made, and active measures adopted for remedying the existing evils. Upon the whole, we are satisfied that the most sanguine expectations of those with whom this bold but necessary measure originated are likely to be realized, and that the "Assembly at Inverness" will form an era not only in the history of the Highlands, but also of the Free Church itself.

HINTS FOR MINISTERS.

"A word to a minister is worth a word to three or four

God puts peculiar honour on the preaching of Christ crucified. A philosopher may philosophize his hearers; but the preaching of Christ must convert them.

We may lay it down as a principle, that if the gospel be a medicine, and a specific too, as it really is, it must be got down *such as it is*. Any attempt to sophisticate and adulterate, will deprive it of its efficacy.

It is a foolish project to avoid giving offence; but it is our duty to avoid giving *unnecessary* offence. It is a necessary offence, if it is given by the truth; but it is unnecessary, if our own spirit occasion it.

We have done very little, when we have merely persuaded men to think as we do.

Herod heard John gladly, and did many things; because he knew the preacher to be a just and holy man.

It would be a fatal thing to barrier away the souls of our people for the highest and justest reputation of eloquence; yet there are these who, in this view, do it for nought, and have not in any sense increased their wealth by the price.

NEW SCHEME FOR THE ERECTION OF SEVEN HUNDRED MANSES—SPLENDID SUBSCRIPTIONS.

Our readers are aware that a new Scheme has been started, under the charge of Mr Guthrie, for the erection of seven hundred manses for the Free Church ministers of Scotland. It is proposed to raise £150,000 of a general fund, of which no part is to be called up until £100,000 is subscribed. Mr Guthrie began at Glasgow on Monday week; and a great public meeting was held in the City Hall on Wednesday evening. It was crowded to overflowing, and addressed by Mr Guthrie, Dr Candlish, Dr Brown, Mr Begg, and others, and passed off with great enthusiasm. At the end of the meeting, Mr Guthrie announced that the subscriptions for the first three days amounted to the munificent sum of £10,100.

THE FREE CHURCH MAGAZINE.

It is hoped that £30,000 will be raised in Glasgow alone. Of the above sum,

W. Campbell, Esq. of Tillichewan, has given	£1500
John Bain, Esq., - - - - -	1000
James Ewing, Esq. of Levenside, - - - - -	500
A Lady, - - - - -	500, &c.

Mr Guthrie will immediately proceed on his mission to the chief towns of Scotland; and we doubt not that everywhere he will be received with the same enthusiasm, and meet with the same liberality.

The object is a noble one, and has an advocate who will do it ample justice. It only requires a ready response from our people; and that, we believe, will not be wanting.

Notes on New Books.

Memoir of the Rev. John Watson, late Pastor of the Congregational Church in Mossburgh. By the Rev. WILLIAM LINDSAY ALEXANDER, M.A. Edinburgh.

It would have been more agreeable to have written an article than a notice of this book, both on account of its subject and its author, as well as on account of the interesting information on various important points which it conveys. As a memoir, it is interesting and instructive, though not so copious in detail as might have been wished. As conveying valuable information respecting the rise of Congregationalism in Scotland, and of the state of religion at the time, which rendered some such movement almost imperatively necessary, it is highly important. And we may add, without intending to give offence either to Mr Alexander or his friends, that we regard the intimations which it affords of the extreme difficulty of securing harmonious co-operation among the leading members of the Congregationalist body, as a point of no small importance, indicating the inherent defect of the system. May it not be hoped that what is felt to be a defect may in due time be remedied, especially when such pressing emergencies as now abound tend to constrain all Christians to seek for the elements of combination and consequent strength? We give this work our hearty recommendation, as one of decided merit and varied importance.

The Death of Death in the Death of Christ, &c. To which is added—*A Vindication from the Exceptions and Objections of Mr Richard Baxter.* By JOHN OWEN, D.D. Edinburgh.

This is an exceedingly well-timed reprint of a highly valuable work. The character of Owen, as a sound and able theologian, is too well known to require any recommendation from us. We need do no more than state that it is a very full and elaborate treatise on the subject of redemption, and furnishes ample materials for the refutation of the many crude opinions of a heretical nature which at present unhappily exist. Mr Ogle has conferred a favour on the public by this reprint, and we trust they will requite it.

An Inquiry into the Completeness and Extent of the Atonement, &c. By ROBERT S. CANDLISH, D.D. Edinburgh.

We do not need to introduce this treatise to the notice of our readers; but this we think it right to state, that, in addition to the Letters which have already appeared, there is a Preliminary Dissertation of forty-six pages, and an Appendix of twenty-five pages, containing important notes; by both of which additions the value of the work is greatly enhanced.

A Journey over the Region of Fulfilled Prophecy. By the Rev. J. A. WYLIE, Dollar. Edinburgh.

This is a most interesting and valuable little work. The subject of prophecy justly excites peculiar interest in the present day, amidst the heavings of the nations and the portentous events by which we are surrounded; and it is well to look back and see that "not one word has failed of all that God has hitherto spoken." The work before us presents a great

mass of important information, in a very condensed form, and in a peculiarly interesting manner. We cannot conceive of a more useful work for parish libraries or for the religious instruction of the young.

Testimonies in Favour of the Principles and Procedure of the Free Church of Scotland. With an Introductory Notice, by the Rev. J. A. WALLACE, Hawick. Edinburgh.

This collection of Testimonies is a very valuable production. It ought to be in the possession of all the friends of the Free Church; and we recommend it to their universal patronage.

Abstract Principles of Revealed Religion. By HENRY DRUMMOND, Esq. London.

This is a curious work, deserving a more full examination than our limits can at present afford. Mr Drummond seems to think it desirable to direct the attention of this convulsed and agitated age to what he regards as the abstract principles of revealed religion. These abstract principles, as stated by him, are neither numerous nor new; but neither are they likely to be regarded by very many as true, so far as they are not already universally held. His first principle is: "That there is but one holy catholic and apostolic Church." This will not be disputed, provided only that these expressions be understood in a scriptural sense. His next principle is: "That without priesthood there can be no sacraments, and without sacraments no spiritual life can be rightly imparted or adequately sustained; that the due worship of God can be carried on only by priests appointed by himself; that all its parts are definite—forms of buildings in which it is carried on—rites therein performed—furniture appropriated to that end—vestments of those who officiate—hours of celebration, &c.; and that the single act which constitutes worship, which constitutes Christian worship, and distinguishes true from false worship in Christendom, is the offering up of the flesh and blood of Jesus Christ, without the eating and drinking of which no one can have part in him." Our readers may feel inclined to ask, Is Mr Drummond a Papist? No! nor yet a Puseyite, nor yet an adherent of the Church of England far less a Presbyterian, or a Congregationalist. In his opinion, all these forms of the Christian Church are wrong; and, indeed, the Presbyterians and Congregationalists are not Churches at all. "No Presbyterians or Independents can be recognised as a Church; because they have no priesthood nor sacraments." The great apostasy of all Churches, Mr Drummond conceives to have arisen from their neglect of maintaining the full organization of the Church, by allowing the two orders of apostles and prophets to become extinct, especially the former. Till these be reproduced, the Church cannot revive; and the main purpose of his book is to call the attention of all Christians to that grand defect, that the apostolic order may be restored, and those bonds be broken which bind bishops to the civil government. It is not very necessary to trace much further the peculiar views of Mr Drummond. There are, nevertheless, some important remarks in the work, mingled with much absurd affectation of learning, as when he transcribes the Greek text, and gives a Latin version of it; and there is not a little of over-confident dogmatism throughout the whole. Perhaps the most intelligible definition of Mr Drummond's opinions which we could give, would be by saying that he is an Episcopalian Irvingite.

The Angels of God; their Nature, Character, Ranks, and Ministerial Services; as exhibited in the Holy Scriptures. By the Rev. THOMAS TIMPSON. London.

The subject of this work is in many respects interesting and important. We have the direct warrant of Scripture for believing that angels are ministering spirits to the heirs of salvation; and the Sacred Record relates many instances of their ministrations. Little more, however, can be known respecting the ministrations of angels than what has been stated in the Bible itself; and, therefore, the speculations of the most learned and ingenious men on the subject cannot be received as anything but conjectures. Mr Timpson has collected a great number of these together, interspersing them with his own opinions and reflections; and the result is a book of very considerable and very varied interest, calculated at least to comfort and encourage, if not greatly to instruct, the reader.

Christian Philosophy; or, Materials for Thought. By the Author of "Sketches and Skeletons of Sermons," "The Christian's Daily Portion," "Pulpit Cyclopædia," &c. London.

This is not a book to be hastily read; and it exhibits no symptoms of having been hastily written. There are few men who have the peculiar talent required for sententious writing; but many who can enjoy it. And, in the present age, when the great aim of almost all authors is to spread their thoughts over as great a number of pages as possible, it is very delightful to meet with a work like the one before us, in which the author strives to condense his thoughts within the smallest practicable compass. So far as we have read the book—or rather thought with the author, which requires time and deliberation—we have felt its value; and we cordially give it our decided approbation. It is well arranged, well thought, and well expressed; we trust it will be well and widely perused.

An Exposition of the Confession of Faith of the Westminster Assembly of Divines. By the Rev. ROBERT SHAW, Whitburn. With an Introductory Essay by the Rev. W. M. HETHERINGTON, LL.D., St Andrews. Edinburgh.

The Westminster Assembly's Confession of Faith has long been regarded by all sound and true Presbyterians as "the second best book in the world;" yet never till now has there been published any Exposition of its Doctrines, although such a work was greatly needed. No doubt, many ministers read and expounded it to their people in evening lectures; but very many never made any such attempt. One consequence of this culpable neglect was, that a great proportion of the community had become utterly ignorant of some very important truths clearly taught in the Confession. When, however, judges and lawyers began to refer to it, and to assume that it gave countenance to Erastian principles, it became necessary to expose their ignorance. This was no difficult task; but it was equally necessary to direct the attention of the community to what, though still regarded as a doctrinal standard, had become to many comparatively unknown. But the attention of those who were fully qualified for the task continued to be so much occupied by the public contests in which they were engaged, that they could not undertake it. This has, however, now been done by Mr Shaw. We have perused his Exposition carefully; and we do not hesitate to give it our decided approbation. A true and sound Exposition of the Confession of Faith, come from what quarter it may, cannot be of a sectarian character, and must be regarded by all Presbyterians as common property, conferring a common benefit on all. People may differ in opinion, as no doubt they will, respecting some portions of the Comment and Exposition; but we regard it as well-timed, and well executed, sound in theology, accurate and comprehensive in its views, and written in a clear, vigorous, and simple style; and, therefore, we earnestly recommend it to all our readers, leaving to them to adjust any diversities of views that may exist in a spirit of candour and fairness.

Speech of Michael Willis, D.D., in the 28th. of the Rev. Mr Scott of St Mark's, Glasgow. Glasgow.

This speech requires no *imprimatur* from us. A decided testimony to its great merit has been given by the highest authorities. We are glad to see it printed in a separate form, together with the Doctor's equally admirable addresses previously delivered in the presbytery. It is gratifying to know that Mr Scott's departure from our Church, though accompanied with such a flourish of his own trumpet, has already been almost forgotten by the public. At the same time, the "body of heretics" with which he has associated himself is active and persevering, and it would perhaps be well to have even a cheaper edition of the pamphlet, for distribution in any place where they are attempting to work mischief.

The Manifestation of the Son of Perdition. A Sermon, preached in the Free Church, Farnbridge, on March 23, in accordance with the recommendation of the Commission of the General Assembly; and in the Free Holburn Church, Aberdeen. By the Rev. HUGH MARTIN, A.M. Published by request. Aberdeen.

Few things are more important in the present day, than directing the public mind to a right and scriptural view of the true character of Popery. That it is the Antichristian system, foretold and foredoomed in the Bible, no true Pro-

testant can doubt, if he fairly examine the subject; but many will not take that trouble, or think themselves liberal and charitable by speaking favourably of that system. Especially when the nation is threatened with being involved in the guilt of that system, and exposed to the danger of sharing in its judgments, it is the duty of all to strip off the disguise from Popery, and display its true nature. The perusal of the sermon before us may be of service to many; and, on that account, as well as for its own merit, we recommend it to our readers.

The Christian Treasury; containing Contributions from Ministers and Members of various Evangelical Denominations. Edinburgh.

We take blame to ourselves for not sooner noticing this religious periodical. It does not, however, need our recommendation, as its own intrinsic merits, and the good taste and judgment of its editor, have already secured for it the approbation of the public. It is entirely free from anything of a sectarian character, having for its contributors the most eminent men of all Evangelical denominations; and yet it is by no means of an ephemeral character, much of its contents being of permanent value and interest. We may add, that while it is very cheap, it is beautifully printed, and elegant in its appearance.

Rome's Triumph. By the Rev. GEORGE LEWIS. Dundee.

Maynooth: A Protest against its National Endowment. By the Rev. WILLIAM GIBSON. Belfast.

Protestant Christianity. By the Rev. Dr SPRAGUE. London.

Three "Tracts for the Times." The two first bear special reference to the infamous Maynooth Bill, and contain many urgent reasons, chiefly in the shape of facts, for immediate and strenuous action on the part of a united Protestantism. The "National Endowment of Maynooth" is indeed "Rome's Triumph," and unless "Protestant Christianity" bestir itself—not mere Protestant Presbyterianism or Protestant Congregationalism, but *Protestant Christianity*—meaning thereby all Protestant Churches holding by Christ, the Head—she will continue to triumph, and ere long dark days will come.

Views of the Voluntary Principle, in Four Series. By EDWARD MIALI. London.

It is at all times agreeable to encounter a fair and manly antagonist. This Mr Miall unquestionably is; and though we do not consider it at all necessary for us to resume that controversy, as the defenders of any existing Establishment, we do think it right to vindicate our views regarding the Establishment principle, as contrasted with that of Voluntaryism. Our space will not allow us to enter upon the subject at present; but we shall return to it at no distant date, we trust; and we hope to convince Mr Miall that he has yet not a little to learn on the very subject to which he has been directing the inquiries of his active and energetic mind. Meanwhile we frankly applaud the frankness and ability of his little work.

The Spring.
Missionary First-Fruits.

Religious Tract Society, London.

Neat and interesting. Our young readers will find in the first, all that requires to be known about springs, and rivers, and Artesian wells; and in the second, many stories which may do them much good, and interest them more than ever in the missionary cause.

The Young Tradesman.
Young Women of the Factory.

London.

The Religious Tract Society has, since its commencement, issued upwards of fifteen millions of publications; and, computing the number printed of each, nearly four hundred millions of its tracts have been circulated over the world in about one hundred different languages. It is like an immense store, from which bread is sent forth daily, and in abundance, to a perishing world. We fear it is not supported in Scotland as it should be.

These are two of its latest publications; and, either the "Young Tradesman," or the "Factory Girl," or those who have influence in ruling or advising either, would find the serious counsels and practical wisdom of which these little works are full, signally advantageous.

A Course of Lectures to Young Men, on Religion, Science, and Literature. Dundee.

One of the best course of lectures to young men which we have yet met with. It abounds in judicious suggestions, often enforced with great eloquence and power. We advise all our young men to read and study it.

AMERICAN PRESBYTERIAN CHURCH AND SLAVERY.

THE following Report of a Committee on the subject of Slavery has been all but unanimously approved of by the General Assembly of the Presbyterian Church of America:—

The Committee, to whom was referred the memorials on the subject of slavery, beg leave to submit the following Report:

The memorials may be divided into three classes, namely,

1. Those which represent the system of slavery as it exists in these United States as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the slaves.

2. Those which ask the Assembly to receive memorials on the subject of slavery, to allow a full discussion of it, and to enjoin upon the members of our Church, residing in States whose laws forbid the slaves being taught to read, to seek, by all lawful means, the repeal of those laws.

3. Those which represent slavery as a moral evil—a heinous sin in the sight of God, calculated to bring upon the Church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of a master to slaves.

The question which is now unhappily agitating and dividing other branches of the Church, and which is pressed upon the attention of the Assembly by the three classes of memorialists just named, is, Whether the holding of slaves is, under all circumstances, a heinous sin, calling for the discipline of the Church?

The Church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called upon to decide is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the remission of which should be made a condition of membership in the Church of Christ?

It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the Word of God. That slavery existed in the days of Christ and his apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that Slave-holders were admitted to membership in the Churches organized by the apostles; that whilst they were required to treat their slaves with kindness, and as rational, accountable, and immortal beings, and, if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be "obedient to their masters according to the Lord, with fear and trembling, with singleness of heart as unto Christ," are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the Church the curse of God, without charging the apostles of Christ with conniving at such sin, introducing into the Church such sinners, and thus bringing upon them the curse of the Almighty.

In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws by which, in some of the States, it is regulated. Nor would they, by any means, countenance the traffic of slaves for the sake of gain; the separation of husbands and wives, parents and children, for the sake of "filthy lucre," or for the convenience of the master; or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek by all peaceable and lawful means the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

Nor is this Assembly to be understood as countenancing the idea that masters may regard their servants as mere property—not as human beings, rational, accountable, immortal.

The Scriptures prescribe not only the duties of servants, but to masters also—warning the latter to discharge those duties, "knowing that their Master is in heaven, neither is there respect of persons with him."

The Assembly intend simply to say, that since Christ and his inspired apostles did not make the holding of slaves a bar to communion, we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject. We feel constrained further to say, that however desirable it may be to ameliorate the condition of the slaves in the Southern and Western States, or to remove slavery from our country, these objects, we are fully persuaded, can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against Slave-holders, without regard to their character or circumstance, which have, to so great an extent, characterized the movements of modern Abolitionists; which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

The apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves the glorious doctrines of the gospel, and enjoining upon each the discharge of their relative duties. Thus only can the Church of Christ, as such, now improve the condition of the slave in our country.

As to the extent of the evils involved in slavery, and the best methods of removing them, various opinions prevail; and neither the Scriptures nor our constitution authorize this body to present any particular course to be pursued by the Churches under our care. The Assembly cannot but rejoice, however, to learn that the ministers and Churches in the Slave-holding States are awakening to a deeper sense of their obligation to extend to the slave population generally the means of grace; and many Slave-holders, not professedly religious, favour this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing member to remember that his Master is also in heaven; and in view of all the circumstances in which he is placed, to set in the spirit of the golden rule: "Whatsoever ye would that men should do to you, do ye even the same to them."

In view of the above stated principles and facts,

Resolved, *First*, That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the Church, upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the southern portion of the country, is no bar to Christian communion.

Second, That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself, and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from the southern portion of the Church—a result which every good citizen must deplore, as tending to the dissolution of the union of our beloved country, and which every enlightened Christian will oppose, as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

Notes on the Month's News.

THE MAYNOOTH BILL has received the royal assent, and is now one of the statutes of the land! The gross iniquity is consummated, and the Protestant constitution of Great Britain is broken down by her legislators. It remains to be seen what steps the country will take to deliver herself from the guilt of so wicked a course of policy. Hitherto she has, in every way, protested and fought against the bill. She has been, for the time, defeated. "One battle has been lost, but there is time to win another." A general election is at hand, and then the nation has the whole matter in her own power. Great will be her sin, and heavy may be her punishment, if she homologate the infatuated policy of her rulers.

SCOTCH POOR AND POOR LAWS.—The "clearance of Glen-caldie," by which no fewer than thirty families were expelled

last month from the homes of their fathers, and cast upon the world, has not been without its fruit. The *Times* immediately sent down a commissioner to investigate the circumstances; and his simple detail of facts has excited no small attention, and given our English neighbours something like an adequate idea of the "benevolence" of our Highland lairds, and of the wretched condition in which our northern poor are kept. We give a few of the cases which he mentions:—

Crick.—The first man shown to me here on the poor's roll was William Calder, aged ninety-two. He formerly occupied a small farm, but was turned out last year. He then got a cottage, with half an acre of land upon a moor, which he cannot now cultivate. His daughter, the wife of a labourer at Glasgow, takes care of him; but her husband has sent for her, and he does not know what he shall do. He was, at the last distribution, allowed three shillings and a stone of meal. The meal was from the heritors—the money from the kirk-session. That was all he was allowed for the year. He was supported partly by what his son-in-law sent him, and partly by begging; "but," said the old man, "every one has enough to do for

I went next to the cottage of Ellen Cameron, who is on the poor's roll. It was a most wretched place—one of the dilapidated cottages patched up, but to which the weather had access from all corners. There was no fire in it; some chairs of a better description than usual; some broken dishes as crockery; a kettle, a pan, and a bed. This constituted the furniture. She is a widow, with five children; the eldest, fifteen years of age, is at service; the rest are depending upon her—the youngest four years old. Her husband was a sheriff's officer at Bonar, and died two years ago. Her furniture was taken after his death to pay the rent. She was taken ill last winter, and whilst sick, was put on the poor's roll, and had three shillings given to her. Since then she has had three shillings and some meal given to her; which is her whole support, besides what she could get by begging, which she has not for five months. The meal she got just lasted a fortnight. She did not think she could keep herself and her family alive under four shillings and sixpence a-week. They required a stone of meal a-week, which cost two shillings; and potatoes, a little tea for herself, and soap, and bits of clothing, would consume the rest. Since she had lived there she had never tasted butter, or cheese, or meat of any kind. She was dressed in rags.

I then went to some cottages on the hill, and entered that of Fanny Murray, who is on the poor's roll. She was dressed ragged; is seventy-six years of age; and has been even on the roll. About a month ago, she got a stone of three shillings and a "firlo" of meal. Never before got more than two shillings or two shillings and sixpence a-year. Has been unable to work for fourteen years. Her son, a sickly young man, has an acre of land on the moor, which he cultivates, and goes out as a labourer on the roads, when he can get work, and gets one shilling a day. She lived with his assistance and that of her neighbours. The cottage was miserable. The peat fire was on the mud floor, in the middle of the room, and the smoke found its way out at the doorway.

Dornoch.—Janet Munro is a widow, sixty years of age, who lives on the moor at Clashmore. Her husband was drowned at the Meikle-ferry in 1809. Part of the sum of £300 in Dornoch parish, lent out at interest, is derived from collections then made in aid of the relatives of those who were then drowned. She lives alone, with no one to attend her. Her cottage is a miserable hut on the hill-side. The old woman said "she had neither furniture nor friends." She has been fifteen years on the poor's roll, and before the Disruption in the Church she got about seven or eight shillings a-year. Since the Disruption she has only received three shillings this year, which the minister gave her out of his own pocket. But for the assistance of her neighbours, she would starve. Two or three of her neighbours to the west were very good to her; but she could not often walk about and see them. Her food is potatoes, and a little meal, when she gets it given to her.

The next hut to this, which seemed in danger of falling, was that of Eliza Ross, single woman, aged seventy-four—the interior a miserable hovel of the usual description. She

applied by petition for two shillings a-week relief. The kirk-session put her off by giving her five shillings, which was the only relief she has had since the Disruption in the Church in 1843. She is helpless, and cannot do anything, and has been on the poor's roll twenty years. She never got more than six shillings a-year. She has not tasted meat for years; and the poor old creature laughed with incredulous astonishment that I should ask her such a question. She lives on potatoes and meal, which her neighbours give her.

The next cottage to this was that of Andrewina Mackie; she is sixty years old, and has been bedridden six months. The doctor attends her. She has received five shillings from the kirk-session this year, and got five shillings last year. She has a son eighteen years of age, who attends upon her, and helps to support her; and her neighbours assist her with bread and potatoes. She is helpless, and cannot wash her own clothes. She was lying in a room quite dark. The window was without frame or glass, and was stopped up with a board to keep the wind out.

The factor of the Duke of Sutherland (Mr Loch) attempted, in Parliament, to defend his master, but with miserable success; his statements relative to the improvement of various parts of the country having been signally disproved by a very poor

ever, makes progress, and will probably be carried through before the close of the session. It affords a glaring instance of that class legislation under which our country labours, and which, among the lower classes, is so fruitful a source of discontent and suspicion. It will prove in effect what, we doubt not, it is in intention—a bill for stilling the claims of the poor, and to relieve the landlords of Scotland, great and small, from the annoyance of being obliged to give bread to those who are starving at their doors.

The case of Dr Kalley has been brought before Parliament, but as might have been expected, with no favourable result. The Earl of Aberdeen thought the authorities of Madeira quite right in interdicting Dr Kalley from preaching to the natives, and if he persevered, would do nothing to free him from punishment! This from the Foreign Minister of Great Britain! He thought also that the Portuguese Government had a perfect right to prevent any of the natives of Madeira from turning Protestant! Nay, he went further, and declared that the law of Great Britain would no more tolerate the conduct of Dr Kalley, were he a Papist, than did the Government of Portugal, he being a Protestant!—an assertion which, if true, would imply the suppression of all the Popish bishops, and priests, and colleges in the kingdom, and the punishment of every Popish convert. It is truly sickening to contemplate the Antichristian conduct of our "men in power." Popery fawned on at home and protected abroad!—Evangelism in England legally plundered, that Socinianism may be endowed! and in Scotland the Church disestablished and persecuted, because she would not be enslaved! It would seem as if the only requisite to the favour of the British Government were opposition to the cause of Christ.

The *Quarterly Review*, just published, contains an article on the endorsement of Popery in Ireland, which speaks thus plainly:—

At page 256 we are told that "A STATE PROVISION FOR THE ROMAN CATHOLIC CLERGY is the greatest and most important question that this country has had to decide since the Revolution; that the question cannot be evaded; and that its discussion must end in its accomplishment."

At page 276 it is said that "A STATE PROVISION FOR THE ROMAN CATHOLIC CLERGY is an object without which all that has been said or done will have been not merely fruitless, but injurious;" and "the Maynooth Bill was a natural prelude to the larger measure."

At page 289 it is stated, with equal plainness, that the expense, which is estimated at £300,000 per annum (equal to a grant of TEN MILLIONS in three per cent. stock), "must

be charged on the Consolidated Fund," and so paid out of the general taxation of the empire!

In all probability we shall, in a year or two, have a measure before Parliament, substantially following out these suggestions.

The ministers of the Church of England who have lately abandoned the communion of the Scottish Episcopal Church, because of its Popery and the unwarrantable tyranny of its bishops, held a meeting lately in Edinburgh, at which they passed resolutions declaratory of their adherence to the doctrines and formularies of the Church of England, and their desire to receive Episcopal superintendence. They entitle themselves "the Church of England in Scotland."

The leading Voluntary Dissenters of Scotland have resolved on renewing the Voluntary agitation, thinking that the ground which they thus assume is the best on which to resist the endowment of Popery. A large meeting was held in Edinburgh on the 3d instant—Mr Douglas of Cavers in the chair—which was addressed by Dr Wardlaw, Dr Brown, and others.

INDIA MISSION.—The Lord continues to bless the labours of our missionaries. By the latest accounts from Calcutta, a young man, named Umacharam Bose, and his wife, have been brought to the knowledge of the truth, and received baptism. The circumstance has occasioned great excitement among the Hindus.

Miscellaneous.

PUBLIC GRANTS TO RELIGIOUS SECTS.—According to a parliamentary return obtained by Mr W. S. O'Brien, some time ago, giving an account of all money applied by Parliament in aid of the religious worship of the Churches of England, Scotland, and Rome, and Protestant Dissenters, from the year 1800 to 1843, it appears that, during that period, the sum bestowed upon the Established Church (in addition to tithes, Church lands, Church rates, &c., be it remembered) was £5,207,546—namely, in England, £2,935,646; Scotland, £522,062; and Ireland, £1,749,818; to Protestant Dissenters, £1,019,647: 13: 11d.—namely, in England, £140,911, 4s.; and in Ireland, £878,726: 9: 2d.; and to the Church of Rome, including Maynooth, £365,007: 1: 2d.

THE SOCIETY OF FRIENDS.—In the annual letter of this body, just published, it is stated that, during the past year, the sufferings of their members, in consequence of ecclesiastical claims, including the costs of dstraint, amounted to about £10,200.

SLAVES IN THE UNITED STATES.—A statement of the total number of slaves in each of the United States, in 1840, is given in the recently prepared tables, forming a supplement of part 12 of the "Parliamentary Accounts of the Revenue, Population, Commerce, &c., of the United Kingdom." From that statement it appears that there were, in 1840, in the United States, 2,487,213 slaves, of which 1,246,408 were males, and 1,240,805 females, the proportions thus being nearly equal. Of these, 753 males and 530 females were "100 and upwards" years of age. While, however, out of 2,487,213 slaves, 1133 had reached 100 years of age, "or upwards," among the 14,189,108 persons forming the free white population of the United States, there were not, in the same year, above 476 males and 315 females who had attained their "100 and upwards" of years. In other words, though there are six times as many whites as slaves in the States, there were not above half the number of whites who had reached 100 years of age compared with the slaves, the latter having 1333 of their total number (2,487,213), while there were only 791 out of the 14,189,108 free inhabitants of the United States. Still this cannot be adduced by any as a proof that a state of slavery does not operate prejudicially on its victims. Though, from the above statement, it clearly appears that, on an average, twelve times the number of black slaves reach "100 and upwards," as compared with the free population, still the same tables likewise show that the "free coloured persons" have a far greater proportion of their number who attain that good old age. Of these "free coloured persons" (as they are officially described in the tables), there were, in the year in

question (1840) 186,467 males, and 199,778 females, making a total of 386,245 in the several States of the Union. Of these 386,245, it is proved that no fewer than 647 were 100 or upwards years of age, there being 286 men, and 361 women. Thus, one out of every 597 "free coloured persons" attained 100 or upwards years, while only one out of every 1866 slaves lived to that age. Four alone of the United States are marked in these tables as having no slaves in them—they are Maine, Massachusetts, Vermont, and Michigan. Several have very few: thus, New Hampshire had but one, Rhode Island five, Connecticut seventeen, New York four, Ohio three, Indiana three, &c. The greatest number of slaves was in Virginia (449,087); and next to that, South Carolina (327,030).

We are happy to observe that the Congregationalists, and other Dissenters in England, are engaged in making strenuous and, in all the instances which have come under our notice, most successful efforts to extinguish the debts on their chapels. In the town of Leeds alone upwards of £10,000 have been collected for this object within the last few weeks, whereby five chapels have been rendered completely free from debt.

ON THE DEATH OF A CHILD, ONE AND A-HALF YEAR.—My desire is to be sensible of the affliction, and yet patient under it; 'tis a rod, a smarting rod. God calls my sin to remembrance, the coldness of my love to God, abuse of spiritual comforts; 'tis a rod in the hand of my Father. I desire in it to see a Father's authority who may do what he will, and a Father's love who will do what is best. We resigned the soul of the child to Him that gave it; and if the little ones have their angels (we doubted not of their ministration in death), we have hopes through grace, that it is well with the child. *Little children in heaven we look upon as the Via Lactea—the individual's source discernible, but altogether beautifying the heavens.* We spent the day in sorrow for our affliction, our friends sympathizing with us; one day committing the immortal soul to God, this day committing the dust to the dust of the earth, as it was.—*Matthew Henry.*

Calls Moderated.

Crail.—Rev. John Hendry, July 7.

Kirkcaldy.—Rev. Mr Sutherland, July 9.

Ordinations and Inductions.

Aunan.—Rev. Mr Mackenzie, June 11.

Dunfermline, Abbey Church.—Rev. Mr Philip, June 11.

Inverness, North Church.—Rev. George Mackay, June 12.

Leuchars.—Rev. Alexander Cleghorn, June 11.

Moorkirk.—Rev. Mr Reid, July 1.

Paisley, St George's Church.—Rev. Mr Thomson, June 13.

Ruthwell.—Rev. Alexander Brown—to be assistant and successor to Rev. Dr Duncan.

New Churches Opened.

Catrine.—By Robert Buchanan, D.D., May 25.

Crail.—By the Rev. Walter Wood, June 22.

Dundlop.—By the Rev. Matthew Dickie, June 29.

Fort-Augustus.—By the Rev. Thomas Davidson, May 22.

Kirkintilloch.—By R. S. Candlish, D.D., May 25.

Muirkirk.—By the Rev. Mr Hutchison, April 13.

Tongland.—By the Rev. J. Rhenius, June 22.

Obituary.

At 69, Sauchiehall Street, Glasgow, on 30th May, Alexander Gordon, youngest son of the Rev. J. G. Lorimer, aged twenty-two months.

At Kippin, on 27th March, the Rev. William Andersen (of the Free Church), in the 34th year of his ministry in that parish.

At Oldhamstocks, on 22d June, the Rev. Andrew Baird minister of the Free Church, Cockburnspath.

At Rothsay, on 1st July, the Rev. Robert Aitken, minister of Willison Free Church, Dundee, in the 58th year of his age, and 34th of his ministry.

At Laverock Bank Cottage, Trinity, Edinburgh, the Rev. James Ballantine Hay, minister of the Free Church, North Berwick.

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THE FREE CHURCH MAGAZINE.

THE ENDOWMENT OF POPERY.

THE great crime has been committed. As all our readers must ere now be aware, the Roman Catholic College of Maynooth has received a greatly increased endowment; no longer by an annual grant, which might be dropped at any time, but by a legislative enactment, which has introduced the fatal principle into the constitution itself. Nor is this all. In order to render this boon to the Irish Romanists as free and gracious as possible, Government refuse to encumber this endowment with any stipulation securing the right of inquiry into the instruction given in Maynooth. To the Church of Scotland Government would not permit State support without State control, though that had been secured by solemn national treaties; but they force State support on Popery, and refuse to retain even State inspection. If this be justice to Irish Romanism, what is it to Scottish Presbyterianism? Nor yet is this all. No attempt is made to conceal the obvious inference, that the endowment of Maynooth is only a step towards the endowment of the entire Romish Church in Ireland. The following extracts, from what may almost be termed a half-official article in the *Quarterly Review*, will show the intentions of Government:—

An idea has grown up, we cannot say unreasonably, for we ourselves partake it, that the proposed measure, though limited in its immediate objects, might have larger consequences; and, whether so intended by Government or not, would, in connection with the Bequests' Act, have the effect of familiarizing the public mind to endowments for the Roman Catholic Church, and lead eventually to a STATE PROVISION FOR THE ROMAN CATHOLIC CLERGY. The question cannot be evaded; and we feel convinced that its discussion must end in the accomplishment of what we believe to be the only measure that now offers any reasonable prospect of tranquilizing Ireland, and cementing and securing the integrity of the empire. For ourselves we will honestly confess, that if we did not consider these educational bills as an introduction to, and a pledge, as it were, of a general and a liberal endowment of the Roman Catholic clergy in Ireland, our hopes of any

resulting advantage would have been comparatively slender.

Such is the view taken by the *Quarterly*—the advocacy of the Maynooth endowment, not only although it should lead to, but because it is a pledge of, “a general and liberal endowment of the Roman Catholic clergy in Ireland.” If, after this, Protestant Britain continues blind to the consequences of this measure, and even the intentions of Government, it must be a wilful blindness. Surely now the duty of all true Protestants must be perfectly apparent, as well as imperative and urgent. The question is, Shall Britain cease to be a Protestant country, and revive the fatal policy of past centuries in favour of the great Romish apostasy? Can British Protestants hesitate in exclaiming with one voice: “Not if our most strenuous and united efforts can prevent it!” But it will not do to utter that exclamation, however loudly and enthusiastically, unless we proceed calmly and resolutely, like men thoroughly in earnest, to act upon it—to devise the most prudent and effectual methods for combining our strength, and bringing it to bear, with full and collected energy, against the common antagonist. This is the direct and imperative duty of all true Protestants, and the discharge of that duty admits of no delay.

It is quite true, that there may be various methods proposed for averting the dire calamity with which we are threatened; and it is also quite right that these should be propounded, examined, and, if thought wise and efficacious, adopted and enforced—if otherwise, rejected. One method has recently been proposed by the Hon. and Rev. Baptist Noel, in a pamphlet addressed to the Bishop of Cashel. In this singularly able and manly pamphlet, the reverend gentleman looks the question calmly and fearlessly in the face, so far as it relates to Ireland, and states plainly the alternative which alone it seems to present—“*Religious equality or repeal.*” Regarding repeal as altogether impracticable, he considers the other alternative—religious equality—as having become a State necessity, and specifies two modes by which it may be effected: “The

first is, to raise the priests to legal equality with the Protestant ministers, by affording them an honourable maintenance. The second is, to bring down the Protestant ministers to a legal equality with the priests, by ceasing to maintain them." It is obvious, as Mr Noel remarks, that Sir Robert Peel prefers the first of these methods. With Sir Robert Peel's views, indeed, it is impossible that it could be otherwise. For, while he will retain his control over the Protestant clergy, he will expect to obtain similar influence over the priests; and will hope thereby to rule Ireland in comparative peace. This may seem high statesmanship, to such men as Sir Robert Peel and Mr Macaulay, who can perceive little or no difference between Protestantism and Popery; but we trust there are yet enough true Protestants in Britain to prevent the perpetration of such a crime. Mr Noel is determined to give to such a measure the most active and persevering opposition; but, in the meantime, he declares unequivocally his conviction that the endowment of Popery in Ireland can be averted only by the adoption of the other alternative—by sacrificing the endowments of the Protestant Church in Ireland. Many will think this a desperate resource. Others will condemn it as a sinful yielding up of what is essentially right, through dread of consequences; and already has Mr Noel been subjected to strong vituperation for suggesting such a measure. Yet we can scarcely understand how any sincere and high-minded Protestant can for a moment hesitate to adopt such a course, if constrained to decide between endowing both Popery and Protestantism, or neither.*

The Free Church has given her opinion fully and unhesitatingly in the recently issued "Pastoral Address." "We stand altogether opposed to the view upon which our rulers are now prepared to act—that truth and error may be equally endowed—regarding that view as embodying the most dangerous Infidelity; we strenuously protest against the systematic attempt now made to use all religions indiscriminately as engines and instruments of State-craft, and that, too, by an appeal to the most sordid motives by which human nature can be governed; we call upon the powers that are ordained of God, if they profess their inability to discern light from darkness, to withdraw from all interference on either side, lest, in the coming struggle, they should be helplessly crushed; and, above all, we echo the disinterested and indignant voice which has arisen from within the English Establishment itself: **RATHER THAN ENDOW POPERY, LET ALL ENDOWMENTS TOGETHER CEASE.**"

It is scarcely possible to contemplate such a measure as the endowment of Popery with suffi-

* We refrain from making extracts from Mr Noel's pamphlet, because our space would not allow us to do it anything like justice, and because we trust a large proportion of our readers will procure and peruse it entire. It will well repay them.

cient alarm; for, in no view that can be taken of it, is it other than pernicious in the highest possible degree. If it arise from direct approbation of Popery itself, then it amounts to a direct and wilful league with error for the suppression of truth, which must, sooner or later, incur the vengeance of Jehovah, God of truth. If, on the other hand, it arise from mere State expediency, it must lead to Infidelity. This latter alternative appears to be the one avowed by our political leaders themselves. Sir James Graham, for instance, lays down this principle: "Whenever, in matters of State, questions of religion arise, these questions must be decided on political and not on theological grounds." Nothing more completely shows the littleness and folly of an ordinary man, than when he attempts to deal with principles, and speak like a philosopher. Mr Noel has exposed this poor attempt of the Home Secretary with great point and strength. Change the term, and try the principle: "Whenever, in matters of State, questions of morality arise, these questions must be decided on political and not on moral grounds;" that is, whenever it appears politic, justice and humanity may be set aside. If, therefore, we may in legislation trample on religious considerations, we may equally disregard morality. Political, and not religious considerations, are to settle our creed and dictate our worship. Such is the State religion and State morality of Sir James Graham. "The principle of paying all creeds," says Mr Noel, "is so irreligious, that no nation which is not generally irreligious can long endure it. On this account it seems probable, that the maintenance of the Roman Catholic priests would seal the doom of the three Establishments in England, Scotland, and Ireland."

A directly opposite view, however, is very probably entertained by many. To both statesmen and members of the Establishment it may not improbably appear that, as Popery is manifestly rising into public power, its endowment will ward aside any assault that it might have made on Established Churches, and thereby secure their permanence. Nor is it improbable that this might be the first direct result of such a measure, so far, at least, as regards the danger that might arise from the adherents of the Voluntary principle; but most fatally would they be undeceived, as soon as Popery had consolidated its strength and found its opportunity. The hollow peace would then be burst and thrown away, and succeeded by horrors similar to those of St Bartholomew's Day in Paris, or the general massacre of Protestants in Ireland two centuries since; for it must ever be remembered that Popery is unchanged, and unchangeable in principles and in character, even in consequence of its wild claim of infallibility.

In this dark and perilous time, nothing is more

imperatively necessary than the formation of a comprehensive Protestant Union, on the firm basis of principles held by all true Protestants; and we cannot but regard it as a most unpropitious omen, that the difficulty of obtaining such a basis seems at present almost insurmountable. This would not have been the case had the minds of men been as free from narrow prejudices as they ought to have been. Why should the question respecting the endowment of Popery be made to turn in any degree upon the abstract question respecting Establishments? These questions may surely be considered and determined separately, and each on its own merits. The first, and indeed the only urgent question, is: "Is it right to countenance and endow error?" The next is: "Is it right to countenance and endow truth?" The very statement of these questions not only shows that they might be considered and determined separately, but that it is wrong to consider and determine them as if they were not distinct questions. It is, therefore, extremely distressing to find some very considerable bodies of what we believe to be sincere Christians, setting about the formation of a union, not against Popery, but against all Establishments; and even refusing to oppose the endowment of Popery on any other ground than opposition to all endowment of religion, however pure and true; for they must know that, by assuming this as the only ground on which to take their stand in opposing Popery, they render it impossible for those who have not adopted what is called the Voluntary principle to co-operate with them. Why should they thus divide the armies of the truth, and almost offer an easy victory to the compact hosts of error? If this be the *necessary* consequence of holding the Voluntary principle, it will go far to prove that principle to be essentially wrong, since it thus leads to the *practical* support of Popery.

But if men would only look at the matter calmly, and in the light of sacred truth, laying aside all party feeling for a time, it might not be very difficult to find a sufficient basis for a universal Protestant Union, on purely Protestant, or rather scriptural grounds. Let the question be distinctly asked, and as distinctly answered: *Is the Papal system the Antichrist foretold and denounced in Scripture?* Statesmen, as statesmen are in this age of little men, and political writers, such as abound in this age of sciolists, may affect to consider Popery as merely one of the various forms of Christianity, concerning the respective merits of which it is not easy to judge, and therefore may think it as deserving of endowment as any other; but all who take the Bible alone as their instructor and rule in religious matters, are bound to search the question more deeply—nay, they are driven to that duty by their haughty antagonist; for Popery will not

reciprocate the bland language of such statesmen and politicians, but unhesitatingly brands all Protestant Churches as so many forms of deadly heresy. There is not, therefore, there cannot be, any such courteous compromise as politicians imagine. If Popery be truth, Protestantism is error; and if Protestantism be truth, Popery is error. Surely this view of the subject—and it is the only one that can be entertained by any sound Bible-taught Christian—might point out to all true Protestants a principle and basis of union and co-operation. Let the Papal system be plainly and boldly designated by that name which Scripture gives it—Antichrist; and let all who take the Bible as their rule of faith unite in opposing Antichrist. If men deny Popery to be Antichrist, we are prepared to meet them on that point; and since many seem to hold very loose notions on that subject, it would be well that it were distinctly raised and fully discussed, in order to put an end to the puerile plausibilities daily vended in all quarters, and by people not below the ordinary scale of intelligence on other matters. Were that ground boldly taken, and fairly gained, it would go far to decide the course of proceeding which ought to be adopted; for it is abundantly evident, that the national endowment of the Antichristian system would be sinful, fearfully sinful, and must speedily lead to national calamities of the most awful nature and amount. That national sin, involving national judgment, it must, therefore, be the duty of all who fear God and love their country to oppose. Were all true Protestants to look thus into the heart of the question, there could not be much doubt of the conclusion to which they would come; and we might anticipate a general and vigorous Protestant Union. Should such a Union be formed, and should God grant to united Protestantism the victory in this sacred and truly Christian warfare, the question might then be resumed, if necessary, respecting the duty of the State to endow one among several forms of true Christianity: but, indeed, we believe that the struggle against Popery will decide that question also; for we are persuaded, that ere this last great conflict cease, there will be but two parties on the field—the followers of Christ and the supporters of Antichrist.

While incidentally touching upon this subject, we must be permitted to say, that those who supported, in former controversies, and those who now seek to revive, the Voluntary principle, have never fairly met, if they have understood, the very essence of the question. They have, indeed, made ample use of the topic of endowments, which was well fitted to raise feelings of hostility against what appeared to cause invidious and personal distinctions, not favourable to calm discussion; and now they, with no great delicacy of taste, make personal appeals to the Free Church

as to its experience of the efficiency of the Voluntary principle. The Free Church has some experience of the efficacy of a Voluntary *system*, but rejects the Voluntary *principle* as strenuously as ever. In truth, the Free Church system is, in its very essence, a rejection of the Voluntary principle, as the Free Church understands, and has ever understood, that principle. We are not the defenders of any *existing* Establishment—we have not the slightest reason to expect that we shall ever again enjoy the benefits of an Establishment; but we are not on that account to assail a principle which we believe to be essentially true, though at present grievously perverted and misapplied; nor are we to adopt one which we believe to be essentially false, and to involve the rejection of Christ's sovereignty over nations. We have never regarded the matter of endowments, or even the easy extension of the gospel to the poorer districts of the land, as anything more than the *accidents* of that great question. Its *essence* we believe to be, CHRIST'S SOVEREIGNTY OVER NATIONS; and as neither our possession nor our want of endowments—neither our prosperity nor our adversity, can affect that high spiritual principle, we cannot but feel that there is an equal deficiency of good taste and of sound judgment in the sentiments and language of Dr Wardlaw with reference to our position. We can readily forgive it; but we regard it as ominous of evil in such a juncture. Were it our purpose at present to prosecute this subject, we think we could prove that the mode in which we understand the principle of Christ's sovereignty over nations, furnishes an argument against the endowment of Popery infinitely more powerful than any that the Voluntary principle can supply. Perhaps we may help our Voluntary friends to that argument ere long.

To resume briefly. It might easily be shown, that with regard to all the privileges which we most dearly prize, civil, intellectual, moral, and spiritual, it is our imperative duty to oppose the endowment and national support of Popery; for Popery has ever been, still is, and must ever be, the deadly antagonist of civil liberty, intellectual cultivation, moral purity, and spiritual truth. But we forbear at present, intending to resume the subject from time to time, and to do all that may be in our power to promote a Protestant Union, on true Protestant grounds, in defence of scriptural Christianity against the Antichristian foe.

THE TWO BETHUNES.*

THE story of the two Bethunes is one of the most touching recitals contained in the "annals of the poor;" and we shall lay an abstract of it before our

readers, not so much for the purpose of exciting useless sympathy in behalf of noble spirits who are now in that place "where the wicked cease from troubling, and where the weary are at rest," but rather with the view of fostering feelings of kindness to any ill-starred sons of talent whom they may have left behind them.

Alexander and John Bethune were born at Monimail, in Fife, in the early part of the present century. Their grandmother was Annie Macdonald, rendered famous, first by the biography of the Rev. James Brodie, and afterwards by an interesting sketch by Alexander Bethune himself. Their mother also exemplified the trite remark, that intellect is generally traceable to maternal wisdom—as, in addition to more than the ordinary shrewdness of the Scottish matron, she was conversant with the writings of Cowper, and other of our best poets. The poetical tendencies of both her sons were thus fostered at a very early age; and, while they were yet youths, they became acquainted with more modern poetry than their mother's oral stores afforded, in consequence of an intimacy which they formed with the Rev. John Adamson of Dundee, who, at the period in question, was a student-schoolmaster, fond of poetry and recitation. Their access to books was at no period of their lives considerable; and their main stimulant to poetical exertion was the contemplation of the Book of Nature—which, after all, is the book which real poets most prize.

John Bethune was literally only one day at school; and all the instructions he got were from his brother and biographer, Alexander. The leading events in the life of John were crowded into few years. At thirteen, he broke stones on the road-side for fifteenpence a-day; at fifteen, he wrote poetry; at eighteen, he was six feet high—thus early giving indications of the consumptive malady by which he was eventually cut off. Seven shillings and sixpence a-week was not a large sum for a youth who had to bear his share in supporting aged and honoured parents; and so, in 1824, he resolved on betaking himself to the weaving business—the temptation being an anticipated remuneration of two shillings a-day; which, however, like almost all poor John's hopes, was never actually realized, for he never made more than one shilling and tenpence; yet, out of this miserable pittance, he contrived in two years to save £10; and this sum he expended in purchasing implements for commencing on his own account, Alexander having been adopted as his apprentice; but the mercantile crash of 1826 came, and the ruin which shut up Manchester factories also silenced the looms of the hapless Bethunes. Common labour was now their only resort; and, in that season of deep depression, when so many were idle around them, they were glad to toil in the field or quarry for one shilling and fourteenspence a-day. There was but one apartment in their humble dwelling; and as John, from native modesty, did not wish the neighbours to know that he had a *penchant* for writing, his literary labours were carried on by stealth, and all papers were carefully removed at the approach of a visitor. The inconvenience of this suggested to the brothers the idea of an addition to the house; and, accordingly, they set to work, and with their own hands reared the coveted sanctuary. It was executed in the dreary winter evenings, and was scarcely finished when John obtained a situation as forester in a neighbouring parish. The salary was £26 per annum, besides perquisites; and Alex-

* Poems of John Bethune, with Sketch of his Life. By his Brother. London.

Memoirs of Alexander Bethune. By W. M'Combie. Aberdeen.

ander again became the assistant of his brother. But, alas! the sunshine was of short duration. The estate was sold, the new proprietor declined their services, and the brothers, after an absence of only one year, returned to their own home. Anon the savings amounted to £14; but Alexander met, for the second time, with an accident in a quarry, and the expense of medical attendance, &c., swallowed up their little all. The narratives of these two accidents we shall give in Alexander's own words:—

On the 11th November 1829, while employed in a quarry, I was thrown into the air by a blast of gunpowder, which exploded prematurely; and after being carried to a distance of nine or ten yards, pitched, head foremost, upon a cairn of stones, many of them with edges almost as sharp as knives. When the people from a neighbouring hamlet arrived, the blood was flowing so fast from such a number of wounds, principally about the head and face, which appeared to them of so hopeless a character, that for a time they did not think of calling medical assistance; believing that I must be gone long before anything of the kind could reach me. I may mention, in passing, that my upper lip was cut off on two sides, so as to admit of being folded back upon the left cheek. My tongue was almost cut through on one side, and two teeth knocked out, while my nose had been crushed over upon the left cheek, with a deep cut extending the whole length of it, and then, turning outward below the left eye, terminated at its outer angle. At the inner angle of the same eye, a perforation had been made into the nostril, from which my breath issued for eight days. On my head matters were equally bad. Besides a number of smaller wounds, in one instance the skull was laid bare to an extent of perhaps three or four square inches, but without being fractured. My hands and one of my legs were also sadly injured; but into these details I shall not enter. Having been conveyed to the nearest house, after two hours of washing, stitching, and bandaging of wounds, I was put to bed; and all that the medical attendant would say, in reply to the anxious inquiries of friends and others, was, that “if fever did not come on, I might perhaps get through.” Almost contrary to expectation, I soon began to recover, when the same gentleman was heard to remark, that I “must have had a good constitution” a thing, which, for reasons already stated, rather surprised me. In four months from the date of the accident, I was again making some attempts to resume work.

On the 14th November 1832, exactly three years and three days from the time at which I met with the first misfortune, I was once more subjected to nearly the same sort of discipline. On this occasion, there were two of us employed about the blast when it exploded. The other man was dashed against a ledge of a rock, and died in less than two hours; while I, more fortunate, was thrown upon the wheel of a cart, which chanced to be loading with stones at the time, and taken up insensible from before it. I was again sadly scorched and cut about the hands, head, and face. Indeed, the one side of my face now bears no resemblance to the other. But, what was worse, my right eye had been cut across both the eye and the eyelid; and in healing, a portion of the former got fast in the latter, which to the present moment keeps up a degree of chronic inflammation in it. The inflammation, however, was so acute at first as entirely to deprive me of rest and sleep for three weeks. During this period, if I once attempted to lie down in bed, the increased flow of blood to the head, and the intolerable pain which it occasioned, made me start up again the next minute. In time the inflammation and pain began to abate; and in something less than four months I was making some attempts at labour.

These were, however, extraordinary occurrences; let the following speak as to the hardships belonging to ordinary life. First, in reference to John:—

In the end of the year 1830, the disease in his stomach had begun to produce symptoms of another kind; and for the six following years he was seldom wholly free from a painful malady which frequently proves fatal, and which, after it has advanced beyond a certain stage, can only be cured by a dangerous operation. The dyspeptic tendency, too, had increased, rather than diminished; and at this time, in about an hour, or an hour and a-half after taking his dinner, he was often

affected with a faintness, and a sort of false hunger, to such a degree that his legs would scarcely support him; yet day after day he drudged on at his work; and that he might perform the usual quantity, during those intervals of comparative health which he enjoyed, he wrought harder than he would have otherwise done. Between this and the end of 1836, the state of his system was such, that lying longer in bed than five hours at a time produced such a degree of uneasiness as to render it painful rather than refreshing; and as a necessary consequence, he rose in general about three in summer, and at a little past four in winter. These long and solitary mornings he spent for the most part over a fire which he had himself kindled; and when I rose, which was not till some hours later, I found him always employed either in writing or reading. With respect to the latter, though I never questioned him upon the subject, from the circumstance of his Bible being always lying beside him, it appeared that he was in the habit of reading a portion of Scripture before he engaged in any other book. The complaints thus preying upon his constitution, had impressed his mind with a conviction that his earthly span was destined to be a brief one; and this conviction gave a sad and solemn turn to his thoughts, which frequently manifested itself in his composition. Nor was this all: if it “saddened o’er his line,” it also sent him to seek consolation and a compensation for those enjoyments of time which Providence had denied, in the truths of religion, and the contemplation of that happiness above, to which, when the toils and sufferings of this life are ended, the humble Christian may hope to rise.

Again:—

From 1814—says Alexander, in a fragment of a letter written during his last illness, and intended for a medical gentleman in the west of England, who had taken a benevolent interest in his welfare—from 1814 to 1837, with the exception of one year, we lived in a house which, for the greater part of that period, was in such bad repair, that when it rained, we had to place the most of the dishes that we possessed upon the top of the beds, to intercept the water that oozed through the roof; and when the rain began to fall after we were sleeping, it was no uncommon thing for us to awake in the morning with the bed-clothes partially wet about us. In winter, too, during a rapid thaw or a protracted fall of rain, the water came in under the foundation of the back wall, and flowed in a stream through the floor, nearly the whole length of the house, till it made its escape by the door. Nor was this the worst of it; in some places it formed pools of such extent, that my brother and myself, who slept at the farther end of the house, were frequently obliged to lay stones and pieces of wood on them to enable us to reach our bed. We did not seem to suffer anything at the time; but I am now convinced, that to the damp air with which we were so often surrounded he owed a part of that delicacy of the chest which at last consigned him to an early grave; while I am, perhaps, indebted to the same cause for a something of the same kind which yet remains to be noticed.

In 1826, a severe cold caught during harvest, and with which my constitution was left to struggle unaided, produced a cough and a degree of expectoration which lasted till next spring. Previous to this period I had never been subject to cough; but afterwards, if I caught cold and did not get quit of it in two or three days, it always produced a cough, which frequently lasted for three weeks or a month; and, except during the heat of summer, I always expectorated more than was natural: only, when free from cold, I could raise it without coughing. These circumstances impressed my mind deeply with a conviction that I was destined to fall an early victim to consumption. So deep, indeed, was this impression, that for years at the time alluded to, on the evening of my birthday, or of the longest or shortest day, or, in short, any other day which had anything to distinguish it from the rest, I used to walk out and watch the setting sun with a peculiar interest, and as his parting radiance gradually disappeared behind the western hills, contemplate the strong probability of my being numbered with the things which were, before he should again set at that particular part of the horizon. Of these solemn reflections I afterwards availed myself while writing a story which was published, along with some others, in a small volume last February.

* * * * *

As far back as 1826, while engaged in harvest work, I slept in what was called a stable-loft. From the breath of the

horses, which had free access to ascend, the place was frequently like an oven; but then, if a gale chanced to spring up—from the vicinity of a large hole in the wall, through which the fodder was introduced, and which had no door or other provision for closing it—it was no uncommon thing to have the bed-clothes ruffled with the wind. In other respects I liked the place well enough, because it freed me from the noise of the rabble with whom I was connected by day; but the changes of temperature were often, in a single night, very great; and, as a consequence which might almost have been expected, I caught a severe cold. For months afterwards it was entirely neglected, till at last it seemed to bid fair for terminating in consumption.* With the constant exercise in the open air, however, which my work afforded, and a constitution otherwise unimpaired, I did recover; and more recently, I have recovered from the effects of accidents which, in the estimation of others, rendered my case alike hopeless and desperate; but since then I have always been more subject to catch cold, particularly from travelling and changing my bed in severe weather. To avoid the last-mentioned circumstance, I have sometimes walked between forty and fifty miles in the depth of winter, that I might reach home the same day on which I had left it.

But to resume the thread of the narrative. A gentleman advertised for an under-forester; John saw the advertisement and resolved on applying for the situation. And, as a preliminary measure, he applied for a certificate; but the party to whom he applied demurred, because he had not been “regularly bred to the business.” Oh! how often are clever men repulsed in this way, both in Church and State; the possession of the necessary qualification goes for nothing, and the miserable *how* it was obtained is always the stumbling-block with pedants. John Bethune made a spirited reply, and the document was drawn out. But a new obstacle arose—the gentleman could only be reached through his *stunkey*—that personage gave John evasive answers—it might be because he was not bribed, or because he favoured some other candidate; and the result was—we know not whether we tell it most in pity or anger—that the ill-fated and broken-hearted man had, on a dark and stormy night, to walk fifteen miles back to a cheerless home. If the partitions which divide the inhabitants of this world from one another were broken down, how many such scenes of virtuous sorrow would be disclosed! Alexander was anxiously waiting his arrival, and the only answer he got to his eager inquiries was: “I have done with gentlemen, their servants, their places, and their patronage, now and for ever.” And he kept his word, although some friends afterwards spoke of getting him into a bank, or some Government situation.

We have referred to one architectural undertaking of the brothers; but we have now to record a more stupendous feat which they performed in that department of labour. Savings had again accumulated. John's average expenditure being about £7 a-year, readily accounts for the continued recurrence of this phenomenon; and the parents getting old and feeble, and consequently ill able to bear frequent removals, their noble sons determined that a permanent dwelling should be provided for them. Alexander will tell the story better than we:—

Having fixed upon the site, and settled as to the fee-duty to be paid for the ground, our next business was to provide as many

stones as we thought would be required. This being accomplished, on the 26th of July 1837, with the aid of one mason whom we had engaged to work along with us, we laid the foundation of our future dwelling; and had it been known to the world that we proposed to finish a house thirty-six feet in length, and twenty in breadth, without asking or taking any assistance except such as we could pay for at the ordinary rate, and with no more wealth than two bolls of oatmeal to serve as summer provision, the thews and sinews of two human beings, and about £30 in money, reflecting individuals would have probably pronounced us fit for Bedlam: yet such was the case. In less than a week, the mason was called away to another job, but we still persevered. The drudgery which the poor author of the following poems now underwent was such that few, perhaps, would have cared for encountering. He left home every morning before five o'clock, travelled three miles, commenced work immediately, and wrought till nearly half past seven in the evening, with no more rest than was absolutely necessary to swallow his breakfast and dinner. The last of these, indeed, which consisted exclusively of bread, he frequently ate from his pocket, working the whole of the time. He had then to travel three miles back to his home; and after being thus engaged in hard labour and travelling for nearly fifteen hours, it may be believed that he was sufficiently tired before he reached it; yet day after day the same process was repeated, except during those short intervals when the mason wrought along with him, and then he dropped work at the usual time. Had it not been for a vision of the future which was now before him, it is probable that even he might have shrunk from this dreary task. But in imagination, he already saw the house finished, the garden enclosed, with the crops put into the ground; and his father, now venerable from age, walking through it on a fine summer day; or, if he wished for exercise, employed with a hoe in the little enclosure which he would then be able to call his own. With such illusions—for, as Providence had decreed, they deserved no other name—we used to cheer our journey homeward; and to his warm heart they would have been a sufficient inducement to encounter still greater difficulties than those with which he had to contend. More stones having been provided than were necessary, the house was raised to two stories. On the 9th of September the walls were finished; and before the 30th of the same month, the roof was on—an earthen floor laid—the lower flat plastered—part of the partitions built—and doors and windows provided, with very little assistance from tradesmen. With the exception of the carriage of three cart loads of lime, everything had been paid in ready money. But by this time the last farthing of the £30 was expended, the stock of provisions was completely exhausted, and the author of the following pages was glad to engage in such work as he could find, to procure the necessaries of life for himself and friends, and provide a little money to defray the expense of removing, which had now become inevitable.

The artless expressions of surprise which fell from the old man, as he entered his new abode, was sufficient reward to Alexander and John Bethune. Mr McCombie expresses a wish that a building erected under such peculiar circumstances should long remain as a monument to the memories of its architects, and we dare say few who know its history will have an opposite desire. Indeed, it were more for the credit of our species if some of the crowds who visit Ayrshire to gaze at the birth-place of Burns were to betake themselves to Fifeshire, and view the hut raised at Mount Pleasant, at the call of filial piety, by two of the most stainless men who ever trod on Scottish soil.

Alexander tells us that John wrote letters for all the neighbours, and that at his over-hours he gratuitously dressed the gardens of five poor people, of whom three were widows. Had John written Alexander's life, we should probably have learned more of what the latter himself did in this way. But we must now briefly glance at the literary history of the two brothers.

Chambers' Journal first suggested itself as a vehicle for their writings; and, accordingly, a few of their pieces, both prose and verse, appeared in it. — *Wilson's*

* I have no other information regarding this case than what the above statement affords; but Mr Bethune's employer, whoever he was, was culpable to a degree not easily estimated, in sending any human being to sleep in such a place. Immediately above horses is a very unwholesome situation to sleep in, however well protected the place may be from the weather; but in such a place, with a large open hole or door in it—we hardly could have believed such barbarity to have existed.—*Note by Mr McCombie.*

Border Tales was the next medium; and about the same time two sons of genius, who have since become well known, were seeking vent to their ardent minds through the pages of the same publication—Hugh Miller and Robert Nicoll. *Blackwood's Magazine*, and we rather think *Tait's* also, was tried; but without success. And the *Dublin University*, although it voluntarily quoted their poems, kept their communications for four years, and then returned them without insertion. Baffled with periodicals, they resolved on separate publication, and produced their "Tales and Sketches." The volume took tolerably well, but produced little emolument. John was now quite unfit for labour, and his pen became his only staff; and as a good mean of exercising it, he and Alexander next conceived the idea of "Lectures on Practical Economy," which were kindly prepared for the press by Dr Thomas Murray, who justly regarded them as of singular merit. The volume was still-born—not one copy was subscribed by the Edinburgh booksellers when it was shown to them, and the news fairly broke poor John's heart. The arrangement they made with the publisher perilled their remuneration on the sales, and as comparatively few were sold, they realized nothing. The following melancholy verses were composed on the occasion:—

REJOICE.

I.

Rejoice! and why? To know my span
Is wa'nting far away
In labours for the good of man,
Which men with weers repay?
To know that I am poor, yet feel
My heart with pride beat high—
With a stern pride, which scorns to kneel
To base indignity?

II.

Rejoice! and why?—To live un-
An object of neglect;
And see the vain, the vile, the mean,
Surrounded with respect?
To be in life's loud bustle lost;
And look on creeping things,
With nothing save their wealth to boast,
Worshipp'd as lords and kings?

III.

Rejoice! and why? To see my hopes
All wither'd, one by one?
To feel my life's last treacherous props
Fall broken and undone:
To sink into a timeless grave;
And feel that I was born,
And lived, and toiled, for nothing, save
To suffer and to mourn?

IV.

Rejoice! and why?—To know my name
Is doom'd to be forgot?
To struggle hard for honest fame,
And yet to find it not?
To know that few remain to shed
A tear-drop where I sleep?
To rot amid the nameless dead?
Rejoice!—No; let me weep!

Separate publication is a hazardous risk, except for well-known authors, and although it may surprise many who are not initiated in the mysteries of publishing, it is nevertheless true that the great majority of *literati* make more money by writing for magazines, reviews, cyclopaedias, and other similar works, than they do by issuing detached publications. Brewster, Carlyle, Macaulay, &c., are cases in point.

And the reason is obvious. A periodical has a guaranteed sale of several thousand copies; but the sale of an unpublished book is uncertain. Then, again, the attractions of a periodical arise from a combination of talent; and if one writer be heavy, another may make up for his deficiency by being more than usually brilliant; but a book, for the most part, emanates from a single pen, and if the author do not perform his task well, the failure is complete. However discouraging, therefore, the Bethunes should have plied their vocation at periodical writing, and not attempted separate publication. In this view, as supplying the means of existence for authors unhappily dependent, like John Bethune, on their literary efforts, periodical publications perform a part in the social economy which those who read them for mere amusement little think of. It is only of late that the practice of paying for contributions to Scottish religious periodicals has been introduced, and had it been in operation in the Bethunes' time, it might have gone far to alleviate their sorrows. Even now the system of literary remuneration is not so fully acted upon as it ought. It should be adopted in the case of our Scotch newspapers, especially if they are to rival their English neighbours in efficiency. No one can read some of our prints without being disgusted with the lucubrations of the senseless scribes, who are dubbed country correspondents; or with the less pompous, although equally flippant, communications of many town supporters. But being got for nothing, they appear to be gladly inserted. In political economy, what costs nothing is not reckoned of high value; and in literature, it would be well for the public if similar notions were fashionable. More particularly, it would be an important boon for humble members of the republic of letters if, by such a system, their monetary resources were augmented. The poems, tales, and lectures of the Bethunes would have been acquisitions to any class of our newspapers or periodicals; and although, as Charles Lamb said to Bernard Barton, we recommend authors to use literature as a stick, and not as a crutch, yet when the Bethunes could live on so little, it is a crutch which might have availed them in many an hour of distress.

But so far as regards John Bethune, earthly supports were soon to become powerless. Consumption had marked him for its own, and his end was at hand. An over-worked body, and a mind crushed by sorrow and disappointment, in due time released the sufferer from the evils of mortality. There was but one silver cord that bound him to the earth—love to his family; but the strain upon it was too powerful for long resistance, and after a painful conflict with the last enemy, the weary spirit returned to its God. But here, again, let Alexander speak:—

When I first saw him in the full light of day, after the night on which he had been so ill, his looks were so pale, his face so much altered by the disease, and above all, his breathing so quick and laborious, that a fatal termination seemed to be at hand. Impressed with this idea, my lips refused to ask the usual question, how he was, and, for a time, I stood silent as a statue before him. He immediately appeared to guess the cause, and making a strong effort to breathe easier, he took out his snuff-box, and, with a smile, said: "Come, man, and let us take a snuff together." How much of his character and the benevolence of his heart may be seen in this simple incident! Seven months have elapsed since the morning on which it occurred; but that look, and that smile, and the tones of his voice as he spoke these words, are even now fresh before me. I almost fancy I can see him still, as he leaned gently forward on the chair for the purpose of offer-

ing me his snuff-box; and though I stood beside him, and heard the last sigh which heaved his bosom, and saw the last breath pass from his pale lips; and though I know that his mortal part has, ere now, feasted the worm, and that I shall never, never see him again upon earth—at this moment, I could almost stop writing, to listen for those cheering accents with which, when he supposed I was dejected, he was wont to salute me.

At about four o'clock on the morning of Friday, the 30th of August 1839, he awoke, and inquired where he was; and shortly after added: "But how did we come to get to this quarter of the world?" My own feelings, at seeing his clear and comprehensive mind thus wander for the first time, when fully awake, need not be described. I laid my hand caressingly upon his shoulder—said he was at home, at his own fireside, and that his only brother was beside him. On being thus addressed, he immediately recognised me, seemed to recover his recollection at once, and after a short pause, said: "I am failing fast; I feel that every part of my body is failing fast!" I then mentioned the 26th verse of the 73d Psalm, which he had himself formerly spoken of as one laid hold on by an acquaintance in his last moments:—

"My flesh and heart doth faint and fail,
But God doth fail me never," &c.

"Yes," was his reply: he seemed to grasp at the sentiment contained in the verse, and shortly after said: "We should endeavour to keep the merits of the Saviour always in our eye;" and then added: "I have been entreating mercy for a poor sinful soul!" I tried to encourage him, by saying that none who came to Him for mercy, with their whole hearts, were ever rejected. "No!" said he, emphatically. He then quoted a number of promises, such as—"Seek, and ye shall find; ask, and ye shall receive; knock, and it shall be opened unto you." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." "Come, buy wine and milk, without money and without price," &c. After having quoted these, and some other passages of Scripture, now forgotten, "I hope," said he, "soon to join my father and my grandmother, and other friends whom I have never seen on earth, in a happier world than this." While he thus spoke, he was so weak, and his respiration so difficult, that he had to pause for breath at almost every second word. About o'clock the same morning, after having sipped a little wine mixed with water, which was the first he had tasted for many years, he spoke with firmness and composure of his approaching dissolution. Besides much which cannot be remembered, "You must not be cast down," he said, "though I am about to be taken away; nor sorrow as those who have no hope." He then called for his mother, said he had seen but little of her for some days—she having been, for the most part, employed in the other room—bade her sit down beside him, and tried to comfort and soothe her feelings as far as his own weakness would permit. This duty performed, he next spoke of his funeral. "Now," said he, "with respect to my coffin, I would wish it to be of the very plainest kind which can possibly be procured, and to have no unnecessary expense incurred." Strange wish, indeed! Even in death he could forget himself, in his care for the comfort of those he was about to leave behind him. In the course of the same morning, "I am perfectly resigned to leave the world," he said: "my only sorrow is for the debts and expenses which have been incurred on my account; and I regret nothing save leaving my few friends to struggle in a world of disappointment, toil, and difficulty, without being able to lend them my assistance."

When his little breakfast was brought, he implored a blessing on it in words nearly as follows: "O Lord! in the midst of deserved wrath, I beseech thee to look down upon me in mercy. Give me the sanctified use of those blessings which I am about to receive at thy hand, and, if it can consist with thy holy will, make them the means of raising me up to health again: with thee all things are possible. Yet, not my will, but thy will be done," &c. Though he was willing to depart, and knew that a rest and a joy unspeakable awaited him above, so long as there was a bare possibility of his recovering, and even after such a possibility had ceased to exist—if such had been the Lord's will concerning him, he was also willing to recover and to live, in the midst of disappointment

and suffering, to save his friends from the pang of separation.

Shortly after his hearing began to fail, it became painfully evident that his strength also was fast sinking. He was seized with violent pains in his side, breast, behind his shoulders, and, in short, around the whole of his chest; his voice became strangely altered, and he complained that he could not hear himself speaking. His lips, which for the last twenty-four hours had been full, florid, and dry, assumed a pale bluish colour, and began to effuse a thin watery fluid. The movements of his eye grew gradually dull and slow; a more deadly paleness began to settle on his countenance; his sight also began to fail, and it seemed that spectral illusions now flitted before him, for on one occasion he spoke of a bird, inquired of those around him if they did not see it, and then said, "It is gone now." Still he was able to speak, and again he spoke of his approaching end with the most perfect composure.

Some minutes before ten, he said, as he had frequently done before: "Lord Jesus, receive my soul!" Shortly after, he inquired what had become of his friends; and mentioning me by name, asked "where I was." For some time past I had been supporting him as he sat in a half-reclining posture; but when I placed myself between him and the window, and spoke, he said, "I see very indistinctly now, but I can still see you." When told, further, that the rest of his friends were around him, he said: "I am glad to have them beside me in my last moments," and then closed his eyes again. When asked a little after if he suffered much, his reply was: "A good deal." But still he uttered neither moan nor complaint.

Between ten and eleven he revived somewhat, and seemed to recognise his friends again. His eye, now bereft of all its former vivacity, moved slowly around the room, as if taking a last and farewell look of the objects with which he had been so familiar, and of those friends to whom he had been so warmly attached; and still, as it fell on another face, it paused for a few seconds, as though he had been trying, through those shadows which now obscured his vision, to make certain of the identity of the individual. He once more took a teaspoonful of wine and water, but refused milk, saying to those around him that "it was of no use now, and that they need not trouble themselves about him, for he would go into the same fit again immediately." The truth of what he said was soon verified. This was the last effort of sinking nature. The only words he was afterwards able to articulate were,

"Lord Jesus, receive my soul!" and at five minutes before eleven on the forenoon of Sabbath, the 1st of September 1839, he breathed his last.

Alexander did not long survive his brother. In life they were united, and in death they were not long asunder. But the residue of his pilgrimage must be reserved for an after occasion.

WILL THE SECOND ADVENT BE PRE-MILLENNIAL?

BY THE REV. D. BROWN.

THIRD ARTICLE.

OUR first position was, that *when Christ appears the second time, he will come WITH ALL HIS SAINTS*. The texts adduced in proof of this were too unequivocal to need comment; and we proceeded to infer from it—what, after all, was scarcely an inference—that if the second advent *precedes* the millennium, there will be no saints upon earth during the thousand years—all being with Christ in glory. This conclusion, startling as it is, we found accepted by the more thorough-going Pre-Millennialists, who run, accordingly, into the wildest speculations about the condition of the millennial nations, as an 'Adamic state of innocent creaturship.' Of these speculations, and of the attempts of the more sober but less consistent

Pre-Millennialists to refute them, we gave a specimen in our last article; but beyond this we thought it unnecessary to dwell upon such reveries.

We stated, however, that most Pre-Millennialists, to avoid the inference above alluded to, are forced to explain in a limited sense these universal expressions: "He will come with all his saints"—"All them that believe"—"They that are Christ's at his coming"—"His Church," &c., as meaning not his whole mystical body—the universal family of the redeemed—but *only such of them as have lived up to the commencement of the millennium*. On this extraordinary liberty I have now to submit the following remarks:—

1. It is a violent and offensive departure from the plain meaning of the words. I am far from resting this remark upon the mere use of the word, "all," or any similar term in these texts. Universal terms and expressions are to be interpreted according to the nature of the case and the scope of the passage where they occur. But when neither of these either requires or admits of a limitation of the statement, it is then to be taken literally and absolutely; otherwise no dependence could be placed upon language. Now, applying this principle to the texts in question, it will be hard to show that there is aught in any one of them, I say not which *demand*s, but which even *admits*, of a limitation in the sense. Take the third of our proof-texts: "They that are Christ's at his coming" (1 Cor. xv. 23); that is, says the pre-millennial doctrine, *so many only of Christ's as have lived up to the millennium*. But how directly opposed is this interpretation to the whole scope of the passage, and almost every verse of the chapter! Are not Adam and Christ compared and contrasted in the whole compass, sweep, and issue of their actings, as the two public men—the two federal heads of their respective covenants and constituents? "As in Adam all die" that are his, "so in Christ shall all" them that are his "be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." How utterly are these majestic comparisons and contrasts broken down, by making "them that are Christ's," to mean the mere fraction of them who shall precede the millennium! The fifth of our texts is quite as decisive: "Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.) It is the same "Church" which "Christ loved" from everlasting, for which, in the fulness of time, he "gave himself,"—which he is now "sanctifying and cleansing" by the ministry of "the word," which he means to "present to himself a glorious Church" at his second coming; when (as our first text says) "he shall come to be glorified in his saints, and admired in all them that believe." This magnificent presentation of THE CHURCH—or, as that term is here interpreted, the whole loved, ransomed, and purified company—to Christ at his second coming, "as a bride adorned for her husband," seems a favourite idea with more than one of the apostles; for besides three or four times that we find it in Paul, Jude also has it (verse 24): "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy," &c.—implying that it would be one of the principal purposes of his glorious appearing, to become the object of universal admiration and of rapturous praise, in company

with, and as the head of his body—the Church. This, then, establishes, beyond all contradiction, our grand position—that Christ's redeemed will be complete at his coming—that he will come *absolutely and numerically* "with all his saints." Of course the alternative is unavoidable now:—Either there will be no saints on earth during the millennium, or Christ will not come till the close of it. The former our friends will not accept; upon the latter, therefore, they must fall back.

2. This departure from the plain meaning of words comes strangely from the advocates of *literal* interpretation—who ascribe to this same vicious habit of departing from the literal and obvious sense of Scripture, nearly all the opposition which their doctrine meets with. Those who will allow no latitude in the interpretation of prophetic language—who insist on our taking predictions embedded in symbol and figure with a literality reckless of consequences—are the very persons who take to themselves this prodigious latitude in the interpretation of the most unadorned statements that can be imagined. The intelligent reader, while he marks this inconsistency, will trace it to the necessities of the case and the difficulties of the system. These occasion too little uneasiness to most of its advocates, who, when thus pressed, are wont to reply: "We have nothing to do with difficulties in what God reveals: we take the text just as it stands." But this will not do here; for the difficulty lies not in the *things*, but in the *text*—"the text just as it stands," by which you will not, because you cannot, abide.

3. The expectation which this holds out in connection with the second advent, is bald in the extreme. It cuts off the whole body of saints who shall live during the millennium from the honour and privilege of swelling the train, and gracing the triumphal appearing, of their Lord. There is something transporting in the prospect of his "coming to be admired in *all* them that believe," from the first trophy of grace down to the very last; "all made alive," either by resurrection or instantaneous transformation; each "shining forth as the sun in the kingdom of their Father;" and in one resplendent company "presented faultless before the presence of his glory with exceeding joy." But how disappointingly does the pre-millennial theory cut down this spectacle! For it is not that *all* will not be there whom Christ hath redeemed unto God by his blood; it is not that *some* trophies of his love, fitted to sparkle as jewels in his crown, at least as bright as those whom the pre-millennial theory places there, are by that doctrine kept back, and left out of this august scene—though even this is no light matter; but it is that a very fractional part of all the redeemed will, on this theory, appear with their Lord—that a much larger portion will be left out than all that are included in the triumph and glory of his second advent. On the number of the millennial saints, hear one of the profoundest and most spiritual divines that ever adorned the Church, and who, with all his other studies, neglected not the study of prophecy. "Undoubtedly," says *President Edwards*, "by far the greatest number of them that ever receive the benefits of Christ's redemption, from the beginning of the world to the end of it, will receive it in that (millennial) time." In illustration of this statement, there is the following delightful note:—"The number of the inhabitants of the earth will doubtless then be vastly multiplied, and the number of redeemed ones

much more. If we should suppose that glorious day to last no more than literally a *thousand years*, and that at the beginning of that thousand years the world of mankind should be but just as numerous as it is now, and that the number should be *doubled*, during that time of great health and peace and the universal blessing of Heaven, *once only in a hundred years*, the number at the end of the thousand years would be more than a *thousand* times greater than it is now; and if it should be doubled once in *fifty years* (which probably the number of the inhabitants of *New England* has ordinarily been in about *half* that time), then at the end of the thousand years, there would be more than a *million* inhabitants on the face of the earth, where there is *one* now. And there is reason to think that through the greater part of this period, at least, the number of *saints* will, in their increase, bear a proportion to the increase of the number of inhabitants. And it must be considered, that if the number of mankind at the beginning of this period be no more than equal to the present number, yet we may doubtless conclude, that the number of true saints will be immensely greater; when instead of the *few* true and thorough Christians now in some few countries, every nation on the face of the whole earth shall be converted to Christianity, and every country shall be full of true Christians; so that the successive multiplication of true saints through the *thousand years* will begin with that vast advantage, beyond the multiplication of mankind—where the latter is begun from *units*, the other doubtless will begin with *hundreds*, if not *thousands*. How much greater, then, will be the number of true converts that will be brought to a participation of the benefits of Christ's redemption, during that period, than in all other times put together! I think, the foregoing things considered, we shall be very moderate in our conjectures, if it is probable that there will be an *hundred thousand* times more that will actually be redeemed to God by Christ's blood, during that period of the Church's prosperity than ever had been before, from the beginning of the world to that time.* Such, in point of number alone, is the company of "them that are Christ's," who will *not* be with him "at his coming," according to the pre-millennial doctrine!

4. What is strangest of all, I find, with one exception, no Pre-Millennialist grappling with, or appearing even to see this difficulty, with which their system is embarrassed. They cannot part, it seems, with the bright expectation of a perfect, public, and simultaneous glorification of the *whole* Church, at the Saviour's second appearing; and they kindle into just ardour at the glorious prospect—as if their doctrine did not cut it up by the roots. "O how glorious" (exclaims sweet old *Durant*, already quoted) "will that salvation be, when all the heirs of salvation shall meet together! Now, all are not saved; the whole body now is in trouble for a part. Then all the children of the Father shall meet together in their Father's presence; they shall come from the east and west, from the north and south, and sit down in that kingdom; yea, and then all saints shall be sweetly conjoined. Jewels scattered are not so resplendent; but joined in some rich pendent, O how glorious are they! In that day Christ will gather up all his jewels—he will bring in every saint into one—gather them into one great jewel, one precious pendent, which shall jointly lie in his own bosom. Now a saved soul sighs and cries, Where is Israel?—where is Judah? When will the Lord save them?"

Why, poor hearts, you shall all meet at that day—he saved with an *universal* salvation; and so be all of you with Abraham, Isaac, and Jacob, and the patriarchs, prophets—all the apostles and martyrs; yea, all that fear God, small as well as great. All always, altogether in the presence of your Saviour!—surely, then, you will say, that salvation is very sweet. *Not one saint shall be missing in that day; but all shall altogether meet*, and enjoy the salvation of Christ then, so *universal* shall it be.* Now these statements are very pleasant upon our principles. We can cordially respond to them, and take the full comfort of them. But what are we to make of them upon the pre-millennial doctrine?—"All the heirs of salvation meeting together in their Father's presence," at the beginning of the thousand years—"not one saint missing in that day!" What! will the "hundred thousand times more, that will actually be redeemed to God by Christ's blood during that period of the Church's prosperity, than ever had been before, from the beginning of the world to that time"—will not one of this company be "missed in that day?" or will they be there before they are born? But, perhaps, this is the language of ardour rather than of accuracy, and of an age when the doctrine of the pre-millennial advent was not so well understood in its manifold bearings as it is now? Hear, then, the excellent *Mr Bickerteth*, an author modern enough, whose numerous writings on this subject have been extensively read, and whose "Practical Guide to the Prophecies" has reached a seventh edition. Hear him, not giving vent to his feelings in loose language, but calmly and didactically delivering what he takes to be the testimony of Scripture on this point. In his chapter on the "Period of the Second Coming," the following is the fifth of what he calls "The New Testament Statement bearing on this subject:" "ONE GLORIOUS HOPE IS SET BEFORE THE CHURCH IN THE NEW Testament.† This hope is set before us collectively and in common. It is not to be given separately and at *different* periods; but it is a glory belonging to the Church, to be given to it as a corporate body, and at a *particular* period—the coming of our Lord; and while it is to be the one object of hope of all the Church in every age, it is to be enjoyed together as one body. For this all are to be looking."‡ Then follow a number of excellent proof-texts. Now, in this statement we perfectly and zealously concur; but the marvel is, how any man who holds the second advent to be pre-millennial can put it down as a statement of his own belief. If the author will manfully *unchurch* the myriads of those who will actually be redeemed to God by Christ's blood, during the thousand years of the Church's prosperity—if he will tell us plainly that the "men who shall then be blessed in Christ"—the "all nations who shall then call him blessed"—will *not* be "blessed" with vital union to him and participation in the blessings of his salvation, we can understand him; for then he will just rank with his more thorough-going friends, whose views of the "Adamic state of innocent creaturehood" in which the millennial nations are to rejoice, have at least (as we have seen) the merit of consistency. In such case, he is at full liberty to speak of the glorification of the Church as being "given to it as a corporate body, and at a particular period—the coming

* Christ's Appearance the Second Time for the Salvation of Believers: 1653. Hatchard's Reprint, pp 51-53.

† The capitals and italics are the author's own.

‡ Practical Guide to the Prophecies. Fifth Edition, p. 80.

of our Lord;" for the "corporate body" is then completed—"the Church," by his own hypothesis, "is then entire;" but *it will not do to take the benefit and the comfort of a simultaneous glorification of the whole Church at the commencement of the millennium, and then to expatiate on the glories of a millennial Church, sojourning after that on earth in mortal flesh for a thousand years, under the shadow and sceptre of the glorified ones.* Gentlemen, I would say to such, your expectation, as to the Church's corporate glory at the coming of our Lord, is beautiful and soul-stirring; but that expectation is *ours*—not *yours*. You have no right to it, but on one condition—that you unsaint, that you dechristianize, that you tear asunder from Christ, and all his saving benefits, every one of the holy and happy myriads with whom you people and bless the earth during the thousand years—"the people that shall be all righteous"—"the people of the saints of the Most High, to whom shall then be given the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven." When you have done this, you will then be entitled to kindle at a prospect infinitely superior to even this happy state of things—the prospect of appearing in glory, "as a corporate body, and at a particular period—*even the coming of our Lord.*" But while you believe, as we perceive you do, in the *Church-state* of the millennial nations—in the *Christian* character of the latter-day glory, do not deceive yourselves, and dazzle your readers with description of a glory in which you do not believe. Say at once that Christ "will" *not* "come with all his saints"—will not come with one hundred thousandth part of them—will come with no more of them than shall have lived up to the commencement of the millennium. We shall discuss that with you just now. In the meantime, keep to your own opinion, and *let ours alone.* But,

I have said that there is one exception to the general silence of Pre-Millennialist writers on this difficulty of their scheme, arising from the completeness of Christ's mystical body at his coming. That exception is Mr McNeile, who frankly avows his belief that only a portion of Christ's people will come with him. He refers to it, indeed, as a difficulty started not by us, but by his own more extreme brethren, who deny that the state of the millennial nations will be a *Christian* state, because the *Christians* are all in glory then. But on this account, perhaps, the following extract will have the more interest: "It is objected, again," says Mr McNeile, "that the mystical body of Christ shall be completed at his second advent, and, consequently, admit of no increase; and that, therefore, the nations of the earth, subsequent to that event, cannot be brought into a *Christian state*. To this I reply, that the objection thus urged would as effectually exclude from Christianity the restored Jewish nation, as it would the other nations of the earth. But we have already seen, that pardon of sin, true repentance, the imputed righteousness of Christ, and the indwelling of the Holy Spirit—essentially Christian blessings—are amongst the predicted gifts of God to the Jews in that day. It follows, therefore, that any view of the mystical body of Christ which would exclude the restored Jewish nation from Christianity, must be founded upon a fallacy somewhere; and if Christianity may be extended to one nation, in addition to the risen and translated saints, there is nothing in the principle of this objection to interfere with the similar extension of it to

all nations.* Now this may be very good reasoning from one Pre-Millennialist against another. Mr McNeile's premises and his conclusions are alike undeniable. 'Pardon, justification, and the inhabitation of the Spirit, are among the predicted gifts of God to the millennial nations in that day: but these are essentially Christian blessings; therefore, the *Christian* state of the millennial nations is unquestionable.' So much for Mr McNeile. But, unfortunately, his opponents have a syllogism of equal strength, and quite sufficient to neutralize his. 'Christ's mystical body,' say they, 'will be complete at his coming: but if complete, it can admit of no increase; therefore, the *non-Christian* state of the nations living after his coming is undeniable.' Thus locked each into the other, their extrication can be effected but in one way, and the harmony of those portions of divine truth maintained by both brought out only on one principle—the abandonment of the doctrine common to both—namely, that Christ's coming will *precede* the millennium. Once admit that the second advent does not take place till the close of the millennium, and the whole difficulty immediately vanishes; for then, with the *apostle*, and the extremest Pre-Millennialists, we can hold that Christ's mystical body is complete at his coming, and will appear with him, one and all, in glory; while, with the *prophets*, and the soberer Pre-Millennialists, we can also hold that the millennial nations will be "blessed in Christ, and call him blessed," in a strictly *Christian* sense.

But it is only fair, perhaps, to hear out Mr McNeile in favour of a *partial* glorification of the Church with Christ at his coming. "Union to Christ," he adds, "is used in different senses in the Holy Scriptures. We read of 'elect angels;' and it is written, that 'in the dispensation of the fulness of times, God shall gather together in one all things in Christ, both which are in heaven and which are in earth, even in him.' By the 'things in heaven' here mentioned, I understand the elect angels and the risen saints; and by the 'things in earth,' the restored Jews and the then converted nations of the Gentiles. I cannot admit, therefore, that any conclusive argument against this view can be grounded upon a consideration of the mystical body of Christ. Is it not intimated in Rev. xx. 12-15, that some whose names are written in the book of life shall be raised from the dead at the end of the millennium? At what period could these have died? Not previous to the second advent of the Lord; for all they that are Christ's shall have been raised or translated at his coming. Must not these, then, have died during the millennium? And if so, the whole family of Christ, whose names are in the book of life, shall *not* be completed at his second advent." (Pp. 190, 191.) Could Mr McNeile *prove* his interpretation of the "things in heaven" and the "things in earth," in his first passage—an interpretation, so far as we know, peculiar to himself—he would establish his point, and break down our whole reasoning; but in a case of such vast importance, it will not do to put us off with what he *understands*. We think we could produce something more than this to prove that another thing is meant, and that the quotation is nothing to his purpose.† As

* Lectures on the Prophecies relative to the Jewish Nation: 1830. P. 190

† If the reader think it worth his while to refer to such parallels as Col. i. 20, compared with verse 16, he will be satisfied that the parties whom the apostle says God designed to gather together, recapitulate, or *hurl up* in Christ, are simply elect angels and the redeemed from among men. This, says the apostle, was to be done "in the dispensation of the fulness of times;" by which Mr McNeile

to his second text (Rev. xx. 12-15), his argument against the *Adamists* is perfectly conclusive to the following extent: 'Some whose names are in the book of life shall be raised from the dead at the end of the millennium; therefore, the whole family of Christ will not be complete at the beginning of it.' Here he is impregnable. But by connecting the second advent with the *beginning* of the millennium, see what absurdity and contradiction his opponents can spin out of his text, and with unanswerable force: 'All that are Christ's shall appear with him at the commencement of the millennium; but some whose names are in the book of life shall be raised from the dead at the end of the millennium; therefore, there will be some whose names are in the book of life who are not Christ's!' In what meshes does an erroneous principle entangle its adherents! How unencumbered, on the contrary, is the following syllogism, founded on Mr McNeile's text, and embracing the truth contended for by both classes of Pre-Millennialists against each other: 'Some whose names are in the book of life will be raised from the dead at the end of the millennium; therefore, there will be Christians on earth during that period: but Christ's mystical body is complete at his coming; therefore, *he will not come till the close of the millennium.*'

SECONDLY.—*The New Testament is a book for men living before Christ's second coming, AND IS APPLICABLE TO SUCH ALONE.*

Of course, if our first proposition be correct, this will be found to hold true. If Christ is to bring all his saints with him, we need not expect to find provision made for any remaining behind; but may expect the provision made to be positively exclusive of any such. With these anticipations the facts of the case fully accord. Christ's second appearing, its concomitants, and its results, are always held forth as *future*, and the whole force of every reference to these in the New Testament, *absolutely depends upon their being future.* Let us look first at the *language*, and next to the *institutions*, of the New Testament.

I. There is not one of all the incentives to patience and hope, to watchfulness and fidelity, to promptitude and cheerfulness in the discharge of duty, drawn from the prospect of Christ's second coming, which would not be stripped of all its power and all its point, in the case of saints living *after* that decisive event. Take an example or two almost at random: "Be patient, therefore, brethren, *unto the coming of the Lord.*"—"Gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you *at the revelation of Jesus Christ.*"—"The Lord, the righteous judge, will give the crown of

understands a dispensation yet future—what Pre-Millennialists call the new, the millennial dispensation. But Heb. ix. 26, Gal. iv. 4, and other parallels which will readily occur, prove that nothing else is meant but the present final and fullest dispensation of grace, as it flows through the risen and glorified Saviour. Under him, says the apostle, God's magnificent purpose was to head up the elect angels and the chosen from among men, in one compact and enduring body, constituting him to the one a *Head of confirmation*, as to the other a *Head of redemption*. And to exclude all thought of a future dispensation as the time for this, we are expressly and repeatedly assured, that he is *now* engaged in this very process of recapitulation; as in Phil. ii 9-11: "God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of *things in heaven and things in earth*, and things under the earth, and that every tongue should confess that Jesus Christ is *Lord*, to the glory of God the Father." Thus, nothing can be drawn from Mr McNeile's first text in favour of a portion of the redeemed being on *earth* in the flesh after the second advent, while another portion is glorified with Christ in *heaven*.

righteousness *at that day* to all them that love his appearing."—"Our conversation is in heaven, from whence also we look for the Saviour."* Observe how the attitude of *expectancy* and *preparedness* for Christ's coming, as a *future event*, is positively the whole burden of one and all of these, as of a host of similar texts; and then say, how they would sound in the ears of saints living *after* that event. To such Jesus could not say, "Surely I come quickly;" nor could they give to that announcement our delightful echo: "Amen. Even so, come, Lord Jesus." And what sort of saints are these, to whom the mightiest and most constraining motives to obedience are totally inapplicable? Let the reader, too, remember the scriptural connection which we found to subsist between the two comings of Christ; how to the *grace* brought by the one we look *backward* by *faith*, and *forward* by *hope* to the *glory* which is to be brought by the other; how, between these two events, of unutterable importance to the formation and growth of the Christian character, the believer is thus poised: let this intrinsic connection, and studied juxtaposition of these two doctrines in the Christian system—these commanding events in the work of redemption—be duly weighed, and then let the reader say, whether the theory of a race of *out-standing* saints, *living on earth after the second advent*, does not dislocate this connection, eviscerate every text which expresses it, derange the whole economy of evangelical motives, subvert the only recognised basis of a Christian character, and introduce a principle of inextricable confusion, where order and beauty, symmetry and strength, are seen otherwise to reign. This is strong language. Whether it be too strong, let those who dispassionately weigh the grounds of it determine.

Similar remarks may be made on those portions of the New Testament in which the second advent is brought to bear upon "sinners in Zion," despisers of gospel grace, such as the following: "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power in that day."—"The day of the Lord will come as a thief in the night," &c.—"And this know, that if the good-man of the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye, therefore, ready also; for the Son of Man cometh at an hour when ye think not."—"As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank until the day that Noe entered into the ark, and the flood came and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."†

Is it necessary to ask whether such warnings would be at all applicable to sinners living *after* that event—so full of terror to the wicked now—shall have been numbered amongst the things of the past?

II. In perfect keeping with all this, we find the New Testament *ORDINANCES* intended and fitted exclusively for persons living *before* Christ's second coming. The very terms of their institution are singularly decisive on this point.

1. As to the *Lord's supper*, what can be more conclusive than 1 Cor. xi. 26: "*For as often as ye eat this*

* James v. 7; 1 Pet. i. 13; 2 Tim. iv. 8; Phil. iii. 20.

† 2 Thess. i. 7-10; 2 Pet. iii. 10; Luke xii. 39, 40, xvii. 26, 27, 30.

bread, and drink this cup, ye do show the Lord's death TILL HE COME!" That the cessation of this precious and characteristic ordinance of the Christian Church at Christ's coming is here intimated I argue, not so much from the word "till," as from the manifest design of the statement itself, which was to teach the *perpetuity* of this ordinance in the visible Church—its continuance as long as there should be a Church to celebrate it in. The visible Church-state, then, and this ordinance (according to the apostle's teaching here) terminate together, and both at Christ's coming. And is not this what any one would take for granted, from the nature and intent of the ordinance itself? Christ's second coming in glory, will be to take judicial cognizance of the reception among men of his first coming in grace; and those who have embraced him in the grace of the one are entreated to continue therein, that they may be emboldened to welcome him in the glory of the other: "And now, little children, abide in him, that when he shall appear, ye may have confidence, and not be ashamed before him at his coming." Now, the Lord's supper is the symbol of this double attitude in believers—of the backward look of their faith, and of the forward look of their hope—of their present crucifixion and anticipated glorification with him. "Show (says the apostle) the Lord's death till he come"—"till the affecting he turned into a joyous scene—till the grace ye draw from his first, shall merge into the glory ye receive at his second coming." Thus, the Lord's supper will cease to be celebrated after Christ's coming, not because the Lord of the Church has so willed it, but because after that it would be meaningless—because the state of things and the attitude of the believing soul, with reference to the two comings of Christ, of which the Lord's supper was the ordained and beautiful symbol, shall then have no place.

2. Not less decisive, with respect to baptism, are the glorious words of its institution. (Matt. xx.iii.18-20.) Here we have Christ's Commission to establish his kingdom upon earth, the Authority on which that commission is based, and a gracious Encouragement to undertake and go through with it. The commission is, properly speaking, twofold—*missionary* and *pastoral*; but there is a sort of third intermediate department, holding of both, linking the two together, and forming, if I may so speak, the point of transition between the missionary and the pastoral departments of the work prescribed. I mean that of *baptizing*: "Go, make disciples of all nations"—"Go, subjugate the world to me; bring all nations to the obedience of faith." This is the missionary work. This done: "Baptize the converts in (or into) the name of the Father, and of the Son, and of the Holy Ghost." Generally speaking, this was to afford the converts an opportunity of making public profession of the faith they had embraced—to be a solemn declaration of their principles and purposes, and their formal separation from a world lying in wickedness. But more particularly, it was to be God's solemn investiture and public infestment of believers in all the love of the Father, the grace of the Son, and the communion of the Holy Ghost; and to be their solemn pledge that they yielded themselves to this triune Jehovah as their God and portion, and would cleave to him in love and obedience, as his redeemed people. Thus were they and their seed to be visibly declared the Lord's, and enrolled the disciples of Christ; and being thus formed and organized into churches, the Christian ministry immediately assumed a new character. The missionary aggressor of those that were

without now merges into the pastoral overseer of them that are within—whose work is to train and mature those organized clusters of disciples for glory—to "teach them to observe all things whatsoever Christ has commanded us." Such is the *commission*. The *authority* is that of Him "to whom all power in heaven and in earth is given," for this very end. And the *encouragement* is: "Lo! I am with you alway, even to the end of the world." Now, whatever be meant by "the end of the world" here, it is perfectly clear that with it closes at once the *ministerial commission*, both missionary and pastoral; the *baptismal link between these*; and, of course, the dispensation of the Redeemer's power for, and the enjoyment of his presence in, the discharge of these functions. What, then, is this "end of the world" (συντελεία τοῦ αἰῶνος)? Let anyone consult the writings of Pre-Millennialists, and especially their comments on Matt. xxiv., where this same expression occurs, and he will find them all, without one exception, rendering it "the end of the age or dispensation;" and understanding by it the close of the present state of things at the beginning of the millennium.* If this interpretation, then, of "the end of the world" be correct, not only will the ordinance of baptism cease, but with it the whole work of the ministry, together with Christ's mediatorial power and presence for the discharge of it; all these will cease AT THE BEGINNING OF THE MILLENNIUM.

What, then, have we found, on the supposition that the second advent is pre-millennial? Why, with respect to the language of the New Testament, that the one half of it will be inapplicable to the *scintils*, and the other half to the *sinners*, who shall be found on earth during the millennium; and with respect to its sealing ordinances, that both of them shall disappear at the commencement of the millennium, and with them the whole administration of the economy of grace, of which they are but the symbols and exponents.

This is startling enough; but nothing seems to startle some of the supporters of this giddy theory. Mr Brooks, for example, not only admits all that we have said about its putting the Scriptures out of date, but conceives that this very circumstance furnishes valuable evidence in confirmation of his view of the advent. One whole essay, entitled "The approaching New Dispensation," is devoted to this point; and I have to entreat those who are not hopelessly committed to the doctrine of the pre-millennial advent, to look well, in the light of the following extract, whither it is likely to lead them: "Startling, then (says Mr Brooks), as it may appear to some, yet I apprehend it will be found, that the holy Scriptures would, for the most part, be rendered inapplicable to the then existing circumstances of men in the flesh, and that there would need some further revelation from God.† Now, I think it must be allowed, that a state of things which supersedes a portion of divine revelation hitherto enjoyed, and introduces men into a state of things which is the consummation of that revealed, has one grand characteristic of a new dispensation." The first of the things which are to "render the Scriptures for the most part inapplicable," Mr Brooks says, is the *binding of Satan*, and

* See McNeile's Sermons on the Second Advent, pp. 5, 6, fifth edition: Hatchard, 1842. Abdiel's Essays, by Mr Brooks: Investigator, vol. I. pp. 404, 405. Mr James Scott's Outlines of Prophecy, p. 44.

† "To avoid being misunderstood, I would observe, that when I say the Scriptures would be for the most part inapplicable, I am aware that there are many glorious declarations concerning the divine attributes and conduct (!), which could never lose their power and influence on a regenerate soul."

what will flow from that; on which he tells us, that "all that is written for the comfort of the believer under such circumstances—the promises set before him, to sustain him during the conflict, and the experience of the cloud of witnesses, recorded for his encouragement—will become comparatively a *dead letter*, a matter inapplicable to the circumstances in which the Church can, for a thousand years, by any probability be placed. I forbear (he adds, after one or two other examples of this kind) to bring forward many other particulars, which would obviously be rendered *nugatory* by our Lord's personal advent. What I have advanced is sufficient to evince, that the whole character of the Church and of the state of mankind would be so altered, together with their spiritual and religious circumstances, that we should no longer find them portrayed generally in the length and breadth of Scripture; and it would not, perhaps, be too much to say, that the great bulk of what are called *practical discourses*, at present delivered or published, would be as much unsuited to the condition of mankind as they would *were they addressed to the angels of God*. (!) This view of the subject (he continues) is strikingly confirmed by referring to the past history of the Church, and reasoning from the analogy of the case. Whensoever any great change has been made in its circumstances and condition, it has always been accompanied by a further revelation from God, concerning the dispensation about to be introduced, and containing also some intimations of the dispensation to succeed. . . . Again, each decidedly marked era in the history of the Church, has not only been accompanied by an increase of revelation, but by a disannulling or superseding of something going before. . . . When, therefore, a similar difference shall exist in the use of the New Testament revelation, it will be equally manifest that a new dispensation has arrived. *Nor will the Scriptures, superseded in the millennium, be devoid of interest or use; but they will serve in the way of retrospection and memorial; excepting some very few passages, respecting 'the little season,' when Satan shall be loosed, and the events which are to follow.*" On this *analogy* of the Scriptures during the millennium, there is the following singular note, which I take the liberty of introducing into the text: "Thus the *manna*, given in the wilderness, *ceased* on the entering of the Church into the promised land; *but a pot of it was laid up in the ark as a memorial!*" *

Thus, then, the Scriptures will be "superseded," as being "inapplicable" during the millennium; and all "practical discourses," founded upon Scripture, will be as "unsuitable as to the angels of God." These Scriptures, however, will not be *altogether* "devoid of interest or use." They will "serve in the way of retrospection and memorial," and be *pottered up*, as it were, like the useless "manna," when the Church shall be flowing with the milk and the honey of a *new and more "applicable" revelation!*

And now, having proved, as well as shown it to be admitted even by Pre-Millennialists themselves—and these *not* the extremest section of them—that the New Testament contemplates neither saints nor sinners as living *after* Christ's coming, either in its language or in its ordinances—and consequently, that if there still *are* to be men living after his coming, and under an economy of salvation, it must be under *ANOTHER DISPENSATION*, and *ANOTHER REVELATION* from *ours*—I cannot but hope that those who are not deeply

committed to the system will think its advantages rather dearly purchased at this expense; and that a scheme, involving an obligation to look for such things, does not look like a scriptural one. But as there are advocates of the system prepared for all this—for Mr Brooks' views are substantially to be found in the works of McNeile, Bickersteth, and others—it will be necessary to inquire whether we have any scriptural authority for looking for a *NEW DISPENSATION*, and with it a *NEW REVELATION*, at the millennium—or whether the Word of God does not explicitly and peremptorily exclude such expectations.

To be continued.

SABBATH MUSINGS.

NO. II.

BY A COUNTRY MINISTER.

"The time of the singing of birds is come."

SWEET is Nature's concert on this summer morn! The linnet, perched on the bending twig of the yellow broom, pours forth from its quavering throat its flowing strains. The adjoining wood resounds with the mellow notes of the blackbird, and the shriller tones of the thrush, and the sweet confusion of numberless smaller songsters. Since dewy morn the skylark has been busy "rising and singing, as if it had learned music and motion from an angel, as he passed some time through the air about his ministries here below." Even harsher sounds please here. The ear rejects not the very cawing of the crow, which it drops at intervals, as over-head it pursues its heavy flight. Every bird, after its own kind, contributes to the general melody. There is not one of them which we would wish altered or wanting. God has need of them all; and out of them he raises the general song.

"To soothe and satisfy the human ear."

A similar variety will this day distinguish the delivery of the gospel message. Every one of God's servants has his own gift—one after this manner, and another after that; and by this pleasing diversity God builds up his Church. There is room for every gift, and for all the gifts, whether it be the gift of eloquence or reasoning, of fervency or tenderness, of energetic appeal or soothing consolation. God has among his own children many whose constitutional cast of mind requires these particular appliances; and therefore has he, in the wisdom of his grace, bestowed these diversified gifts for the perfecting of the saints—for the work of the ministry—for the edifying of the body of Christ. Dare I undervalue any minister's gift, because it suits not the capacity or cast of my mind? What I lightly esteem may be the gift of God for good to another.

Startling is the contradiction which the service of God presents! It humbles the most gifted. It encourages the man of feeble parts. "Woe to the servant that is silent here," says Augustine; "for even the most eloquent are mute." The loftiest intellect, the most fluent tongue, may here feel straitened; while the minister, who is weak in talent, and yet strong in sincerity, may be inspired with a well-founded confidence; for it is the power of God, and not the wisdom of man, that accomplishes the result. Let me reinforce the singleness of my heart in delivering the Lord's message to-day, by the monitions

* Abdiel's Essays: Investigator, vol. ii. pp. 267-270.

of one long since dead. Julian Pomerius, a priest in France, about the end of the fifth century, thus distinguishes betwixt the sincere and selfish preacher: "The one seeks the glory of Christ by explaining doctrines in familiar discourse; the other uses the utmost strength of his eloquence to gain reputation. The latter handles trifles with elaborate language; the former elevates a plain discourse by the weight of his thoughts."

He is the most successful preacher who trains his people not to the peculiarities of "a school," or to the admiration of any excellence in himself, but to the simple reception of the Word of God, by whomsoever declared. He is the most advanced Christian who hears "the word" not as the word of man, but as the word of God, and who derives profit from every messenger of the Lord. Hers was a thriving Christianity who could say: "None now comes wrong to me—I can get good from every preacher." Nor was his a religion after a fickle and fastidious sort, who, when asked if he was going to hear Dr ——— preach? sturdily replied: "I am going to worship God; a Dr ——— is, I believe, to conduct the service."

"Wherefore henceforth know we no man *after the flesh*; yea, though we have known Christ *after the flesh*, yet now henceforth know we him no more."

THE REFUSAL OF SITES.

THE petition of the General Assembly of the Free Church of Scotland, respecting the continued refusal of sites for places of worship, by several of the extensive landed proprietors in this kingdom, has been laid before Parliament. This has been productive of several interesting and some rather curious results. The subject was brought forward in a very able and impressive manner by P. M. Stewart, Esq., M.P. for the county of Renfrew. Sir James Graham was manifestly ashamed of the conduct of the Scottish aristocracy. He fairly and frankly said, that if he were himself a proprietor of land in Scotland, he would not refuse sites to the congregations of the Free Church. This is a tolerably plain intimation that Government does not approve or sanction the intolerance of Scottish lords and lairds; yet it is very probable that several of them thought they were earning the approbation of Government by their procedure. It will be the duty, we think, of those who have been refused sites formerly, to renew their application, referring, at the same time, to the statements of the Home Secretary. This will give another opportunity to the landed proprietors to act according to the dictates of both principle and policy; and though they cannot now deserve the gratitude of the Free Church, we are disposed to forgive the past, and consign it to oblivion, if they change their course, and show respect to the rights of conscience and the law of toleration.

Sir James Graham made an awkward attempt to palliate the conduct of the Scottish aristocracy, partly by asserting that severe language had been used with reference to them, and partly on the

ground that the difference between the Establishment and the Free Church was not at all a matter of essential importance. It might have been as well, had Sir James Graham called to mind, that if strong language has been used, that language was wrung forth by the most heartless oppression, endured till it became unendurable. Had these landed proprietors acted with even common humanity, not one word would have been uttered against them. We do not approve the unnecessary use of strong language; but we will never see such scenes of outrage, and contumely, and barbarous oppression as have been perpetrated in Scotland for these two years past, without uttering a free and fearless condemnation of such heartless inhumanity in whatever language honest indignation may prompt. If men cannot endure the language which correctly describes their conduct, let them abstain from such conduct as that language justly characterizes. If they shrink from the condemnation, let them not commit the crime. Very possibly Sir James Graham may think the difference between the Free Church and the Establishment unessential. We, however, entertain a very different opinion. We regard the present Establishment as the slave of the civil power, the tyrant and oppressor of the people, and the betrayer of that great and sacred principle, the Headship and Sovereignty of the Lord Jesus Christ. Every principle of love to man and allegiance to God constrains us to stand aloof from such an institution, however much it may be patronized by lords, and dukes, and Government; and if Sir James Graham were competent to discuss the question, we would willingly undertake to prove that the difference between the two is essential, vital, and irreconcilable.

It was curious, and somewhat amusing, that Mr Shiel took the opportunity of suggesting the propriety of conferring some pecuniary favour on the Free Church—some *regium donum*, for the comfortable support of the ministers. And it is not less amusing to see how eagerly the *Times* has fastened upon this suggestion, for the purpose, apparently, of misrepresenting the intentions and desires of the Free Church. True, the *Times* makes some admissions which might hardly have been expected. "Even now, they [the Free Church] are a formidable, but they are also an increasing body. They have the temper of their country on their side, and *even the very sentiments on which Presbyterianism was originally founded*." Most true. They have the temper of the Reformers and Covenanters; they have the very sentiments on which Presbyterianism was originally founded. They believe the Bible—they fear God—they stand in defence of the crown-rights of the divine Redeemer. Therefore, so long as these are their principles and

their watchwords, they dread no antagonist—no human policy can circumvent them—no earthly power can overwhelm them. The contest and the victory are both the Lord's; and in him is their refuge and their strength.

But what of Mr Shiel's sagacious suggestion, and the cunning comments of the *Times*? This merely—that it will not be offered; and if it were, it would be at once indignantly rejected. The Free Church is the Church of Scotland, as her unanswered and unanswerable PROTEST solemnly testifies. If the Government were to offer her less than the entire position of the Establishment, such an offer would be an insult; because it would be equivalent to asking her to abandon her own principles. As the present Establishment, even by the argument of Mr Macaulay, and the admission of the *Times*, does not entertain "the sentiments on which Presbyterianism was originally founded," it is manifestly impossible that the Free Church, and other truly Presbyterian Churches, can ever unite with such a degenerate body. But does any person dream that Government will disestablish the present Establishment, its suppliant and willing slave, and place in its stead a Church prepared strenuously to maintain and act upon the principle of spiritual independence? Such an event may, indeed, take place, and we hope it will; but when it does, the millennium cannot be far remote, or rather will have begun. Statesmen and politicians, such as exist in the present day, may amuse themselves and their followers by such idle and feeble speculations as those in which Mr Shiel and the *Times* indulge—they may try to estimate the power of sacred principles by the shifting balance of political expediency—they may conjecture what will be the conduct of religious men by what they know would have been their own; but it is all in vain. They will but deceive themselves, and fall into the pit which their own hands have digged. Meanwhile, we are glad to see that the force of public opinion can bend even the stout and callous hearts of statesmen and politicians to some extent; and we trust the friends of religious liberty will prosecute the advantage that has been so far gained.

THE PRAISE OF THE HEAVENLY HOST.

WHEN on a lonely island of the main
The loved disciple wore the exile's chain—
Exiled because he gloried in the cross,
And worldly gain cast overboard as loss—
Filled with the Spirit, rapt to heights sublime,
He saw unsealed the roll of future time—
Beheld the Beast the saints of God destroy,
But heard them welcomed to their Master's joy—
With wonder saw the crowned and white-robed throng,
And caught the notes of their seraphic song.

The opened heaven disclosed a dazzling throne,
Where kingly glory like a sardius shone—

Light unapproached; but Mercy bent her bow
Around the throne, with emeralds' cheering glow.
There lightning flashed, and such the thunder's sound
When Sinai shook inwrapped in gloom profound.
Seven lamps of fire he saw their light impart—
Emblem of Him who melts and seals the heart.
A sea of glass returned their crimson shoen—
A sea, deep, pure, and silently serene.
Near sat the saints, with robes of snowy fold,
And brows encircled with the living gold.
Four, full of life and eyes, with sixfold wings,
Enclosed the throne, and woke the golden strings.
The first in boldness like a lion stood;
The next with ox-like patience was endued;
Profound in thought, the third man's image bore;
The last, an eagle stood, prepared to soar.
Nor day nor night they close the watchful eye,
But "Holy, Holy, Holy Lord," they cry;
"Almighty, nature owns thy sovereign rod—
Thy creatures' Maker, and thy people's God!"
Echoing the song, the elders leave their seat,
And, prostrate, cast their crowns before his feet.
"Worthy," they answer, "honour to receive;
Glory and power, unworthy we to give!
Thy pleasure formed what'er the world in folds—
Thy word of power the universe upholds!"

The prophet next the Victim-lamb describes,
With sevenfold might and all-pervading eyes.
The living creatures and the priest-like kings,
With burning censers and harmonious strings,
Adored the Lamb, as, 'midst the throne he stood:
"Thou gavest thy life, and washedst us in thy blood,
That we, redeemed from every tongue and race,
Might praise the glory of thy sovereign grace,
And share the joy of thine eternal reign—
A royal priesthood, thy triumphal train!"

Surrounding angels, who in beauty beamed,
Fired with the anthem of the blood-redeemed,
With myriad tongues renewed the glorious theme;
Yet sweet, though loud as voice of mountain stream,
"Worthy the Lamb!" arose with loud acclaim,
"Wisdom and power exalt his matchless name!"
Then burst the chorus from united hosts—
From earth and skies—from isles and ocean's coasts:
"Glory to Him who rules unbounded space,
And to the Lamb who bled to save our race!"

Oh! that their zeal our frozen hearts would melt!
Redeeming love, shall ne'er thy power be felt?
Weak is our trust as refuges of lies,
And vain our hope to soar to purer skies,
If grace and power, preparing heavenly rest,
Awake no flame in our ungrateful breast,
Nor teach our tongue to join the choir above,
To sing creative and redeeming love!

Aberdeen.

J. L.

UNIVERSITY TESTS.

THERE has been no small amount of confused and unintelligible language employed by many people on the subject of tests required to be taken by the instructors of youth, both in schools and in universities. It would be well if men would give themselves the trouble to look somewhat closely into the nature of the subject which they are pretending to investigate. We suggest a method of doing so. Perhaps it would

be well if every father could superintend throughout the education of his children; but, since this is absolutely impossible, and he must intrust them to the charge of others to be taught, while yet he cannot divest himself of either his paternal responsibility or his paternal affection, it must be both right and natural for him to take the utmost care to obtain instructors in whose principles he can place implicit confidence. If the father be himself a sincere Christian, he will not readily intrust the education of his children to an Infidel. If he be a Protestant, he will not put them under the charge of a Romanist. And, since private education is impracticable—if there be decided unanimity in the religious belief of the nation, and national institutions for the education of youth be provided, the very same principles which guide a father in selecting a suitable and trustworthy instructor for his own children, will guide the community in endeavouring to secure suitable and trustworthy instructors for the youth of the kingdom. It may, therefore, be expected, that in a country where the Christian religion is known and professed, the entire system of education will be based upon, and thoroughly pervaded by, the principles and the influence of the gospel of the Lord Jesus Christ; and that every practicable effort will be made to secure that all instructors of youth shall be men holding, in sincerity and soundness, the truth as it is in Jesus.

Such were the principles on which the Church of Scotland acted at the period of the Reformation, when the most strenuous endeavours were made to institute parish schools and a complete system of national education. It was not merely a matter of course, but of necessity, that all the teachers in schools and academies, and all the professors in universities, were members of the Reformed Church; for Popery not only never made any such attempt, but, on the contrary, strove continually to keep the body of the people in ignorance, that they might be the more easily enslaved by the follies and the terrors of superstition. No test, in the strict sense of that term, was then necessary; for there could be no other ground of choice but that of personal qualification. Nor was it till a considerably later period, that the idea of tests was wrought into the Scottish mind, by the stern process of persecution, and the instinct of self-preservation. During the persecuting reign of Episcopacy in Scotland, tests were introduced; and it was rendered imperative, that all who bore office in universities and schools "should submit to, and own the government of, the Church by archbishops and bishops." Twenty-eight years of the most bloody and remorseless persecution gave to Scotland formidable proof of the manner in which Prelacy used its power; and it was not strange, that the shuddering sense of

dangers scarcely over should impel the nation to adopt every practicable method of guarding against their return. Nor was the new dynasty of the Revolution unwilling to aid in averting that danger; for the Prelatic party were disaffected to the constitution of the State equally as to that of the Church—they were not more Episcopalians than Jacobites—not more persecutors than rebels. To guard against their recovery of power, which they had shown themselves so prone to abuse, was not merely the dictate of the instinct of self-preservation, but was, in the circumstances, an imperative public duty. The test imposed by the Act 1690, was accordingly so framed as to meet the dangers dreaded from the parties which it was intended to exclude. It declared, that no person should be "either admitted or allowed to continue in the exercise of any office in the universities or schools, but such as do acknowledge and profess, and shall subscribe to the Confession of Faith; and also swear and subscribe the oath of allegiance." The same act appointed a commission, empowered to enforce its provisions—a power which was neither sought by, nor conferred upon, Church courts. This last point deserves particular notice, especially with reference to the Act of Security, passed in 1707, and embodied in the Treaty of Union, for the protection of the Scottish Church against any injury which it might sustain from acts passed by a Legislature the greater part of whom were Episcopalians. This act was little more than a recapitulation of the Act 1690, with this additional element, that while it required subscription of the Confession of Faith from every professor and teacher, it constituted the presbytery the body authorized to administer the legal test; but it gave the presbytery no right of examination, no authoritative superintendence, and no power to depose, or to sue for deposition. The records of that period are pretty full and minute, both public and private; yet, we are not aware of any complaint uttered by the Church with regard to these acts, on the ground of their not giving sufficiently direct and authoritative powers to the Church. This cannot be ascribed to either want of zeal or want of caution. The men of that period were vigorously engaged in extending the Presbyterian Church to every part of the kingdom, and were constantly encountering the most vexatious and unprincipled opposition from the remains of the Prelatic and Jacobite faction. The treachery and cruelty of such men as Archbishop Sharp had sufficiently warned them that no oaths could bind the unprincipled and the hypocritical; yet they were satisfied with the administration of these solemn religious tests, leaving their enforcement to the law of the land, and to the God of truth.

Within five years after the passing of the Act of Security, the British Parliament disgraced itself by violating that public faith which had been solemnly pledged to the Church and people of Scotland. A change of an essential nature was effected in the constitution of the Church, by the perfidious re-imposition of patronage. Against this lawless change the Church most earnestly protested, and long continued to contend. From this change, when it began to work in corrupting the Church and alienating the people, sprung the repeated secessions, which weakened the Church and impaired the nationality of its character. And, finally, this change, in its full development, caused the separation from the State of all who, continuing to hold the principles ratified by the Acts 1690 and 1707, formed truly the Church which those acts were framed to establish and protect. That is, the Church disestablished by the violent enforcement of patronage in 1843, is the true representative of the Church freed from patronage, and guaranteed in the possession of that freedom by the Revolution Settlement and the Act of Security embodied in the Treaty of Union; while the present Establishment, in a moral, though not in a strict historical point of view, represents the faction excluded by those national treaties, and by the tests which they enacted and enforced.

The strenuous opposition made from the very first by the Church of Scotland, against the act re-imposing patronage, contrasts very strongly with its comparative quiescence on the subject of University Tests. Though the Patronage Act was passed in 1712, no attempt was made to enforce it till 1730, though there were indications of a tendency in that direction a few years earlier. But in 1724 the Duke of Chandos was elected Chancellor of the University of St Andrews, although an Episcopalian, and no opposition was offered by the Church. The University Test-law has, indeed, never been strictly observed in any university in Scotland; and in the University of Edinburgh it has been in desuetude for nearly a century. This contrast may, perhaps, be explained by reference to the state of the country and the character of the Church itself. Soon after the Union, Scottish Episcopacy sunk into such feebleness and disorganization as to be no longer formidable; and as the Presbyterian Church was never actuated by a persecuting spirit, it naturally began to treat with clemency what it had ceased to dread. There seemed no longer any danger of Episcopacy resuming the power to persecute, and therefore there was not the same necessity as formerly to stand jealously on the defensive. And as every professor was well aware of the existence of these tests, and knew that he might be required to subscribe them, he must have felt that he was bound, in

honour and good faith, if he possessed these qualities, to teach nothing contrary to, or inconsistent with, the Confession of Faith, or to the doctrine, discipline, and government of the Church. Such, indeed, was the view which many took of the subject; and in peaceful times this might have been sufficient; for although the tests were allowed to fall into comparative abeyance, they were still retained, both as a public testimony on behalf of sound principles, and as a means for their protection, should any direct danger arise.

The series of proceedings which issued in the great event of 1843, and the effects of that event itself, have completely changed the condition of Scotland, and led to the necessity of a corresponding change in the school and university system. A considerable number of the parochial teachers, adhering to the principles which they had always held and subscribed, adhered also to the Free Church, regarding it as truly the Church by which these principles were maintained. For this they were very summarily expelled from their offices, in direct and strong contravention of the spirit and intent of the law so arbitrarily enforced against them. But there were also several professors who, taking a similar view of the matter, adhered to the Free Church, which they regarded as, in principles and character, the true Church of their fathers. Of these, Sir David Brewster, Principal of the United College of St Salvator and St Leonard, at St Andrews, was one. This was an offence which the *Moderate* zeal of St Andrews could not permit to pass unpunished. First, the University memorialized Government to eject the only member of their body whose reputation is co-extensive with the world of science and literature. Then the Presbytery of St Andrews rushed with irrepressible ardour to the assault; framed a libel abounding in errors, perversions, assumptions, and positive falsehoods; prosecuted their task with intense earnestness, notwithstanding some significant hints of its futility; and at last obtained a deliverance from the General Assembly of the Establishment, framed with considerable craft, to cover their dishonourable retreat, and to allow the matter to sink quietly into oblivion. Even the deliverance of the General Assembly contains a statement inconsistent with truth, which the members from St Andrews could not but know to be inconsistent with truth, and yet permitted the Assembly to use it. To cover their own degradation, they did not hesitate to degrade even the highest Court of their Church. Such is the latest exhibition of character displayed by that section which now arrogates to itself all power, ecclesiastical and educational, in Scotland.

In the meantime, these proceedings became

known to the community. It was generally felt that such a state of matters was absolutely intolerable in any civilized and honest-hearted country. Some remedial measure was necessary; and many thought that the most natural remedy would be the abolition of University Tests, which the Establishment was endeavouring to use in a manner never contemplated by those who framed them; nay, in a manner directly the reverse of their original intention. For these tests were framed for the purpose of excluding Episcopalians, and securing the enjoyment of professorships to the sound Presbyterians of the Revolution Settlement and the Union; but the present Establishment utters no word of complaint against Episcopalians, while it strives to eject all who hold the principles which constitute the very essence of those great national transactions. At first her Majesty's Government refused to countenance any such remedial measure, asserting that the existence of the University Tests gave rise to no practical grievance. Afterwards, they so far seemed to change their views as to give permission to a bill to be introduced for the abolition of these Tests. But again a change came over their minds; and when the subject came on for discussion, on the 9th day of July last, it encountered the opposition of Government, and was rejected, though only by a very small majority.

The two chief speeches on that occasion were those of Mr Macaulay and Sir James Graham. The speech of Mr Macaulay was one of great eloquence and power, so far as it related to the position of the universities, the character and proceedings of the Establishment, and the conduct of her Majesty's ministers. Its historical illustrations were, as usual, admirable; but in dealing with what may be termed the sacred element of the subject, it was, as usual, defective. Most earnestly do we wish that Mr Macaulay were as capable of comprehending great and sacred principles, as he is of giving a graphic and eloquent narrative of facts. While he is only what he is, we may thank him for his help, when it comes in his way; but we can place in him no confidence. He asks: "Is it seriously meant, that if the captain of an Indianman should be a Socinian, it would be better that he should not know the science of navigation?" And this he regards as sufficient to refute the grave opinion, "that knowledge, not hallowed by true religion, is not a blessing, but a curse." It is too plain that Mr Macaulay does not understand what the above grave assertion really means, and therefore could not understand its grave defence. We merely move the previous question, therefore, and say, that were we the owner of an Indianman, we would not make a Socinian its captain, whether he knew the science of navigation or not. Where,

now, is the point of his wonderful argument? With regard to the unhappy Socinian himself, if his knowledge should only tend to puff him up with self-sufficiency, there would be little question whether it were a blessing or a curse. But leaving this weak point in Mr Macaulay's speech, which it pains us to notice, we direct attention to that passage where he proves unanswerably from history that the present Establishment is not the Church of the Revolution Settlement and the Union—not the Church for the support and protection of which the University and School Tests were framed; that, in reality, the Free Church, against which these tests are wrongfully directed, is the true representative of that Church for whose security they were framed. "Suppose," said he, "we could call up from their graves Carstares and Boston, and explain to them the revolutions which have since their time taken place in the Church of Scotland, and then ask them, 'Which of these was your Church at the time of the Union, for the protection of which the Articles of Union and the Acts of Security were made?' have you the slightest doubt of what their answer would be? They would say: 'Our Church was not the Church you protect, but the Church you oppress; our Church was the Church of Chalmers and Brewster not that of Bryce and Muir.'"—To this the Home Secretary could give no answer—nothing but a wailing lamentation that such a statement should be made, than which he could think of nothing that would excite more terror in Scotland. On that point, Sir James Graham may make himself as easy as he can. It is something, no doubt, that such a statement should be made in Parliament, by one of the most distinguished members of that honourable House; but it has been stated, felt, believed, and acted upon already for two whole years in Scotland. Not one-third—perhaps, if they durst utter it—not one-sixth of the people of Scotland, regard the now existing Establishment as the Church of the Revolution Settlement and the Union—as the Church of Knox, and Melville, and Henderson, and Rutherford, and Carstares, and Boston, and Willison—as the true Church of their fathers. Terror, therefore, is not likely to affect any but those whose treacherous and tyrannical conduct such a statement detects and denounces. The Church of Lord Aberdeen's Bill may be terrified when such statements are uttered in the British Parliament; but the disestablished and Free Church of Scotland can calmly hear such well-known truths, without either empty terror or delusive hope. She bides her time—or rather, she cleaves to the Lord Jesus, her Head and King, and bides His time.

But matters cannot remain in their present state. The disestablished and unendowed Presbyterians of Scotland cannot allow the whole educational institutions of the kingdom to remain in

the grasp of what is now a mere sectional minority of the community. And since Government, greatly, as it appears, at the instigation of that minority, has refused to permit the enactment of any remedial measure, it is now the bounden and imperative duty of all true Scottish Presbyterians—of all who value civil and religious liberty—of all who assert and defend the rights of conscience and of toleration, to combine, on a truly religious yet truly liberal basis, for the erection of a complete educational system, adequate to the wants of the population. Such ought, evidently, to be the feeling and the will of all; and if it be the will, there can be no great difficulty in finding the way. Already has a large sum been subscribed for the erection of a college in Edinburgh, for the education of Free Church students. Hitherto there have only been theological professors, and a professor of moral philosophy—that class being regarded as intimately connected with theology, or at least capable of being made so; but now that Government has cut off all hope of redress with regard to the existing universities, and has confirmed the sectarian character given to them by the present Establishment it is the clear duty of all those who are thereby excluded to unite in constructing a full and complete university, on such a broad and liberal basis as shall secure for it a truly national support. This may be very easily done, if the various Presbyterians, and other evangelical denominations, are prepared to enter into a candid conference on a matter of such importance to all. There would scarcely be any necessity for even discussing the subject of University Tests in such a conference, since all the Presbyterians are already agreed in holding the Confession of Faith; and we do not see that the Congregationalists could urge anything against it as a general standard, since it does not bind to any specific form of Church government. It is needless to prosecute this topic at present; but we must express our decided conviction that there are no insurmountable difficulties in the way of instituting an educational system, comprising schools, academies, and a university, on a basis truly national, and without the sacrifice of conscience and principle in the very slightest degree, yet without rendering it a “gigantic system of godless education,” as the Irish colleges, so zealously patronized by Government, have been aptly designated. We shall return to this important subject as opportunity may offer, or necessity require.

CHRISTIAN COURAGE.

The Christian

... holds no parley with unmanly fears;

Where duty bids, he confidently steers,

Faces a thousand dangers at her call,

And, trusting in his God, surmounts them all.

COWPER.

Review.

THE JESUITS AS MISSIONARIES IN INDIA.

The Jesuits: Their Origin and Order, Morality and Practices, Suppression and Restoration. By ALEXANDER DUFF, D.D., one of the Free Church of Scotland's Missionaries, Calcutta. Edinburgh.

A Warning from the East; or, The Jesuits as Missionaries in India. By the Rev. W. S. MACKAY, of the Free Church of Scotland's Mission, Calcutta.

London.

AROUND the cupola of one of the oldest and most magnificent churches of the city of Goa, in India, is the inscription, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” This is the expression of the boast of the Portuguese, that the claims of Christianity were paramount in their estimation from the very moment that they extended their power to the distant East; and it must be allowed that, if zeal for the advancement of a cause is merely to be measured by its energy, and not tested by its quality, they were entitled to glory in their endeavours. Vasco de Gama, they have said and sung, cleared the Cape of Storms under the special protection of the Virgin. When, in 1509, Alfonso de Albuquerque took possession of Goa, he ordered a friar to walk before the triumphal charger on which he rode into the city, carrying an ensign with a cross conspicuously displayed upon it. When in the following year he took the place a second time, after having lost it by treachery, and when he was repairing its defences, he contrived to have an *incendio crucis* held forth as a miraculous omen that the Christian faith would soon prove triumphant in the place. Means were speedily adopted to bring about this great result. The city was placed under the special guidance and protection of St Catherine, the “Virgin and Martyr of Alexandria,” on whose anniversary it had been recaptured; and a church or chapel, in the centre of the town, was immediately erected in her name. The young women of the country were inveigled and seized; and some thousands of them having first been constrained to be baptized, were given in marriage, or concubinage, to the Portuguese soldiers and settlers. One or two of the Franciscans, who were attendant upon the troops, received spiritual charge of the Portuguese and their adherents; and also began to exercise among the natives their spiritual functions, giving the name of “Christian” to all who would receive it, without examination, and after the most meagre and parrot-like instruction. In 1537, one of the monks of this order, Joaõ de Albuquerque, a relation of the hero of that name, was ordained to the dignity of a bishop. Four years later, the seminary of the Holy Faith (*Santa Fé*) was founded, for the benefit of the Indians, by the exertions of two secular priests—Michael Vaz and James Borba. Immorality and profanity, however, continued to be fearfully prevalent among all that bore the Christian name, both among the novitiates and elders. Speaking of this time, Father Dominic Bohours, the Jesuit, and biographer of Francisco Xavier, says: “Many Indians, newly converted to the faith, being neither cultivated by wholesome instructions, nor edified by

good examples, forgot, insensibly, their baptism, and returned to their ancient superstitions. The Portuguese themselves lived more like idolaters than Christians.* The great Xavier himself, the illustrious confederate of Ignatius Loyola, the founder of the Jesuits, appeared on the scene at this eventful crisis, having come to India in the year 1542. How he proceeded to reform the manners of the Europeans will appear from the following notice by his panegyrist:—

The saint acted with the concubinarians almost in the same manner as our Saviour dealt with the publicans and harlots. . . . He invited himself sometimes to eat with them; and then, assuming an air of gaiety, he desired the master to bring down the children to bear him company. When he had a little commended their prettiness, he asked to see their mother, and showed her the same countenance, as if he had taken her for an honest woman. If she were beautiful, or well shaped, he praised her, and said she looked like a Portuguese; after which, in private conversation, "You have," said he to the master, "a fair slave who well deserves to be your wife." But if she were a swarthy, ugly Indian, "Good God!" he cried out, what a monster do you keep within your doors! and how are you able to endure the sight of her?" Such words, spoken in all appearance without design, had commonly their full effect: the keeper married her whom the saint commended, and turned off the others.

The whole world is acquainted with the zeal and might of the "saint's" labours on the western and southern coasts of India, particularly among aboriginal and degraded tribes, whom the Bráhmans had failed to bring within the pale of Hinduism; but few attend sufficiently to the despicable nature of the arts to which he resorted to make proselytes, and the power of the secular influences by which he was supported. John III. of Portugal, who had sent him to the country in the same ship which conveyed the new Viceroy de Souza, fortified him by the whole weight of his kingly authority; and, on his representation, dismissed De Souza from office, for alleged indifference to his pursuits. What his plans and projects for the conversion of India actually were sufficiently appears from a royal rescript, addressed to the successor of De Souza, and bearing the date of 1546. In that remarkable document, which is given at length in the *Vida de João de Castro*, now before us, the governor is commanded forcibly to persecute the heathen, and to favour and bribe the native converts by money, pensions, and service. Our space does not permit us to quote all the passages in this *charter* of the Jesuit missionary, as it may be called, which refer to these matters; but the following summary of it, by Dehours himself, will be considered unexceptionable:—

Michael Vaz negotiated so well with King John III., pursuant to the instructions of Father Xavier, that he obtained another governor of the Indies, and carried back such orders and provisions, signed by his majesty's own hand, as were in a manner the same which the father had desired. These orders contained that no toleration should be granted for the superstitions of the Infidels in the Isle of Goa, nor that of Salsette; that they should break in pieces all the pagodas which were there, and make search in the houses of the Gentiles for concealed idols—and whosoever used or made them should be punished according to the quality of his crime; that as many of the Bráhmans as were found to oppose the publication of the gospel should be banished; that out of a yearly rent of three thousand crowns, charged on a mosque at Bazain, a subsistence should be made for the poor newly converted from idolatry; that hereafter no public employment should be given to Pagans; that no exaction should remain unpunished; that no slaves should hereafter be sold either to

Mohammedans or Gentiles; that the pearl-fishing should only be in the hands of Christians.

These orders were acted upon throughout the whole of the Portuguese dominions in India; and multitudes of the natives were constrained to avow themselves to be Christians, while they remained Heathens both in head and heart. A few years ago some hundreds of their descendants, after a profession of Popery by their community for three centuries, having quarrelled with the priests in Salsette because they were interdicted from repairing to idols in order to find a refuge from cholera, publicly declared themselves Pagans, and reunited themselves to Hinduism. Those who remain under the influence of Popery to this day, are in many districts little better than the Heathen among whom they dwell. When they are asked to explain the difference between their religion and that of the Hindus, they are accustomed to content themselves by saying: "Our religion is a great deal better than that of the Hindus. The Hindus worship most clumsy and ugly gods of stone and clay, with horrible heads and horrible visages; but we worship finely carved and painted gods of wood—the chief of them being a beautiful virgin!"

The biographer of Xavier represents him as conducting his labours on the western coasts of India, and among the Parawas, or fishers, of the south, with the energy of supernatural power, the gift of tongues, and miraculous influence. Unfortunately, however, for his credit, he quotes a letter in which the saint himself confesses his own destitution of any such endowments:—

You may judge (he says) what manner of life I lead here, by what I shall relate to you. I am wholly ignorant of the language of the people, and they understand as little of mine; and I have no interpreter. All I can perform is to baptize children, and serve the sick—an employment easily understood, without the help of an interpreter, by only minding what they want. No one (adds the biographer) fell sick, but had immediate recourse to Father Xavier. As it was impossible for him to attend them all, or to be in many places at the same time, he sent there Christian children where he could not go himself. In going from him, one took his chaplet, another his crucifix, a third his reliquary, and all being animated with a lively faith, dispersed themselves through the towns and villages. There, gathering about the sick as many people as they could assemble, they repeated often the Lord's Prayer, the Creed, and the Ten Commandments, and all they had learned by heart of the Christian faith; which being done, they asked the sick if he believed unfeignedly in Jesus Christ, and if he desired to be baptized. When he answered "Yes," they touched him with the chaplet or crucifix belonging to the father; and he was immediately cured.

All this, it will be observed, took place in the Portuguese territories. Xavier, however, resolved on extending his labours. The King of Travankor, to whom Christianity was no novelty, as he numbered among his subjects many of the Syrian Christians, was induced by the Portuguese to allow him to officiate within his dominions. "He followed the same method that he followed at the fishery; and the practice was so successful, that all that coast was converted to Christianity in a little space of time." This is the *lie* with which his labours there are introduced to our notice.

Such was the beginning of the first Jesuit mission to India. We are greatly tempted to trace its interesting history to the present day; but our space warns us to forbear. The Jesuits chose entirely new ground for their second great Indian mission. They resolved to try their power and skill in the territories governed by native princes, and remote from the

* We cannot pollute our paper by transcribing his account in full.

influence of the Portuguese; and they selected the province of Madura as the sphere of their labours. Their mode of action they were forced to change with the change of their circumstances. Knowing that it was not in their power to make proselytes by compulsion, they resolve to accomplish their end by a system of entire deception. They had to encounter Bráhmánism in all its subtlety, with the secular power arrayed in its behalf; and with a view to divert its fury from themselves, and to secure its aid, they resolve to fight their battles under its own ensign, dressed in its own uniform, and equipped with its own armour. What desperate measures they resorted to in order to sustain their fraud among the natives of India—what falsehoods they propagated in the Romish Church about the kind and degree of success which they experienced—what fearful compromises they made of the rites of Christianity among their converts—and what shame and ruin they ultimately brought upon themselves, are all unfolded to us in Mr Mackay's learned and most masterly review; and how consistent was their whole conduct, dishonourable and disgraceful though it was, with the established and recognised principles of Jesuitism, will sufficiently appear from Dr Duff's eloquent and most interesting discourse, in which we have a condensed view of the history and principles of the diabolical system of iniquity to which they were attached. To tempt our readers to embrace the opportunity now presented to them of instructing themselves, with little trouble, in this most interesting, though painful chapter of Indian history, we shall merely ask them to glance with us at its contents.

Robertus de Nobilibus, the nephew of Cardinal Bellarmine, and the grand-nephew of Pope Marcellus II., founded the Madura mission about the commencement of the seventeenth century. Most of our readers must have already formed some idea of this worthy from the accounts given of him by Dr Mosheim. Perceiving the strong prejudice of the natives against Europeans, he determined to conceal his own origin, and to reveal himself to them as one of themselves. For this purpose, he diligently studied the native languages, both secular and sacred; and, having gained over some of the Bráhmans to assist him, he made himself master of the customs and usages of the Heathen priesthood, even to the most minute details, and publicly avowed that he belonged to its fraternity, and that he had come to the province from the north to restore Hinduism to its original purity. The straits to which he was reduced in the practice of this disguise and hypocrisy were great indeed; but he persevered in his course of iniquity, without wavering or faltering. When accused in a large assembly of Bráhmans of being an impostor, who sought to deceive the people by lies, in order to introduce a new religion into the country, he produced a forged scroll, which he had prepared, and protested and *swore* that he had sprung from the mouth of the god Brahma. He next gave himself out to be a Sanyashi, or a devotee who had renounced the world and all its cares. He did not stop here. There is good reason to believe that he was the author of the treatises, in the Sanskrit language, known by the name of the Pseudo-Vedas, and which, either by himself or some of his successors, were titled and arranged like the genuine Vedas of the Hindus. His writings in the Tamul language, both prosaic and poetical, are standard compositions

in the country to this day; and many of them, while they confute the errors of the Indian sectaries, contain the grossest falsehoods, intended to support the credit of Christianity. His coadjutors and successors followed his example. It was their constant boast that they were not known in the country as Europeans. The apprehension was ever expressed by them, that if they could be known as such, the ruin of their mission would be inevitable. They made thousands of *perverts*—but no *converts*. Their disciples maintained their Heathen principles, with the slightest, and often by themselves unperceived, modification; and they engaged in all its revelries and idolatries with uncurbed licentiousness. The distinction of caste, too, they rigidly observed. On this subject we quote Mr Mackay:—

The Pariahs had separate churches, fonts, confessionals, and communion tables; marriages were celebrated between children seven years old, and with nearly the whole idolatrous ceremonial of the Heathens; and the wives of the Christians had suspended from their neck the indecent *taly*, representing the god *Pollear*—the *Priapus* of the Greeks. The Bráhma retained his *poita*; and sandalwood and the ashes of cow's dung were applied to the body, as before. Christians and Heathens observed the very same ablutions, and both used the very same prayers while bathing, which were really directly addressed to the idols of the Hindus. In short, as the keenest observer might be at a loss to distinguish the *Sanyashi* of Rome from the *Sanyashi* of devils; so he might be equally puzzled to discriminate between the Christian of Madura and the idolatrous Hindu. There was, indeed, in the latter days of the mission, a notable distinction. The use of the *taly* ceased—that is *Jesuitically*; for the reverend fathers cut off a little from the stomach of *Pollear*, and on the flat surface thus formed, they engraved a tiny little cross, so that it ceased to be a *taly*, and became a decent and edifying Christian ornament, and a fit companion for a medal of the Virgin or St Xavier himself.

With this, take the following eloquent passage from the same pen:—

And even so it is! The high born Robert de Nobilibus, and the martyred Brito, over whose head hangs canonization suspended by but a single hair, Father Tachard and wily Bishop Lainez, Father Bouchet and Father Martin, Father Turpin and Father De Bourges, Father Manduit and Father Calmette, the learned Beshi, the noble De la Fontaine, and the veteran Pere le Lac; in a word, every Jesuit, who entered within these unholy bounds, bade adieu to principle and truth—all became perjured impostors; and the lives of all ever afterwards were but one long, persevering, glorious LIE. Upon the success of their mission depended. Its discovery (we have it under their own hands) was fraught with certain and irremediable ruin; yet they persevered. Suspected by the Heathen, they persevered through toils, austerities, and mortifications almost intolerable to human nature. Disowned and refused communion by their brother missionaries, condemned by their own general, stricken by Pope after Pope with the thunders of the Vatican, knowing that the apostolic damnation had gone forth against all who "do evil, that good may come," yet they persevered. For one hundred and fifty years was enacted this prodigious falsehood, continually spreading and swelling into more portentous dimensions, and engulfing within its fatal vortex zeal, talent, self denial, and devotion, unsurpassed in modern times. Men calling themselves the servants of the true God, went forth clad in the armour of hell; and, sowing perjury and falsehood, they expected to reap holiness and truth.

To the exposures which were ultimately made of these unholy missions, previous to their disownment by the Pope himself, we cannot here allude; nor is it necessary, as Mr Mackay's admirable pamphlet contains sufficient information respecting them. We would have our readers, however, to remember that the Jesuits are again at work in various districts of India, and call upon them to sympathize with the hallowed

and exalted appeal with which Dr Duff concludes his effective and thorough exposure of the whole system to which they are devoted:—

And now that the system has been introduced amongst us, tightening the cords that bind fast the victims of Rome's deceitful policy—insinuating its subtle poison into the very bosom of our Protestant families—assaying to delude the great and the mighty, by forging illusions, phantasms, and dreams of tolerance and knowledge, and striving to insert the edge of its cleaving wedge into the chinks and crevices of Hindu society—is it not high time that we should awake and arise out of sleep? Is it not high time that we should be re-armouring our spiritual weapons, and re-investing ourselves with “the whole armour of God?” Against the might and the resources of a power so mysterious, a power nowhere wholly visible, and yet everywhere wholly felt, it may seem vain and presumptuous in us to contend. And so it would, if we went forth in our own name and strength. But it is not thus we go. Knowing that it is not by “the might or power” of man, but by the energy of Jehovah's Spirit, that the strongholds of wickedness are to be brought down, we go forth, not as principals, but as hearty, though unworthy allies and auxiliaries in the mighty contest. We go forth “to the help of the Lord, to the help of the Lord against the mighty;” not because “he needs our help, but expects our duty.” We go forth, in the full assurance that our weakness will only serve to magnify his almighty strength, and our imperfections his all-sufficiency. And who can tell but the humble agency of such expository services as the present may be blessed from on high as one of the instrumentalities in defeating the powers of darkness, and gaining a spiritual conquest over the nations? Without his blessing, all agency, however potent, must prove like the “bruised reed;” with his blessing, all agency, however impotent, must prove like the resistless thunderbolt. Oh! how one breath of his almighty Spirit would center to the winds of heaven all the devices and policies, whether of wicked or of wicked men. When commissioned by Him, a swarm of feeble flies sufficed to mortify the pride of Egypt's haughty potentate! When commissioned by Him, a few insidious undulations of the air, from trumpets and brass-pitchers, routed and put to flight the countless hosts of Midian! When commissioned by Him, a small smooth, round pebble from the brook, flung by a rippling's arm, laid prostrate in the dust the mighty champion who daringly defied the armies of the living God!

Both of the pamphlets which we have noticed are extremely seasonable, as regards this country and Europe in general, as well as India and the East; and each of them has its peculiar excellence. They ably unfold the formidable principles of the devil's craftsmen; and they illustrate these principles by indubitable facts. They contain a solemn warning, addressed to the nations of the world and the universal Church. We recommend them with most cordially to our readers, and trust that they will obtain a very large circulation. We commend them to the special attention of the learned Dr Wiseman, who, we understand, lately visited our city. They tell somewhat adversely to his account of Popish missions; and, peradventure, they may cause even some of the devotees of Rome to question either his authority or his judgment.

[We observe that the French Government has obtained a seeming suppression of the Jesuits, by a recent arrangement with the Pope. A seeming suppression we call it, and we are strongly persuaded that it will prove to be nothing more. It is but in France that the Order is suppressed, and even there, but in its visible aspect. But the Jesuits can carry on their operations quite as successfully in the dark, as in the open light—perhaps more so. Let not Protestants, therefore, be lulled asleep by any such event as that to which we refer. Let them be assured, that the Jesuits will never be truly suppressed till the Papal Babylon be overthrown.—Ed. F. C. M.]

Notes on New Books.

Academical Lectures and Pulpit Discourses. By the late ROBERT BALMER, D.D. With a Memoir of his Life. Edinburgh.

We have perused these volumes with pleasure and with sorrow—with affectionate respect and with regretful sadness. They suggest to our minds the idea of a man of great beauty of character—amiable and engaging in no common degree. We feel that had we been personally acquainted with him, we could not have refrained from loving him very warmly. But we feel also the want of both power and precision pervading the whole of his writings, and this equally with regard to thought and language. For the former aspect of his character, its equanimity, gentleness, elegance, and amiability, we feel that we can love his memory dearly, as a Christian man and minister; but not without regret and sorrow do we trace the proofs of vagueness in his style of thought and language, rendering it but too possible for him to approach the margin of erroneous opinions without perceiving it, and thereby incurring the hazard of leading others to a boundary which they might overpass, though he should not. To his friends, and to the Church of which he was a leading minister and a distinguished ornament, the early loss of such a man could not but be a cause of deep and poignant sorrow. And we feel inclined to think it was a public loss in a still more important point of view; for while we feel it our duty to state that we do not consider his views, as stated in these volumes, to be sound and accurate, we do think there appears so much of candour and guilelessness throughout his writings, as leads us to believe that, had his life been spared, he might ere long have been instrumental in rescuing the Church to which he belonged from its present disturbed and perilous condition. And we trust we will not be misunderstood when we suggest, that both his name has been unfortunately identified, will show their respect for his memory best by not drawing from the pages of these volumes anything to be employed on either side. The volumes themselves require from us no recommendation. They will be perused by numbers with deep and tender interest, and with much advantage, some discrimination being used. Let his friends and admirers be well assured of this—that in making these remarks we are not inclined to say anything that might pain their feelings; and into controversial discussions we will not at present enter.

Meditations Hebraicæ; or, A Doctrinal and Practical Exposition of the Epistle of St Paul to the Hebrews. In a Series of Lectures. By the Rev. WILLIAM TAIT, Incumbent of Holy Trinity Church, Wakefield. In 2 vols. London.

Mr Tait informs us, in his preface, that he is entirely unacquainted with the “host of writers” on the Epistle to the Hebrews, with the exceptions of Lord Mandeville and Professor Stuart of Andover. Most men, before publishing a work on a subject which had already engaged the attention of eminent authors, would have examined, at least, the chief of those which had previously appeared, were it only for the purpose of ascertaining whether there remained anything to be added to what had already been written. Had Mr Tait done so, we think it is very questionable whether his work would have been published at all; but not questionable that, if it had been published, it would have been greatly improved; for, if he had carefully perused some of the works on the Epistle to the Hebrews already published, he could not have failed to benefit by the perusal, and, consequently, to render his own work more valuable than it is. But while we regret that he did not do both the subject and himself more justice than he has done, we do not hesitate to express very considerable approbation of his work. The spirit of the work is earnest, affectionate, and evangelical. But, though evangelical, it is not simple, pure, and unprejudiced Evangelism which it promulgates. We did not expect to find Mr Tait's work altogether free from some tinge of his former erroneous opinions; but we are glad to find that tinge much less than we expected. We are glad, also, to find him free from Puseyism, and even giving to that disguised Popery his decided condemnation. On the doctrine of atonement his views are not only defective, but wrong, being nearly identical with those of Dr Wardlaw. The strong admiration of Episcopacy which Mr

Tait displays is only what might have been looked for in a recent convert to that system; but it would have shown better taste, to say the least, had he not made such an ostentatious display of his neophyte zeal, by the ever-recurring use of Episcopalian terminology. We wonder if he has any notion how often he uses the word "apostolic," and frequently in a most unmeaning way—how often he refers to what "the Church" has said on particular points—how often he uses the word "St," as applied to the apostles! Surely it would have been better if he had not made such an ostentatious parade of his new attire; even his Episcopalian friends must feel that he has overacted his part, and showed more zeal than judgment. But this may seem rather hypercritical, and we pass it, not wishing to be severe on an old acquaintance. The work does not assume a critical character; yet it fairly meets several difficulties, and gives, in general, such a view of them as will be satisfactory in a doctrinal and practical point of view. We have no doubt that it may be read with advantage by many, if they read with discrimination; but we think it very possible that subsequent theological writers will treat it as its author treated his predecessors.

Letters Selected from the Correspondence of Helen Plumpton.
London.

These Letters we regard as a very valuable addition to the class of religious writings to which they belong. Very lovely must have been the character of that gentle and gracious spirit whose Christian experience they so attractively record. We very warmly recommend them to the attention of the religious community, and think ourselves both discharging a duty and conferring a favour in doing so.

A Supplement to the Horæ Pauline of Archdeacon Paley; wherein his Argument from Undesigned Coincidences is Applied to the Epistle to the Hebrews and the First Epistle of Peter, and showing the former to have been written by the Apostle Paul. By EDWARD BILEY, A.M., late Fellow of Clare Hall, Cambridge; Minister to the English Residents at Tours. London.

If the publisher of this volume will take our advice, he will print it in such a variety of forms as will enable those who are in possession of Paley's "Horæ Pauline" to bind it along with that most valuable of Paley's works. Mr Biley has followed up and completed Paley's argument in a manner truly admirable, and with entire success. But there are two points to which we wish to draw attention. The one is, the application of the argument to the Epistle to the Hebrews, showing it to have been written by Paul. This we regard as of no small importance, since it is still disputed by some critics of very high eminence—among others, by Neander. In our opinion, Mr Biley has set the question at rest, and proved the Epistle to have been written by Paul. The other point is, the view given of Paul's prediction of the Papal apostacy, in the Second Epistle to the Thessalonians, and the note on the same subject in the appendix. When so many in the present day are speaking of Papal Rome as a Christian Church, it is of great importance to show how completely it is the very system foretold by the inspired apostle as the Antichristian Man of Sin; and this we think Mr Biley has done unanswerably. We give the work before us, therefore, our strong and earnest approbation, and recommend it to all our readers, and to the Protestant public.

On the Union of the Holy Spirit and the Church in the Conversion of the World. By the Rev. THOMAS W. JENKYN, D.D., of Coward College. Second Edition, carefully revised. London.

Seldom have we perused a book with more pain and regret than the one before us. It treats of a most important subject. It is ably and eloquently written. "It is constructed on a very comprehensive plan, embracing almost every view of the subject that can be taken. And it contains much most valuable truth, stated clearly and vigorously, and urged upon the reader's attention with great earnestness and power. But we are constrained at the same time to say, that in our opinion it is pervaded throughout by the influence of one great and dangerous error. That error is one which seems to be increasing everywhere in the present day. Its tendency is to exalt man, and consequently, though it may often be unintentionally, to detract from the glory of God. Many, we believe, adopt this erroneous tendency for the purpose of rousing in man the sense of his great responsibility; which they attempt to do by showing how much is in his own power. But they do not

seem to perceive that their theory in reality detracts from God all that it ascribes to man, and therefore is not only untrue as a theory, but also exceedingly pernicious. A person already sound and settled in his views may read the work before us with advantage, because he can take what is good and true, and reject the rest; but we could not recommend it to the perusal of those whose minds are immature, and their judgments unformed. We regard the appearance and prevalence of such opinions in the present day as strong indications of an approaching season of sharp trial and extensive apostacy in Christendom—of impetuous activity—disappointment—falling away. We cannot recommend the work—we must warn against its pervading error.

The Doctrine of the Atonement. With Strictures on the Recent Publications of Drs Wardlaw and Jenkyn on the subject. By J. A. HALDANE. Edinburgh.

It is scarcely necessary for us to express our decided approbation of this highly valuable treatise. The subject of the work—the Doctrine of the Atonement—is of such transcendent importance, that it is absolutely impossible for professing Christians to be too earnest, anxious, and continuous in their endeavours to understand it aright, and to feel its living power. Any error with regard to this great doctrine cannot but vitiate the entire system which contains that error. And every person who considers attentively the tendency of the public mind in the present day, must perceive that there is a very prevalent and growing inclination among professing Christians to entertain loose and vague notions respecting the atonement. We wish men would think profoundly and pray humbly while meditating on this great doctrine. What do they mean by a universal atonement, which, nevertheless, does not secure salvation to any one? Do they not perceive, that by how much they increase its extent, they diminish its certain efficacy? Our deep and sad conviction is, that if the doctrine of universal atonement should long continue spreading, and should obtain general prevalence, it will introduce the wild extremes of Antinomianism and Infidelity. But we cannot prosecute this subject at present, and must again direct the attention of our readers to Mr Haldane's very able, comprehensive, and seasonable work.

A Practical Exposition of the First Ten Verses of the Fifth Chapter of the Gospel by Matthew. In Forty-One Sermons. By M. MACKAY, LL.D. In 2 vols. Edinburgh.

The volumes before us contain a very full practical exposition of a very precious portion of sacred truth. The characteristic of the Sermons is, a calm, solemn earnestness, arising manifestly from deep, mature, and thorough acquaintance with the truth as it is in Jesus, and an affectionate desire to impress that truth on the hearts and minds of those to whom they were addressed. We are not surprised that the people of Dunoon requested their able and excellent pastor to consent to the publication of these discourses; and we trust that, being published, they will obtain extensive circulation, and be productive of much good to many who never heard them, besides deepening and confirming the impressions produced among Dr Mackay's own congregation.

Christ the Christian's God and Saviour. In Four Parts. By the late Rev. JAMES SPENCE, M.A. London.

This is a very clear, succinct, and able outline of the argument proving the divine nature of the Lord Jesus Christ, and refuting the Socinian heresy. It will not, of course, supersede the valuable works of Drs Wardlaw and Pye Smith on the same subject; but it both possesses merit peculiar to itself in method and argument, and from its smaller size, and consequent cheapness, is accessible to numbers who could not purchase or profitably peruse larger works. The only part of it which we cannot thoroughly approve, is the section which treats of the atonement. With that exception we give it our cordial approbation, and recommend it to the favour of the public.

A Tract for the Times: The Apostacy of the Church Established by Law, and the Insufficiency of her Creeds and Articles to Secure Uniformity of Faith; shown by Reference to her Past History and Present Condition, and illustrated by quotations from the Writings of her Prelates and Clergy. London.

It is for Episcopalian writers to answer this pamphlet; and they will find it no very easy matter to do so. But while we admit the point and cleverness of the production, we altogether

disapprove of its spirit. Scornful and sarcastic mockery are not seemly elements in religious controversy; nor are these the weapons by which the victory of truth can be gained. Besides, we think we trace the leaven of Socinianism throughout the pamphlet. Therefore, though it is damaging to the Episcopal Church of England, by the quotations which it produces, we cannot recommend it to any reader, nor wish it success in its peculiar enterprise.

Benevolence in Punishment; or, Transportation made Reformatory. London.

If our voice could reach the Legislature, we would earnestly urge on every member thereof, and particularly on all connected with the administration of the penal colonies, the thoughtful perusal of this exceedingly interesting little treatise. But let all who pity erring man, and wish his reformation rather than his mere punishment, procure and ponder over the pages of this production: thus it may influence the public mind, and ultimately accomplish the desire of its benevolent author.

Evidence of more Roman Catholic Injustice: Being a Defence of the Narrative of RAFFAELE CIOCCI, against the Misrepresentations contained in an Article in the Dublin Review. By RAFFAELE CIOCCI. London.

Many of our readers must be acquainted with Ciocci's Narrative, which gave such a fearful exposure of Popish atrocities, as existing at present. Public attention was so much roused by the Narrative, that the adherents of Rome thought it necessary to make a strenuous attempt to cast discredit on Ciocci's veracity. An article from the pen of Dr Wiseman appeared in the *Dublin Review*, having that for its object. The little pamphlet before us is an answer to Dr Wiseman's article, and is completely satisfactory. But it has other merit, and may be of great value. The two treatises of Ciocci—his "Narrative," and its "Defence"—not merely display, but prove two things: the unchanged atrocity of the whole Romish system, and the unchanged duplicity of its advocates. If we read the Narrative, we see what Popish abominations are; and if we read the Defence, we trace the falsehood and deceit to which the supporters of Rome have recourse, in order to conceal these abominations. Can Britain see and know these things, so providentially discovered at this very juncture, and yet give encouragement to Popery? We strongly recommend both productions to all who wish to know what Popery really is.

A Reprint of a Letter Addressed to a Reverend Member of the Cambridge Camden Society. By M. DE COMPTON: DE MONTALEMBERT. Accompanied with a few Remarks and Queries. By an INQUIRER. Cheltenham.

To all who have not read this very remarkable, this singularly able pamphlet, our earnest advice is, procure it, and peruse and re-peruse it, as speedily and as thoughtfully as possible. The title, as given above, conveys no idea of the production. The Letter of Count Montalembert, of which it is a reprint, is a severe and crushing exposure by a thorough Papist of the Romanizing tendencies of the Puseyite party in England. The Remarks and Queries by the Inquirer contain an equally severe and crushing exposure and condemnation of Romanism itself. Thus the pamphlet combines, by a most skillful arrangement, a condemnation of Puseyism by a Papist, and a condemnation of Popery by a Protestant. The amount of knowledge displayed by the Inquirer respecting the errors and enormities of Rome, is very great, and the comprehensiveness of the range is not more remarkable than the minuteness and accuracy, verified by ample references; while the whole is expressed in a calm, clear, and powerful style—such as we have rarely seen equalled. The author has not chosen to give his name; but while every reader must perceive at once that he is a man of first-rate learning and talents, he will in vain seek to conceal himself—such power cannot long be concealed. We hope Mr Macaulay will make it a point to study this pamphlet, in order to obtain some notion of what Popery really is, that he may no longer confound it with Christianity. If he undertake it, we venture to say that he will feel himself in the grasp of a hand mightier far than his own.

Naphtali; or, The Wrestlings of the Church of Scotland for the Kingdom of Christ, &c. With a Preface and Notes. By the Rev. WILLIAM WILSON, Carmylie. Perth.

The editor of this old and valuable work has done good service to the true and Free Church of Scotland, by promoting and superintending the republication of De Foe's Memoirs

of the Church of Scotland, and Naphtali. The time was when both, especially Naphtali, were to be found in almost every cottage throughout Scotland. For some time past these and similar works had wellnigh disappeared; and hence much of the apathy which existed respecting the true character and wrestlings of the Church of our fathers. Similar events have called loudly for their reappearance, and we hail them with unmingled delight. Our earnest wish is, that there may soon be a copy of Naphtali, and of such works, in every household, not only of the Free Church, but of all Scotland; and we hope the encouragement given to the reproduction of this old favourite may be such as to induce Mr Wilson to go on and complete the series. This edition is neat and well printed, and both preface and notes are decidedly valuable—so much so that we wish Mr Wilson would make them more numerous.

The Cheap Publications of the Free Church— Knox, Rutherford, and Traill.

Tracts and Treatises of John de Wycliffe, D.D.; with Selections and Translations from his Manuscripts and Latin Works. Edited for the Wycliffe Society. With an Introductory Memoir, by the Rev. ROBERT VAUGHAN, D.D. London.

Puritan Discipline Tracts; or, The Martin Mar-Prelate Tracts. London.

Prospectus of Reprint of the Works of the English Puritan Divines. Edinburgh and London.

In this age of great literary activity, there is an almost inevitable tendency to be content with the superficial, provided that it be sufficiently smart and attractive. Men have scarcely the leisure, and certainly not the inclination, either to write or to read elaborate and bulky works. Everything must be reduced to the smallest possible dimensions, and presented in the most popular form and style, in order to secure readers. The literature produced in such a period, and under such influences, is but too likely to lose in real value what it gains in brilliancy and rapidity. But other elements are also at work in the public mind. The great religious questions which stirred the heart of the whole community centuries ago, have arisen afresh, and are again putting forth all their former energies. For a time the shallow half-thinkers of the present day were inclined to regard these religious movements with contempt, and treat them with ridicule. Even the more thoughtful did not at first fully estimate the nature and meaning of the mighty principles which they perceived at work in the heart of society. But there were some who were able to recognise these principles, and could explain and illustrate them by reference to the writings of the great men of other days, who had been the able expounders of similar truths in periods to which the present bears a striking resemblance. Such references naturally directed the public mind to the works referred to; and the half-forgotten, but most precious productions of the Reformers, the Puritans, and the Covenanters, began to be eagerly sought out, and purchased at almost any price. This reflex act of the public mind was somewhat guided and increased, also, by the labours of those societies which were formed for the republication of old and rare works, though chiefly of the kinds in which mere antiquarians delight. It was evident, that by means of similar associations, the most valuable ancient works might be reproduced, at much less expense and risk than could be done by the common method of publication. This is so obvious that it requires no explanation.

The Cheap Publication Scheme of the Free Church, if it did not lead the way in this propitious movement, gave at least the first example of the vast scale on which it might be conducted, and the corresponding benefit it might confer on the public. It has already done much good. Thousands have been astonished to find in the writings of John Knox passages of great beauty as well as great power, intermingled often with touches of exquisite tenderness of heart and delicacy of feeling. The time must soon come when even the most prejudiced assailants of the Scottish Reformation and Church will, for very shame's sake, cease to misrepresent and calumniate that eminent servant of the Lord. The writings of Rutherford and Traill are also of great value: they are even singularly suitable to the wants of the present time, furnishing answers by anticipation to much of the feeble and false theology which threatens to overspread the land.

The "Wycliffe Society" promises to be one of great value. Its first volume is now before us, containing Tracts and Treatises by Wycliffe, with a Memoir by Dr Vaughan. We have

perused the whole volume with great and increasing delight. Dr Vaughan has done his part, as was to be expected, admirably; and from Wycliffe's Treatises many passages might be selected, most significantly illustrative of what Popery was, is, and will be while it lasts; and full of matter deserving deep and earnest thought. Why were Wycliffe's labours productive of so little permanent good in England? Wherein did his views differ from those entertained by the great men of the Reformation? Are there any of the principles which he held likely yet to be realized? What did he think of the reciprocal relations and duties of Church and State? But we need not continue intimating the thoughts which this valuable volume suggests, unless we had available space to give also the results—which we have not at present.

We cannot regard the republication of the Martin Marprelate Tracts as quite of equal value with those already mentioned. But, as they exercised very great influence in their day; as a knowledge of them is quite indispensable, in order to understand that exceedingly interesting period; and as they had become extremely rare, indeed had almost disappeared—we think Mr Petheram, the enterprising publisher, has conferred a favour of no small worth on the public by this reprint. We strongly advise those of our readers who wish to become acquainted with the Puritan Controversy in England, to procure these valuable and very bold and powerful Tracts—rude enough in style and feeling, but strong in argument, dauntless in courage, and irresistibly energetic. Without some acquaintance with these vigorous pamphlets, no man can understand the character of the English Puritans; and he who knows them best will wonder least at the subsequent achievements of these fearless men.

A Prospectus of an intended reprint of the "Works of the English Puritan Divines," has been sent to us. We wish it all possible success, satisfied that the more fully these works are circulated and read, the more will Protestant Britain be prepared for the conflict which has already begun, and which is destined to convulse the empire for years to come. Men will arise, we trust, able to conduct the struggle of our time, in style, spirit, and method, adapted to all its peculiar aspects. But till such men be thoroughly prepared for their task, and even as one important element in their preparation, the republication of the strong, and learned, and spiritual theology of the Reformers, Puritans, and Covenanters, will greatly contribute to the rescue of our country from that degeneracy which has rendered it for a season the prey of men who believe nothing, hope nothing, and value nothing, but what can be seen by a purblind expediency, and estimated by a mean self interest.

Relievo Map of Palestine, or the Holy Land: Illustrating the Sacred Scriptures and the Researches of Modern Travellers. Constructed from Recent Authorities and MS. Documents in the Board of Ordnance. With a Note on the Geology of the Holy Land, by the Rev. Dr WILSON of Bombay.

Many as are the Maps of Palestine which we have seen, and the descriptions of the country which we have read, we feel constrained to say, that we have received from this beautiful Map a far more vivid conception of that land of deepest interest than we ever before were able to obtain. The respective forms and elevations of its hills, the extent and aspect of its plains, the course of its brooks and rivers, the exact position of its villages and towns, are all before us in most distinct reality—not only visible, but even palpable. It was a happy conception, to realize, by embossing, every peculiarity in the form and aspect of a country so surpassingly attractive, in consequence of the sacred events which have hallowed it to every heart and mind. While we gazed on the beautiful Map before us, in silent and deep thoughtfulness, the eye wandering from scene to scene, as the quick-springing records of the Bible suggested, we gradually lost the consciousness of our actual position—the mountains seemed to expand in bulk, and ascend in height—the plains appeared to spread away in stretching and widening fertility—the wavy undulations rose into little hills on every side, with deep, rich vales and sparkling streams between—while the vine clad sunny slopes and terraces, and the towns that crowned the brow of many a ridgy elevation, gave grace, and life, and grandeur to the scarcely visionary scene. It was a beautiful illusion. We hope to have it often reproduced by the aid of the exquisite piece of art before us; and we consider it an act of kindness to the public, to give our most earnest recommendation of this singularly beautiful and interesting production.

Notes on the Month's News.

MANSE FUND.—We rejoice to hear of the enthusiasm and liberality manifested by our friends in the west in connection with this scheme. So great have these been, that we believe Mr Guthrie expects to be able to announce to the General Assembly at Inverness that from thirty to forty thousand pounds have been subscribed. This, in so short a time, and from one synod, is truly marvellous. The Lord is in it. We trust that our friends in the different parts of Scotland will act a part worthy of the example so nobly set them; so that, ere long, the object in view may be accomplished, and a comfortable dwelling provided for all the Free Church ministers of Scotland.

INVERNESS ASSEMBLY.—Great preparations are being made for this important meeting. A very large attendance is expected, including almost all the leading members. We doubt not that the meeting will be attended with the very best results, both to the Free Church and to the cause of the gospel generally, in the Highlands and Islands.

UNITED SECESSION CHURCH.

The United Secession Synod met on the 21st of July. The chief business before them was the disposal of a libel laid on their table at the instance of Drs Marshall of Kirkintilloch and Hay of Kinross, charging the Rev. Dr Brown with heresy. The following is a summary of the heads of the libel and defences:—

The libel consists of five different counts.

The first count charges Dr Brown with having avowed and disseminated "the doctrine, that God's electing decree or purpose of salvation does not define, fix, and unchangeably determine, the portion of mankind whose salvation is possible; but that sinners not included in that purpose or decree, have, by the death of Christ, been brought into a salvable state."

[Dr Brown submits that this charge is not supported by the proof. In the passage quoted from Dr Balmer's speech, "the non-elect" are not spoken of as non-elect, but as forming a part of mankind—sinners as such, or "sinners of mankind at large," and that "the possible salvation" spoken of is just equivalent to the phrase "salvable state," in the sound sense described in the Testimony, signifying that, "so far as the requirements of law and justice are concerned, all obstructions" in the way of the sinner to the Saviour "are removed."]

The second count charges him with having avowed and disseminated "the doctrine that the Scriptures nowhere affirm that men are deserving of death, in its whole extent, on account of their connection with Adam in his first sin; and that the amount of evils and sufferings to which they are legally obnoxious in consequence of that sin, is not determined, either in the Scriptures or in the subordinate standards of the United Secession Church."

[Dr Brown observes: "That the Synod does not, in its condemnation of errors, determine the exact amount of penal evil and suffering to which it holds that all men are exposed by the sin of Adam, without reference to their own personal violation of the divine laws, and the author (Dr Brown) intimates his determination to imitate the Synod's example." He begs further to state, that he has always had a peculiar dislike of human speculations respecting this subject, and has entirely abstained from them, both in the pulpit and chair; and, on all the grounds stated, presumes to hope that this Synod will not call in question his orthodoxy respecting original sin; at any rate, on such evidence as is brought forward in this count of the libel—two utterly irrelevant statements."]

The third count charges him with having avowed and promulgated "the doctrine that Christ has not died for the elect only, or made satisfaction for their sins only, but that he has died for all men, and made atonement or satisfaction for the sins of all men."

[In reference to the third allegation, it is submitted by Dr Brown, that "the doctrine of the special reference of the atonement of Christ to the elect, is very clearly stated in the

documents on which the libel proceeds; that those forms of the doctrine of universal atonement, or of the death of Christ for all men, which are opposed to Scripture, and condemned in our standards, are most distinctly disclaimed by the defender's esteemed friend as well as himself; and that there is nothing in the citations libelled at all inconsistent with these statements and disclaimers."]

The fourth count charges him with avowing and disseminating "the doctrine that the obedience unto the death of the Son of God is sufficient for the salvation of men, not from its intrinsic worth, which is allowed to be infinite, but from a certain divine appointment or intention, ordaining it to be sufficient; and that its efficacy to save men depends not on its completeness as a full and proper satisfaction to divine justice in their room—a vicarious sacrifice which has expiated their sin, and put it away— a price of infinite value paid for their redemption, by which they have been bought or purchased—but is derived chiefly, if not entirely, from another divine appointment with regard to its results; without which other appointment, although it has made atonement for all men, it would avail to the salvation of none."

[With regard to the fourth allegation, Dr Brown submits "that his departed friend and himself ascribe to divine appointment no place, in its reference to the death of Christ, as a sufficient atonement, but what sound divines generally have ever done. They have always taught that the death of Christ could not have been a sufficient atonement for any, had it not been the death of a divine person—had it not been a proper satisfaction to justice—had it not been the endurance of the punishment of the guilty in their room—had it not been a vicarious sacrifice—had it not been a price more valuable than corruptible things. They have always taught this; but they have also taught that divine appointment was necessary to constitute this death of Christ in itself intrinsically valuable enough to be the *lutron* [ransom] for all sinful beings—sufficient as a propitiation for all who believe. He readily admits that he does not accord with the doctrine of the libellers, which, if he does not understand their meaning, is, that apart from divine appointment, the death of Christ is not only sufficient to be an atonement, but is a sufficient atonement. On the contrary, he holds, that apart from divine appointment, the death of Christ could not have been an atonement at all."]

The fifth count charges Dr Brown with having avowed and disseminated "the doctrine, that Christ in dying was not the substitute of his own people alone, but was the substitute also of others; and, in that capacity, bore the punishment due to the sins of others."

[Dr Brown submits, "that the explanatory statement lately made by him in the hearing of the libellers, as it was sufficient, so it ought to have convinced the libellers that there is no ground for this charge." "In conclusion, the defender begs to express an humble hope that the reverend Synod, after consideration of the premises, will find reason to hold that the libel is altogether irrelevant, or that it is completely elided by the above defences and answers."]

The following were the motions and decisions on the various counts:—

FIRST COUNT.

The Rev. Mr Robertson, Portsburgh, moved: "That the Synod find that the charge in the first count, in so far as it implies that Dr Brown has stated, directly or by implication, that it is a true but a false doctrine, that some men are predestinated to eternal life, that others are fore-ordained to everlasting death, and that the number of each class is definite and certain, so as neither to be diminished nor increased, is unfounded; and that the Synod express its cordial satisfaction with Dr Brown's answers and defences on this point."

The Rev. Mr Law of Dunfermline moved: "That while there are various expressions in the publications chiefly founded on by the libellers which may be interpreted as unsound, yet it is evident, from the explanations given by Dr Brown, that he does not hold the errors set forth in this count."

The roll having been called, the result was, that 204 voted for Mr Robertson's motion, and 70 for Mr Law's; being a majority of 134 for the former.

SECOND COUNT.

Mr Renton of Kelso moved: "That the doctrines set forth in the second article of the major proposition as false and unsound, namely, that the Scriptures nowhere affirm that men are deserving of death—understanding by that word, leg-

ally obnoxious to death in its whole extent—on account of their connection with Adam in his first sin, and that the amount of evil and suffering to which they are legally obnoxious in consequence of that sin, is not determined either in Scripture or in the standards of the United Secession Church, is false and unsound as charged; but that the answers and defences submitted by Dr Brown show satisfactorily that such false and unsound doctrine is not held by him."

Mr Thomas of Mauchline moved: "That no evidence has been adduced, showing that Dr Brown has taught any doctrines, on the article in question, inconsistent with the Scriptures or subordinate standards of the Church; and the Synod express its satisfaction with the exposition which Dr Brown has given of the sentiments he holds, and has all along held, as contained in the following terms, viz., 'That, in consequence of the peculiar constitution under which man was originally placed, commonly called the covenant of works, on Adam violating this constitution, his sin became, by imputation, the sin of all mankind, and his fall their fall; and by this fall the race, the whole race, every individual of the race, was brought into a state of sin and misery; a state of sin—of original and actual guilt and depravity; and a state of misery—of exclusion from the divine fellowship, exposure to the divine wrath and curse, and liability to all the miseries of this life, to death itself, and to the pains of hell for ever. In consequence of the first sin of the first man, every individual of the human race, without reference to his own personal violation of the divine law, is treated as if he were a sinner; and so soon as his powers of moral thought, feeling, and action unfold themselves, think, feel, and act wrong; and so deep is this guilt, and so thorough this depravity, that pardon, and sanctification, and eternal life, can only be obtained from God in the exercise of sovereign mercy, through the atonement of Christ, and by the operation of the Holy Ghost.'"

The result of the vote was, that 200 voted for Mr Thomas' motion, and 59 for that of Mr Renton. Majority, 141.

THIRD COUNT.

Dr King moved: "In respect of the third count, the Synod find that Dr Brown expressly rejects the Arminian doctrine of universal redemption, and holds the doctrine of the Reformers, of our standards, and of the recent decision of the Synod on this subject, namely, that the death of Christ, viewed in connection with covenant engagements, secures the salvation of the elect only; but that a foundation has been laid in his death for a full, sincere, and consistent offer of the gospel to all mankind."

The Rev. Mr Pringle of Newcastle moved: "That the Synod find that the doctrine of the major proposition in the third count, as charged, is false and unfounded; but find that, from the explanation and defence given by the Professor upon this occasion, as formerly, he repudiates the doctrine of universal atonement as it is held by the Arminians."

Mr D. Robertson of Kilmaurs moved: "The Synod find that the third article of the major proposition, viz., 'That Christ has not died for the elect only, or made satisfaction for their sins only, but that he has died for all men, and made atonement or satisfaction for the sins of all men,' is false and unsound, as charged; find, also, from the answers and defences of Dr Brown, and his public declaration in the Synod, that he repudiates the doctrine of universal atonement as held by Arminians, but not in terms sufficiently definite to exhibit a proper statement of the truth upon this subject, as exhibited in the Scriptures and the subordinate standards of the United Secession Church; and that the gospel call, as addressed by God to sinners of mankind as such, founded on the all-sufficient virtue of the death of Christ for the salvation of guilty men without exception—on God's gift of his Son, that whosoever believeth on him might not perish, but have everlasting life, and on his command to all to whom it comes to believe in the name of his Son whom he hath sent—is clearly taught in our standards."

Mr Joseph Brown moved that, "on the third count of the libel, the Synod find that Dr Brown has not taught, on the subject of the design and effect of Christ's death as an atonement, anything at variance with the Word of God and the subordinate standards of this Church, and that the charge of contravening the doctrine of the Church on this subject is unfounded."

Mr Thomas of Mauchline moved, that "The Synod, in regard to this count in the libel, find that there is no evidence

that Dr Brown has taught any sentiments inconsistent with the doctrine that Christ died with the design and to the effect of the salvation of the elect only; while he holds, what all along has been maintained by the Secession Church, that the work of the Lord Jesus Christ, as a justice-satisfying and law-magnifying work, is an all-sufficient ground of acceptance in the case of sinners of mankind as such, to whom the overtures of mercy and reconciliation in the gospel are presented."

Mr Sinclair of Greenock moved, that "in reference to the third count of the libel, the Synod find that Dr Brown has never employed the phrase, 'universal atonement' from the pulpit, the chair, or the press; that he disapproves of the use of it, as a phrase which is likely to be used in a false sense; that he holds, that in the sense that Christ died with the intention, and to the effect of securing salvation, he died only for the elect; and that the only sense in which he admits that Christ can with truth be said to have died for all men, is that which accords with the meaning of the phrase, 'the infinite legal sufficiency of the death of Christ,' as the foundation of the gospel call; and therefore the Synod find the charge in this count unfounded."

The Synod then divided, when there voted for Dr King's motion 97, for Mr Brown's 84, for Mr David Robertson's 49, for Mr Sinclair's 11, and for Mr Thomas' 9. The three motions which had the lowest number of supporters were then struck off, and a vote taken upon Dr King's and Mr Brown's, when the former was carried by 111 to 86.

FOURTH COUNT.

Mr Thomas moved, that "the Synod find that Dr Brown has not taught anything inconsistent with the Scriptures and the standards of our Church; and that this part of the libel is altogether unfounded."

Mr Thomson moved, that "the Synod find that, in so far as the fourth count states that Dr Brown holds that all the ends served by the death of Christ, both as regards mankind at large and those who are actually saved, are the result of divine intention and appointment, Dr Brown holds nothing but what is taught in the Word of God and maintained in the standards of the Church; find also, that, so far as it charges Dr Brown with heresy, seeing the sufficiency of the death of Christ, and its efficacy, and the salvation of man depends exclusively on the divine appointment, apart altogether from its intrinsic worth as the death of a divine person, and as a satisfaction to divine justice, the charge is wholly unfounded."

Mr Renton moved, that "the Synod find the fourth article of the major proposition of the libel is ambiguous, declare the same irrelevant, and dismiss the charge founded upon it."

The vote was taken, when 115 voted in favour of the motion of Mr Thomas, 67 of Mr Thomson, 49 of Mr Renton, and 3 of Mr Fraser. Mr Thomson having agreed to withdraw his motion, that of Mr Thomas was declared carried.

FIFTH COUNT.

Mr Patterson moved: "That the Synod find the first count in the libel, charging Dr Brown with effectually subverting and rendering void the great cardinal doctrine of our Lord's substitution in the room of his people—a doctrine firmly held by this Church—is entirely unfounded."

Mr Clapperton moved: "That the Synod find the fifth article in the major proposition, viz., that Christ, in dying, was not the substitute of his people alone, but was the substitute also of others, and in that capacity bore the punishment due to the sins of others, is a doctrine false and unsound, as charged; and find that Dr Brown disclaims the doctrine of a double substitution in the ordinary sense, but uses language on that subject which is inconsistent with the received doctrines of this Church."

Mr Law moved: "That the Synod find that, from the explanations given at the time the expressions founded on were employed, no error appears to have been held by Dr Brown; but further, that the expression, that Christ, in dying, was the substitute of all men, by whomsoever it may be employed, is unhappy, and ought not to be employed; and Dr Brown having intimated that he does not use, and has no intention of using this expression, recommend to all ministers and preachers to follow this example."

Mr Alexander, elder, moved: "That the Synod find the fifth count, not founded on fact, but on inferences unwarrantably drawn from the writings referred to; and do, with the greatest satisfaction, hereby free and relieve Dr Brown from

all the charges brought against him in said fifth count of the libel."

For Mr Patterson's motion there voted 139, for Mr Clapperton's 29, for Mr Law's 21, and for Mr Alexander's 15.

Mr Peddie then moved: "That the Synod, in review of its deliberations and decisions during this and the last sederunts, find that all the charges made against Dr Brown having been disposed of, by being severally declared unfounded, there exists no ground even for suspicion that he holds, or has ever held, any opinions, on the points under review, inconsistent with the Word of God or the subordinate standards of this Church. The Synod therefore dismisses the libel; and while it sincerely sympathizes with Dr Brown in the very unpleasant and painful circumstances in which he has been placed, it renews the expression of confidence in him given at last Synod, and entertains the hope that the issue of this case has been such as will, by the blessing of God, restore peace and confidence throughout the Church, and terminate the unhappy controversy which has so long agitated it."

This motion was carried unanimously.

The Moderator then intimated to Dr Brown the deliverance of the Court, and added: "To you, Sir, this must have been a painful trial. It has been so to the brethren of the Synod—how much more must it have been so to yourself! You have our warmest sympathy in the trial which you have just passed through. In proportion to the severity of the trial, must be the greatness of your satisfaction at the result to which we have led. When there is such a feeling of satisfaction, and gratitude, and joy pervading this Court, what must be the satisfaction and gratitude realized by you! May you long be spared, Sir, to be an honour to the Church of which you are so distinguished a member, and eminently useful in the cause of the Redeemer!"

Dr Brown then rose and said: "Moderator, I retire from your bar, at which, for these four days, I have appeared as a pannel, with mingled emotions; with deep regret that I should have been the occasion—in the inmost consciousness of my mind I feel, the unintentional, the most unwilling, the innocent occasion—of so much trouble to this Court; with entire satisfaction with the sentence to which, after so much patient investigation, they have come; with humble gratitude to God for relieving me from imputations so injurious to my usefulness, and so painful to my feelings; and with sincere thanks to this Court as the instruments of his goodness. For the expression of their sympathy, and for this renewed assurance of their confidence, I return my heartfelt thanks. I trust, Sir, that that confidence will not be found misplaced. I hope that, during the few remaining years that may be assigned me (few they must be at most), I shall be enabled, with increased diligence and circumspection, to discharge the duties of the highly responsible station in which you have placed me, and that I shall be permitted to pursue and end my course in peace."

FREE CHURCH "PASTORAL ADDRESS."

[We are sure our readers will thank us for giving entire, in our Magazine, the admirable "Pastoral Address" lately issued under the authority of the General Assembly. It is invaluable, both as a statement of Free Church principles, and a warning on present dangers and duties.]

DEARLY BELOVED BRETHREN,—By the good hand of our God upon us, we are now entering, as a Church, on the third year of our separation from the State; and, looking back to the era of that event, we have cause to "sing of mercy and judgment." In every view of it, the step then taken was solemn, critical, and momentous. An undoubted majority of the ministers and elders chosen, according to the laws of the Church, to represent the National Church of Scotland in the General Assembly summoned to meet at Edinburgh in May 1843, having come to the deliberate conviction that the interpretation finally and conclusively put upon the terms of the Church's civil establishment was incompatible with her essential liberty as a Church of Christ, and her obligation to serve and obey Christ alone; and finding, moreover, that the brethren elected as members of Assembly were no longer free to discharge their duty according to the Word of God; felt it impossible to consent to the Assembly proceeding to business in the character in which alone it was now to be recognised by the State. In these circumstances, they saw that to con-

tinues the unequal struggle in defence of the constitutional privileges of the Church was no longer consistent with her higher Christian duty; and that nothing now remained but to testify against the injury inflicted on the nation, rather than the Church, and to relinquish the benefits of the Establishment. The PROTEST read on their behalf, by the moderator of the former Assembly, in the presence of her Majesty's Commissioner, before they left the customary place of meeting; and the ACT OF SEPARATION and DEED OF DEMISSION thereafter executed, when the Assembly had been constituted in another hall, completed this grave transaction; and the Church of our fathers ceased to be the endowed, that she might continue to be the Free, Church of Scotland.

Such, according to our view, is the meaning of what was then done.

This claim, on our part, being one ground, and perhaps the principal, of the offence which various parties have taken, it becomes important that it should be rightly understood, at least by our own people, and that the reasons which warrant, as well as the responsibilities which flow from it, should be deeply weighed.

Thus, in regard to other bodies of Christians, previously existing in a position of separation from the State, if our continuing to challenge to ourselves the name and character of that historical Church which we revere and love were the result of mere pertinacity, or of a desire to keep up an invidious distinction between them and us, it must be condemned as schismatical and unjust; but any such construction of this claim we earnestly and anxiously disown. The faithful brethren who, during the previous century, felt it their duty either to stand aloof or to secede from the Establishment, must ever be held entitled to be included, along with ourselves, in all that the Claim can fairly be understood to imply. Through our own shortcomings and sins, in great measure, while we continued in connection with the State, we lost, successively, many of the best of our ministers and people; and the different bodies into which they formed themselves, while waiting for such reformation as might again unite them, undoubtedly form parts of the original National Church, reformed by presbyters from Popery, which, amid a variety of dangers and distractions, and broken, alas! into too many fragments, still, by God's blessing, subsists in our land. The only peculiarity distinguishing our recent movement from the secessions which preceded it, is our professing to represent the body from which the fathers of these other sections of the Church were constrained to separate, and to which, when duly reformed, they were willing to return. Nor is this profession arbitrarily taken up by us—it was forced upon us by the course of events; and the consistency of our testimony demands it. It was not as a protesting minority that we carried on the struggle which issued in the Disruption of the Establishment, but as the Church itself, called to contend and negotiate with the State respecting the terms of the connection between them. Ours was not the case of a body of true men, more or less numerous in the Church, setting themselves in opposition to a corrupt administration of the Church's affairs by her rulers, and retiring when their opposition proved unavailing. In the present instance, it was the Church itself, as represented in its courts, which, in obeying Christ's laws and vindicating its own constitutional rights, came into collision, first with the subordinate, and then with the supreme civil power: and it was the Church as such that, having warned the State beforehand, in the Claim of Rights adopted by the Assembly in 1812, rather than embroil matters further, resolved, in the year following, to separate from the State, and did actually effect the separation.

The question, therefore, is between the Protesters of 1843 and the brethren whom they left behind; or rather between the two ecclesiastical communities which they have found respectively to represent, both of which lay claim to that historical identity which, before the event then completed, the Established Church, as a whole, was generally held entitled to assert.

It is a question of high principle, not to be decided by the accident of State support, or the comparative numbers of those who have taken the opposite sides.

On the one hand, those whom we left in the Establishment had the sanction of the civil law, and the power and patronage of the State, in favour of their claim; and a majority of ministers were found ultimately either approving the terms imposed upon the Establishment, or, at least, not prepared to abandon its advantages. We, on the other hand, might

reckon among our adherents the greater number, it is believed, of the elders, and certainly a large majority—in some districts nearly the whole—of the people of the Church.

But neither civil authority on the one hand, nor the popular voice on the other, can determine this weighty matter.

"To the law and the testimony" we make our appeal—to that DIVINE WORD, in which we find clearly revealed those great essential principles respecting the Church of the living God which we have been called to vindicate, and in the vindication of which the identity of the Church of our fathers has always consisted. From generation to generation, since it was reformed from Popery, that Church is to be traced and known by its adherence, more or less faithfully, to one great testimony for the crown-rights of the Redeemer, and the spiritual liberty of his people under him. A free gospel to be preached in the world, and a free government to be exercised

the Church—a gospel free from all human inventions, and a government free from all secular interference—Christ to be set forth as the only and all-sufficient Saviour of sinners of mankind, and Christ to be set up as the only and all-sufficient ruler over the community of the faithful—these have been the symbolic words of the Reformed Scottish Church from the beginning; and by these is its identity proved, whether sheltered under the shade of royal favour, or hunted as a partridge on the mountains.

And here, as having the rule over you in the Lord—not as though we would dictate to your consciences, but as watching for your souls—we feel it our duty to warn you, dear brethren, against the attempt now so commonly, and we fear, sometimes successfully, made to represent the matters at issue between us and those who still adhere to the Establishment as of minor importance; with a view, as it would seem, to cherish the persuasion that it is not of any very serious consequence what side Christian men may take in the controversy. That this should be more or less the impression of strangers, unacquainted with our past contentings and present testimony, is not surprising; that those who have been induced to conform to the Establishment, in opposition to their former profession, should be desirous of extenuating the amount of the change which they have made, is natural; and it is evidently the interest of those from whom we have separated to spread such a feeling; for, in present circumstances, it is they alone who can gain by it. But you will not suffer yourselves to be deceived. It is always a suspicious thing, when men seek to win your acquiescence or your neutrality—not by satisfying you on the merits of the question at issue, but by making you regard it with indifference; nor can any habit of mind be more dangerous, in practical religion, than that which would lead you to set aside or supersede any inquiry as insignificant, instead of setting yourselves to determine it, under the guidance of the Spirit, and by the standard of the Word of God. In the present instance, this plea is singularly unhappy in the mouths of those who might have prevented the Disruption by concessions to which, if the difference between us be so trifling as they now represent it to be, they should have had no scruple in consenting; for, assuredly, if the guilt of schism lie anywhere, it must be with those who, viewing the points involved as trifling, maintained an uncompromising attitude to the last, and even hurried on to the extremity. We, at least, cannot fairly incur this blame, who all along avowed our conviction that the difference was vital.

We at once admit that, with reference to the footing on which our friends of the Establishment and ourselves ought to stand towards one another, whether collectively or individually, there may be room for the exercise of a sound discretion; and the most conscientious may differ as to the kind and degree of intercourse to be kept up, according to the strength of their convictions, and the circumstances in which they may be placed. We are not disposed to lay down any instructions on this subject, beyond the simple apostolic rules: "Let every man be fully persuaded in his own mind;" and, "Let all things be done in charity." We exhort you to avoid all "bitterness, and clamour, and evil speaking," and that "wrath of man which worketh not the righteousness of God." Neither is it our wish to multiply or exaggerate the faults of the Establishment; it is our part, rather, to search out our own. The injuries inflicted on our congregations, by the refusal of liberty to worship God; and on individual members, by other methods of vexatious persecution—injuries for which the only plea is, the support of the Establishment, and which the Establishment has, to say the very least, done nothing to

prevent—are to be endured with meekness, in the hope of a just redress. The reproaches heaped upon our heads must not be suffered to provoke retaliation; and while it is impossible, and would not be right, to shut our eyes to such differences as may be noted between the two bodies—in the faithful exercise of discipline, the full preaching of the gospel, the extent and energy of missionary operations, the cultivation of unity and brotherly love, the evidences of the Lord's dealings, whether gracious or corrective, in his providence and by his Spirit, and other marks whereby a faithful branch of his Church may be distinguished—let these things be observed, rather for the regulation of our own conduct, than for judging theirs.

But upon the essential merits of our testimony, let your judgment be clear, your resolution firm, and your conduct decided and unequivocal. Let no man deceive you with vain words. You may be told that the point at issue between them and us is a trifle; that they hold the same principles with us; that they are opposed to violent settlements; that such settlements, accordingly, do not take place; and that, practically, they are not interfered with, in the discharge of their duty, by the civil power. We remind you of the concessions which they have made, and the constitution which they have consented to adopt. They have permitted the laws of the Church to be repealed by the decisions of civil judges—ministers and elders to be deprived of their right to rule, by no act of the Church, but by the judgment of a civil tribunal—processes against ministers to be interrupted, and men deposed from the ministry for heinous offences to be continued in the exercise of all their spiritual functions, by the summary interdicts of civil law; and, if they are now suffered to carry on their business unmolested, it is because they carry it on under the orders and regulations of the civil power, and are liable to be coerced in their most spiritual procedure, if, in judging for themselves what the mind of Christ is, they should at any time transgress them. The whole matter of the induction of ministers—the constitution of the Church courts, from the lowest to the highest—the adjustment of pastoral superintendence and the supply of ordinances—the conducting of processes; and, in a word, their entire ecclesiastical administration, is subject to the supervision of the civil courts; and whatever forbearance these may show, while the Established Church is docile and cautious, there is no conceivable ease in which they might not now legally interfere, were she to transgress what they might be pleased to recognise as the limits fixed by the Legislature. What security there can be, under such a system, for a free and pure gospel being preached, or the government of Christ's Church being faithfully administered, and how far Christian men ought to countenance a Church so situated, judge ye; and let our friends still attached to the Establishment, judge also.

For ourselves, we have not “removed the ancient landmarks which our fathers have set”—we stand upon the old paths—we claim, indeed, no apostolic succession for a clerical order vested with priestly power, but, blessing God for the continued existence of a standing ministry among us, perpetuated from age to age by the call of his Spirit and “the laying on of the hands of the presbytery,” we humbly and devoutly trace our unbroken descent from the preachers of God's Word and their faithful people who, nearly three centuries ago, came out of Popish Babel in our land. Nor is it for any purpose of vain-glory, or in any spirit of sectarianism, that we do so, but that we may “regard the operation of the Lord's hand,” and deepen in our own minds the sense of our responsibility. Passing along the line of Scotland's eventful history, we identify ourselves with the men who framed the First and Second Books of Discipline—with the remnant who, in evil days, resisted the imposing of the yoke of Prelacy, and a lordly domination, whether spiritual or civil, in the Church—with the Assembly of 1638, and the Second Reformation which was then effected—with the Church and nation pledged, in solemn covenant before God, to seek the extirpation of error, and the establishment of truth and unity, throughout these realms—with the same parties consenting to the designs and proceedings of the Westminster Assembly, and adopting the standards of doctrine, worship, and government (the Confession of Faith and the Directory) there prepared—with the scattered exiles and the army of the martyrs, in the reign of the Second Charles—with the fathers and brethren who, coming out of fiery persecution at the glorious era of the Revolution, obtained at last a scanty, precarious, and reluctant recognition, by the State, of the principles of God's Word, for which they, and those who had gone before them, had

been enabled to testify, to suffer, and to die! And now, these last days, delivered, in God's providence, from that connection with the State, under the Revolution Settlement, which, even at the time, through its defects, kept some of our covenanting forefathers aloof, and which, through its abuses, has since occasioned more than one secession; prepared, moreover, both to own our former backslidings and to adjust present causes of offence; and counting it the highest honour to which we could aspire, to consolidate the fragments and rebuild the walls of the ancient and Free Reformed Church of Scotland; we cannot but believe that we occupy a position which, were the spirit of confidence and conciliation vouchsafed to ourselves and the other true and evangelical Presbyterians around us, might enable them and us together, working under God with one accord, to accomplish what our Reformers had always so much at heart, and show what a pure gospel can do towards blessing the commonwealth with prosperity and peace, as well as winning souls to Christ, and preparing them for glory.

But the past is precious and powerful, chiefly in its bearing the present; and whatever in the old times spirits is to be linked with the call of duty now, in this day, which surely has its “sufficient evil”—but which also has its promised proportion of “strength.”

For what cause have we “come to this hour?”—For what sort of time are “we come to the kingdom?” are questions which press upon us so as to admit of no delay; and which, perhaps, may be better answered now than they could have been in the beginning of our movement. We were then “led, like the blind, by a way that we knew not.” This, indeed, is a remarkable peculiarity of the whole of our proceedings, for which we never can be thankful enough to that God who led us—that at every step we had to take, as duty was clear, so providence was dark. From the year 1834, when, after the long rule of a party ever reckoned by our fathers unfriendly to the Church's purity and freedom, the Assembly began anew the work of practical reformation, downwards, through the successive stages of the struggle, in which the work of reformation was interrupted by the necessity of defending the constitution against the civil power without and a factious opposition within—and this work of defence, proving ineffectual, gave place at last to the only remaining duty of protesting—all along, until the day of our exodus, or our coming out from the State's control, we found ourselves so hedged in, that no alternative was left us as to our own conduct; and, at the same time, so enveloped in darkness, that scarce a conjecture could be formed as to what might be the issue. So is it ever best for God's little ones to be led; with the pillar before them, bright enough to show the way, and yet so cloudy as to hide what they are coming to—whether danger that might daunt their weak hearts, or success that might dazzle their eyes. So has God led us. He never left us at a loss to

if the eye were but single and the heart upright, what he would have us to do; but mercifully he left us always at a loss to anticipate what might follow from our doing it; and hence the firmness of our footing. We had no room, in any one instance in which we had a choice to make, for hesitation in regard to what consistency and honesty demanded; in no one instance had we such insight into events as might have made us either shrink from trial, or grow heady and high-minded in our confidence. The light shone on the present—thick darkness veiled the future; and grace was given us to walk in the light, trusting in Him who dwelleth in the darkness. For all which we praise our God, “Not unto us, O Lord, not unto us, but unto thy name be the glory.”

In particular, in the last step, when after attempted reformation, within the Establishment had given place to defence, and fruitless defence again, to a parting testimony and protest—we found ourselves, as a Church, without endowments, but free to obey Christ alone—what deep cause had we, in the glad and grateful sense of relief from an irksome struggle, to pour our very souls into the burst of adoring gratitude that broke forth from the lips of that beloved servant of God, now taken to his rest, who then gave voice to the emotions of the great Assembly, as, in tones never to be forgotten, amid the awful stillness of the vast multitude, the opening ejaculation of that prayer rolled towards heaven: “We thank thee, O Lord, that with hearts enlarged, we now approach thy throne.” It was indeed, as if a load were lifted from off our spirits; and the constraint of formal fellowship with those with whom, in all that related to the house of God, we could have no real sympathy, being at an end—the pain of suspense, also, with

the anxieties of that critical hour on which consequences so vast must turn, being well and happily over—the emotion of our emancipated bosoms could have found vent in no act of devotion less spiritual or sublime than our brother was then enabled to conduct. Nor has the feeling of that day passed away; nor have we since had any cause to regret what was done. Every passing year and every new event only serve to deepen our conviction of the soundness of the principles on which we acted, the seasonableness of the step we took, and the amazing goodness of our God in all the way by which he has led and helped us.

Thus, to mention but one or two instances, from how many embarrassments and perplexities are we happily delivered, by our separation from the State, in reference to the questions which the tortuous policy of worldly men is more and more forcing on the attention of all who love their country and who love their God; we refer, especially, to the rising influence of Popery, and the countenance so unhappily given to it in the high places of the nation. We need not, brethren, to warn you against the deadly errors of that Antichristian system; nor can we now enter at large into the views which the Word of Prophecy gives of its character, its temporary successes, and its final overthrow. We trust the time is gone by when Christians fondly trusted to the advancing progress of civilization, and the gradual diffusion of the light of the gospel, and looked for the amelioration or the ultimate disappearance of Popery under these benign influences. It was in ignorance of the depth of human corruption, and in flagrant disregard of the warnings of Holy Scripture, that such expectations prevailed; and now that, blessed be God, his Church, in all her various branches, has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that second coming of her great Head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now and more must ever be, in its grand outlines, the bright pole-star of her hope, a juster impression is cherished of the real nature of that subtle power which is yet again to raise its head, as the plague of guilty Christendom, and the instrument of God's judgments among the nations. Hence, also, a more correct idea is beginning to be formed of the manner in which Popery is now to be opposed, as well as of the means of its destruction in the end—when Babylon and all that have trafficked with her shall perish in the day of the Lord's anger.

Suffer, on this subject, the word of exhortation, as to your present duty, and that of our Church.

And, in the first place, let us not be withdrawn from the real context of our times, by questions and considerations either of subordinate importance, or of less urgent practical necessity. The question respecting which we are most anxious, lest it should thus distract the friends of truth, is that which relates to the connection between Church and State; and cannot but think that it is alike the wisdom and the duty of the Free Church of Scotland, in present circumstances, to keep herself clear from this controversy. There is no adequate call for her to engage in it. On the one hand, our principles respecting the duty of nations and their rulers, as bound, in their national and official character, to own Christ, and to aim at the advancement of his cause, are well and thoroughly known; nor is there any reason to apprehend a change of sentiment on this subject; but, on the other hand, we cannot approve of existing Establishments, in which the countenance of the State is purchased by the subserviency of the Church. We stand altogether opposed to the view upon which our rulers are now prepared to act—that truth and error may be equally endowed—regarding that view as embodying the most dangerous infidelity; we strenuously protest against the systematic attempt now made to use all religions indiscriminately as engines and instruments of State-craft, and that, too, by an appeal to the most sordid motives by which human nature can be governed; we call upon the powers that are ordained of God, if they profess their inability to discern light from darkness, to withdraw from all interference on either side, lest, in the coming struggle, they should be helplessly crushed; and above all, we echo the disinterested and indignant voice which has arisen from within the English Establishment itself—**RATHER THAN ENDOW POPERY, LET ALL ENDOWMENTS TOGETHER CEASE.** In these circumstances, we are fully justified in declining to be drawn again into this discussion; since, while maintaining that it is lawful and right to employ the national resources in support of Christ's holy gospel, we cannot

not approve of the manner in which they are employed at present; we cannot take any part in seeking to maintain and preserve existing Establishments; and we cannot but look with alarm on what is proposed for the future. At the same time, we are persuaded that the most ardent opponents of the principle of Establishments do not imagine that the denouncing of that principle is an adequate discharge of present duty, in reference to Protestant union and Popish error; nor can this be fairly held to be the most urgent matter on hand. Our only fear is, that the general doctrine of Establishments, and the prospects of existing institutions of that kind, might come to be so canvassed as to diminish the special and peculiar anxiety that ought to be felt respecting the progress of Popery, the countenance which it is receiving, and the duty thence arising of evangelical Protestants everywhere uniting in earnest co-operation against it. Most anxiously do we deprecate, and most heartily do we exhort all our friends to beware of all that might lead to, such a result.

For we would remind you, in the second place, of the immediate and positive duty lying upon you, as members of the commonwealth and as members of the Church.

In your capacity of citizens, Christian patriotism demands the instant exertion of all your influence to avert the impending judgments of God from the land which you love. We are, indeed, from exhorting you to become political agitators, and to enter the arena of public strife; but without stepping out of your private spheres, or going beyond the line which discretion or delicacy may fix, there is not among you a man of God, nor a mother or daughter in Israel, who may not have some weight, and consequently some responsibility, in deciding our country's doom. We must speak plainly, and lay aside all reserve. The time is not far distant when Scotland will have to return its proportion of a new Parliament; and it would be a signal token for good if Scotland's representatives were thereafter found opposed to all favour shown to the Man of Sin. We reflect with satisfaction on the fact, that when the British Parliament sanctioned the overturning of the constitution of our Church, the Scottish members, by a large majority, were found in opposition; and when this new subject of the influence of Popery is submitted to the Scottish nation, as expressly as the Church's Claim was at the last election—should the voice of Scotland be as clear for truth and right as it was then, there would be hope for her still, at the last. For God has still some part in this once-covenanted land; and if we are enabled to shake her free of the sin of Babylon, he may save her from Babylon's plagues. It is a result worthy of an effort to achieve; and it may be in the power of the most retiring among you to lend a hand in achieving it. Calmly and quietly, as God gives opportunity, you may bring home to the consciences of all concerned the duty of sending those only to the Legislature who, whatever may be their secular politics and their opinions about Establishments, are prepared, for example, to resist the encroachments of Popery; and you may, at least, and above all, lend the aid of your prayers on this behalf.

And as members of the Church of Christ, we exhort you to give earnest heed to this increasing danger, and to beware of security and sloth. It is true that we have no specific measures to propose, at least in the meantime; the practical steps to be adopted being still undetermined. For the present, we call you to humble yourselves before God and consider your ways; and we affectionately remind you that there is no safeguard against the deadly errors of Popery, except in the prevalence of spiritual and vital godliness. It has been the grievous sin of the Protestant Churches, that, having lapsed into formality themselves, they have become indulgent or indifferent to the evils of Romanism. But the age of compromise is over, and earnest times are come. Be assured, therefore, that if you would keep yourselves, and your children, and your brethren and friends, from becoming the prey of Rome's subtle priestcraft, it must be by a living faith in the priesthood of Christ; and if Rome's traditions are to be shut out, it must be by "the word of Christ dwelling in you richly." "Wherefore, gird up the loins of your mind; be sober, and watch to the end."

Nor let us forget the duty of love which we owe to the victims of that delusion from which we would be ourselves preserved. Let the claims, especially of the Home Mission in Ireland, as well as of the Evangelical Societies on the Continent, be liberally met; let an interest be felt in all that the Lord is doing for causing his people to come out of Babylon; let the wonderful movements among the Roman Catholics in

France and Germany, with the awakenings in Madeira and elsewhere, be to us themes of praise; let us bear the case of our Roman Catholic friends on our hearts at the throne of grace; and let it be seen that, while we abhor their religion, we love their persons, and while we can consent to no countenance or support being extended to their institutions, we desire that there should be secured to them full justice and equal rights with ourselves, and we are anxious to extend to them, by all means in our power, those privileges of a free salvation in which we have learned to rejoice.

The Free Church of Scotland, beloved brethren, having passed rapidly, as we have seen, from a period of reformation to one of defence, and thence again to her present position, of which the unanswered Protest of above two hundred ministers and elders, still lying on the table of the Established Assembly, is the emphatic symbol, has now a precious breathing time, and such an open door for working as well as witnessing for Christ as never Church, we are persuaded, had before. How long the season of respite from further troubles may last, who can say? Now, we have union among ourselves, and much acceptance with others—tranquillity at home, and a general peace abroad—the hearts of our countrymen, to a large extent, with us—the eyes of foreign Christians favourably turned towards us—and the field of the world all before us. By the adherence of all our missionaries to the Jews and to the Gentiles, we have been enabled to occupy, as before, all our stations; and new missions have been undertaken by us in India, at the Cape, in Africa, and at Constantinople. The movement at home has reached all the colonies, stirring everywhere the hearts of our expatriated countrymen; and, through our various settlements on the shores of the Mediterranean, we are becoming more and more interested in the ominous signs that hang over that central region of the earth—comprising the seats of the Italian and the Turkish Empires, and the Land of Israel. The intercourse, also, which has been opened up with foreign Churches—the letters that are passing between them and us—the visits of their gifted and godly men, worthy to emulate, as well as to record the deeds of the Reformation—all conspire to mix us up, as a Church, with the general interests of universal Christendom, more than we have been for ages past; and, in spite of our insular seclusion, our feebleness as regards all the elements of worldly influence, and the long reign of a selfish and exclusive deadness amongst us, we find ourselves forced into the very midst of whatsoever is warm, and generous, and energetic, in the evangelical brotherhood of all nations.

Oh! that God may give us the spirit of trembling as well as rejoicing, in a position so perilous! Not for our sakes, O Lord God, but for thy great name's sake, give strength, give wisdom, give more and more grace! Let not thy triumph! Let not thy people, in whose eyes thou hast given us favour, be put to shame on our account! Let it not be said of us, that we knew not the time of our visitation!

And, for this end, beloved brethren, let us, as a Church, search ourselves. "A city set on a hill cannot be hid." Backsliding, unfaithfulness, inconsistency, sloth, sin, in us, after all that the Lord has done for us, and amid all that he has given us to do for him, must not only be peculiarly inexcusable, but most disastrous in reference to the name of Christ, the hopes of his disciples, and the prospect of his enemies being converted to him throughout all the earth. Any shock among us, however slight, must be widely felt, as shaking the foundations of the whole building of the Lord's temple in the world.

How is it, then, with you individually, and in your families? Do you feel that your attachment to the Free Church of Scotland binds you to a peculiar holiness of walk, and a high measure of spirituality and devotedness? Do you apprehend your high calling of God? Not that you may reflect with complacency on your being better than others, on account of your more faithful testimony, but that you may perceive how far short you come of all that that testimony implies—we beseech you to look to the state of your hearts before God, the ordering of your households, and the manner of your fellowship with an unbelieving world; for, alas! how is God's Spirit straitened among us, and what cause have we to bewail "our leanness, our leanness!"

Are you entering into the full spirit, also, of the work in which the Church is summoned to engage, in all its various branches and departments? What are your prayers for the Church? what your contributions to her several enterprises of Christian love? what is your self-denial? your self-sacrifice?

your moderation, or abstinence for conscience' sake, even in things lawful, that you may avoid the very appearance of evil, render your whole way of living more exemplary, and have more to give to the cause of Christ?

What are you thinking of the state of the land in which you dwell—its villages, and the streets of its crowded towns and cities—its vast tracts of country with scarce a teacher to train the young, or a single pastor to care for many thousand souls? How shall the fearful tide of profligacy and ungodliness be rolled back? Labourers, more labourers, is our incessant cry. We look to you for aid. We look to you for a greatly increased supply of means, for supporting a gospel ministry and gospel schools—you have scarcely yet begun to give as you ought for these objects; and we ask you to pray the Lord of the harvest, in terms of his own commandment. But we confidently and urgently demand something more.

The Free Church of Scotland expects every one to do his duty. Every individual within her pale she invests with the missionary character; or rather, that Saviour who has bought his people to himself, sends them all out into the world, as truly ordained to be his missionaries as he was himself to be missionary of the Father. In his name, we call for personal and individual exertion. Not merely in a general way, by supporting Home and Foreign Missions, but especially, by dealing with souls around you, one by one, we invite you to be fellow-workers with us, as we are with God. Let each apart, caring first for his own soul, take also another soul into his care—his brother's or his neighbour's—and plead with God for that soul, and with that soul for God, and not soon desist, but persevere long. Let every man, woman, and child, who prays at all, or who lives for Christ, do this; and who shall answer for the issue?

With this exhortation, for the present we close; and, on our Lord's behalf, bid you farewell. We have many things more to say to you, but we cannot say them now. But, brethren, the time is short; the Lord is at hand. Already ungodly men are experiencing that feeling of helplessness, in their counsels and proceedings which seems characteristic of the days when "men's hearts shall begin to fail them for fear, because of those things that are coming on the earth." Without the stay of principle, human policy is everywhere at fault; and a blind expediency is ruling all things. Meanwhile, the people of God have an interval, however brief and uncertain, for preparation and prayer, ere the next crisis shall arrive. And the two duties proper to such an interval are surely those stated by God himself: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, if it were, for a little moment, until the indignation be overpast" (Isa. xvi. 20); and again: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv. 5, 6.

Signed, in name and by appointment of the General Assembly of the Free Church of Scotland, at Edinburgh, this 8th day of July 1845 years.

PAT. MACFARLAN, Moderator.

Calls Moderated.

Meigle.—Rev. Alexander M'Pherson, July 14.

New Churches Opened.

Braemar.—By the Rev. John Harper, July 6.

Dalry.—By the Rev. Thomas Main, July 20.

Paisley, High Church.—By the Rev. Mr Macnaughtan, July 20.

Rothsay, South Church.—By the Rev. Mr Guthrie, July 20.

Obituary.

At Tongue, on 30th June, the Rev. Hugh M'Kenzie, minister of the Free Church in that parish, in the seventy-fifth year of his age, and forty-ninth of his ministry.

At Tongue, on the 24th July, the Rev. William Mackenzie, son and successor of the above-mentioned Rev. Hugh Mackenzie.

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FREE CHURCH MAGAZINE.

THE INVERNESS ASSEMBLY.

THE adjourned meeting of the General Assembly of the Free Church of Scotland has been held at Inverness, and has been most signally successful in every respect.

In addition to the special object in view, there were many elements of peculiar interest connected with the holding of a General Assembly at Inverness. Such an event had never previously taken place in the history of the Church of Scotland. At the time of the first Reformation the Protestant movement made comparatively little progress in the Highlands, chiefly in consequence of the all but sovereign power of the Popish nobility in the north. Hence it was thought a safe thing to banish such a man as Robert Bruce to Inverness, that he might be incapable of impeding King James's attempts to introduce Prelacy. What would such banishment be now? At the period of the second Reformation, the leading Covenanters visited the capital of the Highlands, and their principles were extensively promulgated, carrying with them the elements of truth and peace. When the Revolution secured for a season the triumph of those sacred principles in Scotland, the Church exerted itself for a time with great zeal and perseverance in the endeavour to supply the Highlands with ministers who could preach to the people in their own ancient language. But ere long the baneful influence of patronage began to pervade the Highlands, and vital religion sunk and languished in every district where Moderatism and violent settlements prevailed. But the Highland character resembles the country. It may not be easy to penetrate their mountain fastnesses; but neither is it easy to expel whatever has obtained a lodgment there. In almost every district of the country there were some evangelical ministers, to whose singularly powerful and impressive ministrations the people flocked from almost incredible distances; and where the ministers were of a different character, the most pious and experienced Christians of the district managed to maintain and diffuse among the people the

knowledge of evangelical truth. For some time past the number of truly evangelical ministers had been steadily increasing; and a few years ago several extensive districts were graciously visited by a revival of religion.

When the Disruption came, the effect was almost equally instantaneous and entire. The vast proportion of the Highland population did not, for one moment, hesitate to join the Free Church. They needed not to study the question of Non-Intrusion, in order to arrive at the element of spiritual independence; for they had never regarded the Moderate system as forming any essential part of the Church to which they adhered. In the Free Church, therefore, they at once recognised the Church of their fathers—the true Church of Scotland—to which they were all the more bound to adhere when they saw it wrongfully dispossessed of its patrimony. In vain did landed proprietors attempt to quell the movement, by refusing sites on which to erect places of worship. The hardships which the people had to undergo, and the sufferings which their beloved pastors had to endure, served only to rouse all that was most generous and self-denied in the Highland character, and to nerve the people with a calm and patient fortitude, which could end only with life. While almost the entire Gaelic-speaking population thus deliberately and resolutely adhered to the Free Church, they were severely tried by the want of Gospel ordinances of which they could conscientiously avail themselves, in consequence of the fewness of ministers and probationers able to preach to them in their native tongue. In order to ascertain the real extent of this sore privation, and also to procure full and accurate details of the hardships to which pastors and people alike were exposed, in consequence of the refusal of sites by extensive landed proprietors, deputations had been appointed to traverse the Highlands previous to the meeting of Assembly, so as to be prepared to report what they had themselves witnessed, and could substantiate in the most public manner and with the most irresistible evidence. It was evident that all this could

be both most easily and best accomplished by the holding of an adjourned meeting of the General Assembly at Inverness, in the very heart of the Highlands. There every statement could be at once brought to the proof. If the nobility, gentry, and factors of the site-refusing districts were able to prove that the complaints of the Free Church were either groundless or greatly exaggerated, nothing could be easier than to produce their proof to an Assembly held at Inverness, and thereby put the Free Church for ever to the silence of abashed shame. But if they failed to do so, or to make the attempt even in their own territories, theirs must be the silence and the shame of public conviction, and on them must rest the condemnation of the civilized world. The Free Church seeks no concealment, for she has nothing to conceal; but since her statements have been questioned, they must be proved; and let the responsibility rest on those whose assertions have provoked the formidable disclosure.

We do not think it necessary to enter into any minute survey of the proceedings of the Inverness Assembly, both because they must be already known to the majority of our readers, and because an outline, or summary of them, will be found in another part of this Number. To a few of the leading points, however, we may direct attention, as peculiarly important.

Our Highland friends showed how justly they had estimated the strength of feeling among their countrymen, by the very extensive preparations which they had made for the accommodation of the members whom they expected to attend the Assembly. A magnificent Pavilion had been erected, capacious enough to hold at least four thousand people with ease. This vast fabric was not found to be at all too vast. From the day when the Assembly met, till the very close of its deliberations, the Pavilion was filled; and on some occasions it was crowded, so as to contain little, if anything, short of five thousand. This was especially the case on the Lord's-day, in the time of public worship. The mention of public worship leads us to mention one point which peculiarly attracted the attention of all. Many of the Lowland ministers had never before seen a Highland congregation, and never heard Highland psalmody. They had heard of the deep and earnest attention with which Highlanders listen to the preaching of the Word of God in their native language; and they obtained ample conviction that report spoke not more than the simple truth. But the Highland psalmody far surpassed all their anticipations. When its plaintive measures rose and fell, and rose and fell again, and yet swept on in a wild, prolonged, and wailing melody, with the full, deep, swelling strength of four thousand voices, the heart was overpowered with irrepressible emo-

tions, and the mind yielded to their gushing strength or melting tenderness. To think of such psalmody poured forth on the open heath, or amid the awakening echoes of some lonely and far-resounding glen, or on the bare sea-beach, mingling with the harsh murmurs of the receding tide, and the shrill scream of the sea fowl—but we will not further trace the subject—it is too painful—too repugnant to the heart's holiest feelings.

The vast multitude by which not only the Pavilion, but Inverness, was filled, was composed of people from all parts of the country, but chiefly from the surrounding districts of the Highlands. The well-known hospitality of the Highland character had ample scope, and it was most generously displayed. The whole inhabitants of Inverness, whether members of the Free Church or not, seemed to vie with each other in showing kindness to their numerous visitants. Not only did the wealthier part of them seek guests to receive their hospitality, but even the poorest were anxious to receive strangers. Several of the neighbouring country gentlemen had their vehicles in constant attendance in which to convey guests to their hospitable abodes. It is but justice to mention the names of Forbes of Culoden, Baillie of Dochfour, Macintosh of Rangmore, were it only to show that all classes, both in town and country, were equally kind and hospitable. With regard to the crowds of Highlanders from the surrounding districts, we were particularly struck with one point. They very evidently regarded the Assembly as a religious meeting; they attended its devotional exercises with great regularity and earnestness; they viewed the whole as similar to the prolonged devotional periods of the dispensation of the sacrament; and they gave the most convincing proofs that, in their estimation, the whole event bore a truly sacred character. They felt that a court of the Church of Christ was holding its meetings; and they showed that they expected Christ to manifest his kingly presence among them.

The earlier days of the Assembly were occupied chiefly with business of a general nature, yet deeply interesting. The statements given by the deputations to Canada, and by Mr Wood and Dr Kalley from Madeira, led the Assembly to contemplate the condition of the Christian Church in circumstances of recent depression and present revival, and also in the midst of Popish superstition and cruelty. Next followed an admirable interim report respecting the Missionary Schemes, from which it appeared that the zeal of the Church is steadily increasing, and producing such an increase of funds as will enable us not only to maintain, but to extend our missionary enterprises. For this we cannot be sufficiently grateful to God, who is continuing to put it into the

hearts of our people to devise liberal things for the extension of the Gospel. The feelings of the Assembly were deeply moved by the addresses of two of our excellent missionaries to India and to the Jews, Messrs Mackay and Wingate, returned for a season in a state of enfeebled health, in consequence of their arduous and abundant labours. But the feelings of regret with which we beheld their weakened condition were much more than overbalanced by the cheering tidings which they had to communicate of God's works of mercy in those distant lands.

Some of the cases of proposed translations which came before the Assembly gave rise to painfully conflicting emotions. It seemed almost equally desirable to remove and to retain the excellent men for which different congregations were striving; but, though in such cases the Assembly had a very difficult duty to discharge, no ungracious feelings were called forth. Men of the world may not understand the difference between competing calls and cases of intrusion; but Christian congregations can understand it well. There must be disappointment and regret when a congregation loses, or does not obtain, the pastor it desires: but how different is this from having one forced upon them, by whose ministrations their spiritual welfare cannot be promoted! Men may yield sadly, yet without repining, when the general good of the Church is the ruling principle; but it is not easy to endure the trampling down of the soul's conscientious convictions by the hard and remorseless foot of worldly interests. From the danger of committing the latter crime, the Free Church is happily free, and free for ever; and this is no slight advantage.

On the subject of education, some very important statements and suggestions were made by Dr Cunningham, in the report which he laid before the Assembly. It is high time for the Free Church to set about the planning of an entire course of education, not only commensurate with the present need of its people, but consistent with its own character and duty, as the Disestablished Church of Scotland. This the Assembly has resolved to do, by means of normal schools, for the training of suitable teachers, and by raising a fund, out of which competent salaries may be paid to these teachers. Many of the opponents of the Free Church must be now aware, that there is little chance of our people returning to the Establishment; but they cherish the hope of gaining the rising generation by means of the educational institutions of the kingdom, of which they retain possession. In this, too, we trust they will find themselves mistaken. The Free Church is not blind to the nature of their designs, and is prepared, with the help of God, to defeat them. When the plans that have been

suggested are fully matured and put into active operation, we confidently expect that they will prove as successful as any enterprise which we have yet undertaken.

To the report respecting the refusal of sites we earnestly direct the attention of all our readers; and, if we could do so, we would with equal earnestness direct to it the attention of the whole empire; not, however, because it so completely proved at once the weak craft and the relentless cruelty of those who seek the destruction of the Free Church, but because of the important statements publicly and authoritatively made by the various speakers in connection with the subject. When, for instance, in the July Number of this Magazine, we boldly asserted that the Free Church would at once, and indignantly, reject a *regium donum*, should it be offered, as suggested by Mr Sheil in his speech on the refusal of sites, it might have been said that this was merely the opinion of an unknown writer in a periodical which had no official authority. But when Dr Buchanan of Glasgow made the same assertion, in still stronger and more decided language, and when his statement was received with loud and applauding acclamation by the entire Assembly, it must for ever dispel the vain dream of those who think to enthral the Free Church by any fetters, however golden. The minute, graphic, and convincing details given by Mr Begg respecting cases where sites have been, and still are, refused, must also fully convince every person, of fair and candid mind, that the complaints of the Free Church against the oppressive and cruel conduct of landed proprietors are anything but exaggerated. Nay, we do not hesitate to state what we are prepared to prove—that great numbers of such cases have never been brought before the public at all—that in very many instances, both ministers and people have endured, and are still enduring, hardships that might compel human nature to blush and shudder, and yet have never uttered one word of complaint, but are patiently leaving their cause in the hands of Him who judgeth righteously, and who will, in his own time, deliver the oppressed. Very probably, some of the proprietors and their friends, who continue to refuse sites, may make some feeble attempts to vindicate their conduct, by exclaiming against what they will term the violence of the language used by the deputation, and applauded by the Assembly. Doubtless, it would be more convenient for the perpetrators of any crime, if their victims would submit to wrong and outrage without resistance and without complaint. But if the loud outcry of the sufferer should disturb the repose of the neighbourhood, let the assailant, not the injured person, bear the blame. And how will these site-refusers and their advocates meet the singularly eloquent and powerful appeal

of Dr Candlish? They cannot meet it—they dare not meet it, any more than they dare meet the lightning-flash, that consumes while it illuminates. Bright and powerful as the lightning-flash, but steady as the sunbeam, that speech is shining still, and will shed conviction on many a generous mind, while it dispels the cloudy guile of dark and proud oppressors. We may well leave it to its course.

The interim report of the Manse Building Scheme was given by Mr Guthrie, in that strain of peculiar eloquence in which he has no rival—ranging at will from the grotesquely ludicrous to the most overpoweringly pathetic. Each element may have its use; but we prefer “the joy of grief”—to use an Ossianic expression in a matter relating to the Highlands—and could willingly dispense with any lighter feeling, when that has been so deeply moved. The scheme proceeds nobly; and we rejoice to see it so successful, as we regard it not more in the light of a testimony by the people of Scotland to the value of those principles for which their pastors sacrificed their pleasant homes, than as a method of giving to those principles an immovable permanence in the kingdom. And we confidently trust, that by the blessing of Him whose are the silver and the gold on the energetic labours and powerful pleadings of Mr Guthrie, the object will be speedily and completely realized. Especially in the Highlands is this necessary, that the long-divided families of ministers may again be re-united in habitations that they may call their own.

The presence of Dr Chalmers alone was needed to complete the interest and success of the Assembly; and, for the first three days, it was doubtful if he would be present. But that only want was supplied, when the venerable, much admired, and still more beloved man appeared to grace and honour the meeting with his presence. His address, almost entirely unprepared as it was, gave great delight, and we are confident great instruction also, to his audience on the important subject of the Sustentation Fund. But we need not even trace its outline.

The report of the deputation from the Home Mission Committee, to inquire into the religious state of the Highlands and Islands, and to suggest by what method the existing deficiencies might be best supplied, was deeply interesting and highly valuable. All the slight diversities of opinion entertained by various members, respecting the method to be adopted, gradually and readily blended into the report, which obtained the unanimous approbation of the Assembly, and which is calculated to prove exceedingly beneficial to the Highlands. The business of the Assembly was concluded by a speech from the Moderator, which drew forth the warmest approbation of the entire audience by its re-

markable combination of calmness, decision, and prudence, elevated and adorned by Christian principle.

Such was the Inverness Assembly. It has amply vindicated all the statements made with regard to the severe trials and the Christian fortitude of the Highlanders. It has given to these much-enduring men the manifest assurance of all the support and sympathy which the entire Free Church can bestow. During its progress, the strength, zeal, energy, and rapid progress of the Free Church have been signally displayed;—the patience, the faith, the spirituality, and the mutual love of its members, have been fully and attractively manifested. We trust the records of the Inverness Assembly will be published speedily, in such a form as to enable them to be preserved as a precious memorial of the most important event that has ever taken place in the Highlands. And we would recommend to statesmen, politicians, landed proprietors, and opponents of every kind, to peruse these records, in order to be at length convinced that the present religious movement is indeed national, and that the Free Church is truly the Church of Scotland, which can be suppressed only by the extermination of the Scottish people.

THE TWO BETHUNES.]

(*Concluded.*)

WE left Alexander Bethune at the grave of his brother, and many are the touching expressions of grief emitted by him immediately on the occasion of that melancholy event, which have been treasured up by Mr McCombie; but we prefer quoting an extract from his journal, written some months after the catastrophe, as more characteristic of the mellowed regret with which he viewed his affecting bereavement:—

March 29, 1840.—To-day the crocuses, after having been in bloom for a fortnight, are withering. Last Sabbath the whole tuft was fully expanded; and now, there is only one flower whose bosom meets the sun, while the rest are drooping in decay. The auricula and narcissus are both opening; and the whole lilies are green above the ground, having been pressing through for the last eight days. Time speeds on his rapid and never-ceasing flight. Only one year ago, and nearly about the same season, these flowers were planted by my only brother and myself, after the rock had been cut away with much labour, and its place supplied by earth to form a border for them; and now they put forth their leaves and blossoms as green and as gay as if they were still only in the infancy of their existence. The voice of spring has found them out “in their dark and dormant cells,” and again called them forth to bask in the sun; but where is he who planted them, and whose heart might have now been cheered and gladdened by their reviving bloom? Alas! it lacks but five days of seven months since he was laid to sleep in the dust, never again to be awakened by spring, or summer, or any returning season, till the mighty angel shall come forth, and swear that time shall be no longer. The recollection of him, and of what he did and suffered, has already passed away, and to all, save a very few friends, his name is a forgotten thing; but “though all forget him, I will ne’er forget.” Every morning when I awake, every night when I lie down, every solitary meal which I swallow, the house, the garden, his vacant chair and empty clothes, and, in short, everything with which I am

surrounded, and every moment which passes, brings him freshly to my remembrance. To me the rising sun shines on loneliness, and his setting beam writes in shadows the deep and sad conviction that my most valued and almost my last friend is gone. I never feel more deserted than on Sabbath—that day of rest, which, though frequently separated throughout the week by our different employments, we always calculated on being able to spend together. When the morning till eight o'clock, or till breakfast time, which with us was at that same hour, had been passed in reading some pious book, we in general went forth to take a short walk, and to contemplate the face of nature in that repose which belonged to the sacred day. These walks, and the directions we took—threading the shady and sheltered footpath among the trees, or moving along the sunny bank, according to the season of the year and character of the weather—are still fresh in my remembrance. We never began to dress ourselves till it was nearly time to go to church. Matters were, in general, so managed, that we were ready to a minute; and then, if it chanced to be summer, while I moved slowly onward, he hastened to the garden for a flower, and came running after me. We always sat together. From being near the door, we were almost always first out of the church and first home; and when we returned, our clothes were, in general, thrown off, folded with care, and laid in our chest before we sat down to dinner. Our Sunday clothes were of the same colour and the same cloth; if one got a new article of dress, the other got its counterpart. One chest served us both; and, consequently, they were there mixed together, as they are still. But now I must dress and undress, and fold and unfold my part of them in utter loneliness, while his remain untouched, except when I move them from side to side to get at my own, or open the door to look at them, and idly ponder over the days when it otherwise—the days when I had a brother who has now—down to the dust—and left me friendless and alone in a world which, since he was no more, has scarcely a single charm to draw my attention for a moment. On Friday last, I went to Perth to settle with a printer, for the printing of his posthumous works: it was a sad and melancholy journey.

In reference to this, and other similar passages, Mr McCombie remarks:—

To Mr Bethune's friends it was matter of regret, that the affliction produced by his brother's death should have settled into such a depth of melancholy as to cloud the sources of solace and comfort to which the occasion warranted recourse. John Bethune's last days were cheered by a realizing faith and a humble but steadfast hope, as his life had been eminently distinguished by those graces and virtues which are the only sure indications of vital Christian principle. In reference to such a one, the survivor had no reason to doubt but he had received the gracious approval of his Master, and had "entered into the joy of his Lord." And it is matter of regret, that he did not oftener rejoicingly realize, even under the sorrow of bereavement, the fulness of that unassailable felicity which the Scriptures reveal to us as the enjoyment of the spirits of the just.

The following letter to one who had been a companion of his youth, but had several years previously removed to England, shows that he knew, and could point out to others, the only unfailing source of strength, either for duty or suffering; though such happier sentiments were too much overborne in his own case by a morbid state of feeling.

The letter, which want of space prevents us from quoting, amply bears out the character indicated.

At the suggestion of numerous friends, Alexander drew up his sketch of his brother's life, annexing to it selections from his poems. It was written in the brief snatches of time that could be wrung from the intervals of his toil as a day-labourer; but, notwithstanding the disadvantages under which it was composed, it is one of the most effective biographies in the language. Its sale was successful, and the greater part of the profits were devoted to the erection of a tombstone over the ashes of the lamented subject of its pages. Shortly after its publication, Mrs Bethune died. In a letter to a friend, her surviving son said:—

With the exception of the corn-fields, which had begun to

lose somewhat of their freshness, the summer was in its very prime when she was first taken ill. She lived to see the sickly hues of autumn succeed its gorgeous colouring—the crops cut down and secured—the trees stripped of their verdure—and the fields prepared for the snowy mantle of the season; but before the full dreariness and desolation of winter had set in, her spirit fled, we trust, to the hovers of an unchanging spring. Yesterday her dust was laid to rest beside that of her husband and son; and she now sleeps at the left hand of her latest born, whose untimely death she continued to lament till within a few hours of her own. Hoping that you still continue to enjoy health, and praying that the blessing of God may rest on you, I remain, in the midst of affliction, yours truly,
A. B.

In a letter to another friend he says:—

Her dust was laid down to rest beside that of her "dear John," as she frequently called my brother after he was gone; and now, father, mother, and son, slumber side by side, in Abdie churchyard!—the three little mounds forming what may very appropriately be called "The graves of a household." On the present occasion I feel even more desolate than when my only brother died. Then, I had his mother, and my own, beside me; and when my heart was full, I could turn round to her and speak of the subject; but how can I expect that any one should now have patience to hear me tell my tale of sorrow?

We have now to introduce the reader to a curious episode in the life of Alexander. Mrs Hill, the lady of Mr Frederick Hill, Inspector of Prisons for Scotland, had read John's Memoir, and, in common with all who read it, felt deeply interested both in the author and subject; but, with woman's kindness, her interest assumed a practical shape, and she sought to place one who had suffered so much, beyond the reach of want. Mr Hill had, of course, official patronage, and she represented the cause of prison discipline in such glowing colours, that Alexander did not hesitate to avail himself of her kind offer. The following extracts from Mrs Hill's letter will explain her proposal:—

I do not know whether chance has ever brought before you any account of the exertions that my husband, as Inspector of Prisons for Scotland, has made for the reformation of "our criminal brethren." Although his wife, I have no hesitation in saying, that during the five years he has been inspector, the good that has been effected in the prisons of Scotland, with limited means, has been surprising; but now the operation of the New Prison Act, under the especial control of a General Board (of which he is a member), insures an active and able management over the whole country. There are some highly-talented as well as benevolent men at the head of some of the larger prisons, or applying for the governorship of them; and many able, good, and efficient men over others. Excellent inspectors are also being appointed to all prisons where the prisoners are detained a considerable time. Everything is being done to teach new habits of industry, self-employment, and honourable feelings to the poor individual whose ignorance and recklessness, or wretched early training, have made him the inmate of a prison. Many are the delightful anecdotes that the enlightened and benevolent governor of the Glasgow Bridewell, Mr Brehner, can give of the effect of such discipline, and most interesting it is to hear them.

Would you like to aid in this good work? Of course, till a personal communication, we could not tell what precise situation would be most suitable for you; but do you feel that to help to snatch the unfortunate from guilt and misery is a great and noble employment? Perhaps you are not aware, that the order and arrangement of a well-conducted prison, is wholly different from all our old ideas of a prison. In the separate system, no swearing, quarrelling, or displeasing conversation assails the ears. The prisoner in his cell, is in the best condition to avail himself not only of the solace of industry, but of books, instruction, and sympathy. This latter motive is almost wholly wanting when prisoners are together; but, when separated from their companions in vice and misery, they gratefully feel the value of the kindness of a judicious governor or warder. I speak from the experience

of the best informed. Perhaps you may think that, your habits of life having been so contrary to the habitual control, zeal, and watchfulness necessary in an officer of a prison, you might not be able to adapt yourself to so new a position. This is, however, no objection. It is desirable for all the new officers, however high may be their position, to go through a regular training in the Glasgow Bridewell, for a few weeks at least, where they may practically see the working of a good system of management, where kindness and good discipline take the place of harshness and disorder.

In answering my letter, will you be so good as to mention any kind of labour that you think you can superintend; and whether, besides your love of literature, you happen to be fond of music or drawing. Weaving, I remember, you are acquainted with.

The over-humble tone in which Bethune replied, in one of his communications to Mrs Hill, paved the way for an unpleasant termination to this scheme and it forms the occasion of a just remark by Mr McCombie—that “we should never express an estimate of our powers and relative importance, which we would not like others to entertain and act on in regard to us.”

Once more, let me beg you to think of me as one in no way superior to the common race of day-labourers who are to be met with upon our public roads. The appearance of many of these would indicate far higher attainments than mine; and, had they chosen to exert themselves, it is highly probable that they would have outdone me in the few things I have attempted. I should be most willing to submit all to the judgment of Mr Brebner; only I would have him to regard me with suspicious scrutiny before he decided upon my fitness for even the humblest situation.

Mr McCombie describes the result :—

According to the intention indicated in some of the preceding letters, Mr Bethune went to Glasgow early in March. He had not high or sanguine anticipations, we may suppose; but he felt bitterly the degradation of being, on his arrival there, put into the place of a common turnkey. In such a situation, he felt that he could not, in any circumstances, have long remained; but his departure was hastened by a severe cold, which he caught a few days after his arrival in Glasgow. As soon as he was able to move, he hastened away from a position so repugnant to the entire current of his feelings. He walked the greater part of the way home, and, on arriving there, found himself so much a sufferer from this ill-advised adventure, that he had to keep within doors for some time afterwards. The following extract which has been furnished me, is from a letter to Mrs Hill, written shortly after his return home to Mount Pleasant. I give it with a note appended to it by Mrs Hill, prefixed :—

“Mr Bethune went to Glasgow, and had scarcely time to become accustomed to the duties of a warder in the North Prison, when he caught a severe cold, and was quite incapacitated for any labour. Mr Brebner, the benevolent governor of the prison, was anxious to show him every kind of humane attention, and, indeed, had a room prepared for him in the prison, but Mr Bethune was too ill to be anywhere but in his own home; and this conviction made him take the immediate step of returning to Newburgh, after only a week’s trial. From all that Mr Brebner saw of Mr Bethune, he believed he would make a good officer, and he most kindly offered to receive him again as a warder, if he were inclined to return; but Mr Bethune’s health continued far too impaired for such a step to be taken, even if his mind had not been made up against holding the office of warder, or keeper of a prison.”]

Mount Pleasant, March 23, 1841.

* * * * * Jailers and turnkeys are indispensable to the very existence of the present state of society—nay, further, we are told in Scripture, that “the land shall not be cleansed from blood, but by the blood of him who shed it;” which proves that hangmen are indispensable also; yet there are thousands on thousands of individuals who would rather have the rope put about their own necks, than put it about the neck of a fellow-creature, whatever might be his crime—and I am only one of these. I would almost as soon be hanged myself, as be either a hangman or the keeper of the commodity upon which he is to exercise his craft. As I once hinted before (avere health restored), I still think I might be

of some use as a teacher or librarian—or rather, I should like to be one or other of these. In such a sphere, the little knowledge of human nature I have already picked up might, perhaps, be turned to some small account; but, unless I could obtain some situation which would afford something like leisure for conversing with the prisoners, and trying to ascertain what had been their thoughts, springs of action, and causes of crime, together with opportunities of offering such advice as the case seemed to call for, I would at once and for ever relinquish the idea of having anything to do with prisons. While I would beg your pardon for the freedom with which I have spoken, I would also beg to say, that, to me, it has always appeared best to speak definitively upon such subjects. Let me once more request you not to trouble yourself with writing till you hear from me again; and, in the meantime, believe me as before, &c., &c., A. B.

A good while afterwards, we find him thus writing his literary friend in reference to this affair :—

Mount Pleasant, March 21, 1842.

DEAR SIR,—My going to Glasgow was not, as you seem to suppose, occasioned either by destitution, or “some new misfortune.” The cause of it was simply this:—A copy of my brother’s Life and Poems had, it seemed, fallen into the hands of Mrs Hill, the lady of Frederick Hill, Esq., Inspector of Prisons; and she wished to procure for me what she conceived would be a comfortable situation, as a teacher, or something of that sort, in one or other of these dens for evil-doers. In this I must give her full credit for being actuated by a sincere wish to serve me. The Glasgow Bridewell was considered the pattern of such institutions; and thither I was requested to go, that I might be there initiated into the mystery of managing wild beasts of the human species. Without being very sanguine in my expectations, I was not displeased at the prospect of a situation where my earnings would be uniform; and I accordingly went; but, on getting there, I came to learn that, if I would consent to officiate as a turnkey for a year or two, or till such time as I had made myself thoroughly master of the science of “prison discipline,” I might have a chance of being promoted to the situation of a jailer in some country town, with a salary of forty or fifty pounds a-year. For such promotion, I had no great relish; and, besides, I could not help disliking the society of the other turnkeys, some of whom, notwithstanding the very great praise which had been bestowed on them, I soon came to regard as the pink of puppyism and self-conceit. Sometimes, however, I was not a little amused by discovering the most sublime ideas which these “rare specimens of humanity” had formed of their own knowledge and importance, as compared with the ignorance and utter insignificance of my own very unimportant self. In the midst of duties which were not very pleasing, I had, nevertheless, determined to remain for a month or two, to please my patroness, and then beg to be allowed to retire from a situation for which I did not consider myself qualified; but, on the eighth or ninth day after my arrival in Glasgow, I caught a very bad cold, which laid me aside from these duties altogether; for some time previous to my mother’s death, and throughout the winter, my health had been in a very tottering condition; I could not help thinking that this cold might do for me what the cold which he had caught on the 28th of January two years before, had done for my brother; and, after having been confined to my lodgings for one day—during which my only resource was an almost total abstinence from victuals—toward noon on the second day, I felt somewhat relieved—wrote a note to the “governor of the prisons,” giving up the situation, and got into one of the canal boats, with which I proceeded as far as it went on the way to Stirling. The rest of the journey I was able to perform on foot; and when I had again reached my own solitary habitation, this “wild-goose chase” was at an end. Altogether the thing was an unfortunate speculation, inasmuch as it occasioned me a good deal of expense, and an illness from the effects of which, together with the journey which followed, I did not recover for three or four months.

A. B.

This affair was ill managed. Mrs Hill’s intentions were, no doubt, creditable and praiseworthy, and if she designed that Bethune was to be a teacher or librarian, as some passages in her letter would seem to indicate, her motives are entitled to all the more

respect. But forthwith, Alexander addresses her in such a style of humility (arising not from servility, but from modesty), that the delicacy under which she evidently labours in her first letter, must have been modified, at least to the extent of allowing him to take his place amongst the Cockney Howards in the establishment. Supposing that the original intention regarding Bethune was, that he should have been appointed librarian or teacher, what necessity existed for first making him a Ratcliffe? We can easily understand the predilection of sailors for a captain who "enters by the port-holes"—that is, one who passes through all the lower grades of service, up to the time that he receives her Majesty's commission; but we cannot conceive why any person of estimable character should be precluded from literary employment in a prison, because he is not cunning in handcuffs and manacles. We can see propriety in every "bush" being an "officer," so long as a felon is fleeing from justice; but when he is taken and put into a prison, in an age in which prison discipline is to transmute the burglar into a quiet citizen, we are of opinion that the best course would be to allow *some* parties to approach the delinquent, whose costume admits of no key at their girdle. The correspondence which Bethune entered into with another lady, terminated more satisfactorily. This second party was a Quaker, and, immediately on reading his brother's Life, she sent him a present of three pounds, which Alexander at once declined, declaring that although he had only thirty shillings of free accumulated property, and the prospect of sixteenpence a-day, long as he could work, he dar'd not be a burden on the world. But he was dealing with a sister of charity, in the true sense of the term, and one not easily balked in performing deeds of mercy. Her reply is singularly characteristic:

MY DEAR FRIEND,—Thy letter, covering the returned post-office, reached this evening, and I am much obliged by thy endeavour, and truly admire the motives which induced thee to maintain that independence so commendable in those who feel the will and the ability to maintain it; but surely it may be carried too far? Thy dear brother appeared to be of my opinion, in his sweet poem, "The Wish;" but what can I do, the use of wealth, if it be refused by those we wish to serve? I did not see the letter to which thine is a reply. It was written at my request by a young person who is my companion. There was nothing in it, I hope, that could wound thy feelings. I could indeed be grieved if there was. Nothing could be farther from my intention; yet I fear it must seem to imply a want of delicacy in the offer, which, I am sure, was not considered as a gift, but simply to acknowledge the pleasure and instruction received from the perusing of the volume of John Bethune, and to claim some sympathy with the noble mind of his brother—a brother not by consanguinity only, but so in heart and in mind. I am, it is true, a stranger, and situated at a distance; and though of the middle class, like thyself, have all my lifetime—and I am now advanced in years—been blessed with such a competency as afforded me the very responsible means of helping those on whom the ills of life had been permitted to press more heavily, either from sickness or other causes; and this as due from a partaker in human suffering—a fellow-pilgrim and friend. It is new to me to be refused; but this, I fear, must have been my own fault, and I am still in hopes thou wilt point out some way in which I can serve thee. Is there any other medium more agreeable to thee than the post-office? I have sold a considerable part of the books I purchased, and am in want of more. Canst thou supply me with twenty or thirty copies of the Life of thy excellent brother, so as to insure a better profit than that from the booksellers? If not provided with the books, wilt thou please to order them from the booksellers, to be sent to me, and receive the money thyself? but, remember, I will pay the price for the books, which I consider very low.

I was much interested by the account of thy venerable

grandmother, in the printed volume, and am glad to hear that a Memoir of her is likely to be printed. I am a visitor to a society here for the relief of aged women, and such a publication might be highly useful to them. Surely thou couldst have no objection to my contributing towards the expense of printing it? Again I would repeat, that it would oblige me full much if I could know in what way I could serve thee.

She became his bookseller in earnest, and soon remitted him nearly twenty pounds. We shall again have occasion to refer to her in our hurried sketch; and, in the meantime, we must express our regret that, from the injunctions laid on Mr McCombie, he has been prevented from favouring the public with her name. We trust, however, that her "prayers" will be as acceptable to her God as her "alms" have been to her fellow-men, and that, performed in faith, the record of both will be on high.

In 1841 commenced the intercourse between Bethune and his biographer. The latter had seen John Bethune's Life favourably noticed in the *Athenæum* (a rare tribute paid by that print to Scotch works), and immediately commenced a correspondence, which terminated in a visit to Mr McCombie at Aberdeenshire, and it was not the less appreciated, that poor Alexander had to travel fifty miles of the way on foot. On his return home, he arranged for the publication of another volume of Tales and Sketches, entitled "The Scottish Peasants' Fireside," but rather inferior in point of execution to the first series.

Early in 1844, Bethune caught a fever, which, although not originally of a malignant character, yet, from a singular combination of unfortunate circumstances, terminated fatally. Whilst he was recovering, one of his aunts was taken ill, and when he was about convalescent, she was touching the climax of the malady, and by her restlessness, delirium, &c., he was prevented from obtaining the repose necessary for complete recovery. The seeds of the disease lingered within him, and ultimately brought on pulmonary complaint, to which his previous life had so much predisposed him. Earthly ease awaited him, and, after so much suffering and disappointment, it would, no doubt, have been gratifying to him to have at last experienced an immunity from the harassing gripe of poverty. The relief offered was in the shape of an appointment as editor of the *Dumfries Standard*, a paper then on the eve of starting, and to whose proprietors he had been generously recommended by Mr Hugh Miller. Much about the same time, the proprietors of the *Witness* had him in view as assistant editor of that paper; and this was also at the instigation of Mr Miller, who felt most warmly towards him. Mr McCombie is sanguine as to the success which Bethune would have commanded in an editorial capacity; and, although we agree with him as to anticipated results, we dissent from some of the grounds on which he rests his favourable prognostication. That he held Free Church principles firmly there can be no doubt—his bequeathing to it the copyright of one of his unpublished works is sufficient evidence of that; but that he would have been the gentle and pacific editor that his biographer supposes, we rather doubt. His stern decision in regard to money-matters—his returning surplus subscriptions—his returning postage stamps—his refusing to accept of donations *anonymously*, sent him through a bank—all indicate more than ordinary determination; and although, aggressively, he would have avoided acrimonious writing, yet it is certain, from the passages expurgated from the *Lectures on Practical Economy* by Dr Murray, and from other parts of his writings,

that certain classes amongst the rich would have fallen under the lash of his pen; and if their myrmidons had assailed him vituperatively in return, we have every reason to believe, that, *defensively*, he would have stood his ground just as other public writers do, who are in the habit of being complimented as "partisan" scribes. James Montgomery is about as mild a specimen of human nature as could be desired—one who would rather dip his pen in milk than in gall—and yet his editorship gained him the punishment of "Silvio Pellico." In sooth, no writer in the troublous times in which our lot is cast, can give utterance to the principles of civil and religious liberty, even in a general form, without giving offence; and so a peaceable and effective editor is somewhat of a nonentity.

But to return to the death-bed. Mr Ouchterlony of Guynd, a kind friend during the days of comparative health, was afraid that in his sickness he might not possess sufficient means for recovery, and he sent a pound to Bethune's medical attendant, to purchase any necessaries that might be required. Wine was principally desiderated; but the proud spirit of the patient would have revolted at receiving the beverage as a gift from any one, and it had to be mixed with bark, &c., for the purpose of deceiving him. Still other necessaries had to be got, and poor Bethune's purse had ebbed to the dregs, and he had to yield at last. Many were ready to assist him, but the Quaker lady, to whom we have already referred, justly got the preference. In a letter, which reminds us of what Burns wrote to Mrs Dunlop in similar circumstances, he agreed to accept the loan of twenty shillings. But he was gradually sinking, and in April Mr McCombie writes as follows:—

By this time I had got very anxious about Mr Bethune. I had written him in January, and had got no answer. I wrote again in May: several weeks afterwards I received the note containing the painful intelligence of his illness, and expressing his wish to see me. I hastened away immediately, feeling that there was no time to lose. On arriving at Mount Pleasant, I found our friend in a very weak state. It was evident his end was near. He was quite sensible of his situation, yet felt, like all others affected with it, the peculiar deceptiveness of the disease: "How difficult it is," said he, "to persuade a man that he is dying, when he feels no pain." For several days previous to my arrival, the disease had begun to affect his mind occasionally, and it continued to do so. For a short time he would converse quite distinctly, and with all his wonted correctness and propriety of expression, and then his mind would begin to wander. His surviving aunt and Mrs Ferguson attended him with the greatest solicitude and tenderness, doing everything in their power to minister to the wants of decaying nature, and smooth his dying pillow. He differed in temperament from his brother John, in respect that he was not very ready to give utterance to his religious feelings; but to the inquiry whether he enjoyed comfort in the prospect of another state of being, he replied, "that his mind was quite at rest on that subject." When taking my leave, I expressed a hope, that, through redeeming mercy, we should meet in another and happier world. In this hope he intimated his concurrence, and added: "Seeing it is so, why should we part melancholy?—let us part joyfully." I left him on the Monday afternoon; and he gradually became weaker, until his spirit took its departure about midnight of the following day, being Tuesday the 13th of June. The funeral took place on the Saturday following. It had been his wish that his body should rest in his brother's grave: and this wish it was intended to carry into effect, but by some culpable inattention of the gravedigger, his friends, on arriving at the churchyard, found that another grave had been opened—into that his body was put; but so dissatisfied was his aunt, that she did not rest until she had it disinterred, and put, according to his desire, into his brother's grave. "They were lovely and pleasant in their lives," and their resting-place is in the dust together.

On the north side of the monument erected by him to his brother, which is a square pillar about seven feet high, with a cornice surmounted by a vase, has been put the following inscription:—

IN THE SAME GRAVE
WITH JOHN, REST THE REMAINS OF
HIS BROTHER,

ALEXANDER BETHUNE,

THE LAST MEMBER OF A WORTHY FAMILY,
WHO DIED, JUNE 13TH, 1843,
AGED 38.

WITH SCARCELY ANY SCHOOL EDUCATION,
AND UNDER THE PRESSURE OF POVERTY AND
THE SEVEREST TOIL, HE PRODUCED SEVERAL
WORKS OF MUCH MERIT, ILLUSTRATIVE OF THE
CHARACTER AND MANNERS, AND CONDUCTIVE TO THE
IMPROVEMENT, OF HIS OWN CLASS OF SOCIETY;
AND WAS AS REMARKABLE FOR HIS INDEPENDENCE
OF SPIRIT AND PRIVATE VIRTUES, AS
FOR HIS LITERARY ATTAINMENTS.

We shall now leave our readers to form their estimate of the two Bethunes, and trust that our brief abstract will induce them to read the two biographies for themselves, persuaded that those who do so will rise from the perusal wiser and better men. Mr McCombie is himself a fine specimen of the type represented by the Bethunes—one possessed of a large portion of that "range and precision of thought and moral elevation" of which he so glowingly speaks in the conclusion of his biography. His previous works, named "Hours of Thought," "Unity and Schism," "Moral Agency, and Man as a Moral Agent," are solid works, eminently worthy of perusal.

A word now to that class from among whom the Bethunes sprung, among whom their toilsome lives were spent, and on whom they, by their talents and their virtues, shed so much honour. Many a pen has been employed in celebrating the virtues, the abilities, and the noble spirit of manly independence characteristic of the Scottish peasantry; and many a wailing strain of lamentation has been raised over the early graves of those of Scotland's intelligent and high-souled peasantry, whose writings had given so much glory to their class; but why did they so often perish in the struggle with what people term their unpropitious and unfriended condition? Why was their condition so unpropitious and unfriended? It is easy to say that they were too proud, in their consciousness of superior talents, to stoop to flatter the aristocracy and gentry of the land, and therefore were left to perish in the unequal conflict. This may be, or rather it is, too true: and so much the worse for the credit of the aristocracy and gentry. But, could Scottish peasantry not help their compeers, and thereby place them above the necessity of courting a rich man's support, or of sinking under the pressure of poverty and toil because they cannot stoop to flatter? Would it not have been easy for the peasantry of Scotland to have purchased edition after edition of the writings of the two Bethunes, as fast as they could be issued, and by that means to have raised them at once above the necessity of wearing out their lives in the double toil of work by day and literary composition by night? Might not the labouring classes thus become the best patrons of one another? Whenever a Bethune or a McCombie appears among them, why do they not hasten to give him that only help which he needs, and can without injury to his noble spirit accept—the kindly encouragement of their full and generous sympathy—the grateful recompense of their universal support? Most earnestly

do we wish that our words could reach the hearts and minds of every high-hearted Scottish peasant, and stir them to what we regard as alike their duty and their privilege. If they will but take our advice—if they will patronize and support each other—there need no more such instances occur, of men of genius in the humbler spheres of life perishing under the heavy and accumulated pressure of physical and mental labour. Let them support their own best men, and the result will be, the inevitable elevation, in mental and moral dignity and worth, of the entire class. The high-minded peasant needs not the patronage of the titled and the wealthy, if his fellow-peasants have but the kindness and the wisdom to give him theirs. When will they learn this valuable lesson? They cannot learn it too soon, for their own sakes, and for the sake of those sensitive children of true genius and high moral worth that may yet spring up among them, and whom it will be their sin and shame if they permit to perish unfriended and overworn, as they have too often done. It is our love to Scotland's peasantry that prompts this admonition.

WILL THE SECOND ADVENT BE PRE-MILLENNIAL?

BY THE REV. D. BROWN.

FOURTH ARTICLE.

THIRDLY.—WE ARE ALREADY UNDER THE LAST DISPENSATION OF GRACE, AND THE FINAL REVELATION OF GOD'S WILL—OF WHICH NO INTERRUPTION OR MODIFICATION IS TO BE EXPECTED TILL, AT CHRIST'S COMING, ALL SAVING ARRANGEMENTS IN BEHALF OF FALLEN MAN SHALL COME TO A CLOSE.

THIS proposition, it will be seen, goes to the heart of the subject. If this be scripturally made out, the whole question at issue is settled. For if the present be the final dispensation of grace to man, the millennium must, of course, be included under it, if it is to be a *gracious* or *Christian* era at all; and if the coming of Christ is to terminate all saving arrangements—the adventures of grace to man under every form—it is obvious that his coming must be deferred till the teeming myriads of earth's population during the thousand years shall have all had the benefit of them. Let us address ourselves, then, to this proposition. In order, however, to get firm footing, it will be necessary to clear the ground by a few preliminary remarks—for the length of which, the vast importance of this department of the subject must be our apology.

First, then, the doctrine of a NEW DISPENSATION, to open at the commencement of the millennial era, is a necessary part of the pre-millennial scheme. This will appear from the following considerations:—

1. The *Personal presence* of Christ upon earth—whether visible to mortal men, as some expect, or, according to others, veiled more or less from human view—must necessarily involve a change of dispensation. If there are to be men on earth under an administration of grace at all, after Christ shall have descended to it in person, and taken up on it his enduring abode, it is inconceivable that the form and character of that administration should remain the same as it is now.

2. The views of Christ's *kingdom*, entertained by Pre-Millennialists, imply a new dispensation. Ac-

cording to them, Christ's kingdom has not yet commenced; and, consequently, his kingly office has not yet been assumed. "These promises (says Mr Bickersteth, after enumerating those which speak of Christ's kingdom) remain yet to be fulfilled. . . . There is, however, a *preparatory* and *spiritual* kingdom already established." "The notion (says Mr Brooks) that the *kingdom* of Christ signifies the present visible Christian Church, or the Christian religion in the hearts of God's people, or both . . . is in the main erroneous, inasmuch as it mistakes the *means* for the *end*, and substitutes what may be considered as the *preparation* for the kingdom, for the *establishment* and *manifestation* of it."† Thus, it seems, the kingdom of Christ is yet future—all that now exists being but the *means* towards it, and the *preparation* for it. In this case, of course, it must be *organically* different from anything which can be called the kingdom of Christ now existing. For it is impossible that the *means* and the *end* should both be of the same character—that the preparation and the thing prepared for should not be essentially different.

3. The *abolition* at Christ's coming, of both the *scaling ordinances* of this dispensation, of course implies the establishment of another one, if the economy of grace is to survive the advent.

4. The *details* of the millennial state, as expected and contended for by the adherents of the scheme in question, involve such a change upon the present form and administration of the kingdom of grace as could only be realized by the establishment of a new and very peculiar dispensation. The peculiar privileges assigned to the restored Jews in the coming kingdom—the local manifestations of Christ's Person, in connection with the restored city and reconstructed temple of Jerusalem—the festive pilgrimage of all the Gentile nations to Jerusalem, "from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles;" nay, "all flesh coming from one new moon to another, and from one Sabbath to another, to worship before the Lord" (Zech. xiv. 16; Isa. lxi. 23):—this centralization of the world's religious worship in a metropolitan temple-service at Jerusalem—expected by all Pre-Millennialists, with more or less circumstantial variety—is so organically different from anything now existing, that it would be ridiculous to imagine it realized, save under a new and perfectly unique dispensation. Accordingly,

Second, All Pre-Millennialists do, in point of fact, expect a new dispensation. We have seen, in our former article, what Mr Brooks says upon the subject. One of the chapters in his "Elements of Prophetic Interpretation," is entitled "The Restoration of Israel and the *New Jerusalem Dispensation*." And Mr McNeile's "Sermons on the Second Advent" open with this remark, that "the glorious advent of our Lord Jesus Christ is that great act which at once terminates the *present* and commences the *next succeeding dispensation*." But references here are superfluous; for if there be any one aspect under which all Pre-Millennialists delight to anticipate the advent and reign of Christ upon earth, it is just that of a *new dispensation*—the very phrase, as the most congenial expression of all that is in their hearts on the subject, being reiterated in almost every page of every modern work in defence of this scheme.

* Guide to the Prophecies, fifth edition, pp. 301, 302.

† Elem. of Prophet. Interp., p. 182.

Third, Inseparable from the expectation of a new dispensation is that of a NEW REVELATION to usher it in—in other words, to authorize and organize it. I am quite aware of the harshness of this sound in the ears of sober, and otherwise well-conditioned advocates of the pre-millennial advent, who flatter themselves that the doctrine may be held without tacking to it the repulsive expectation of a new revelation; and who, amidst the cloud of difficulties in which their scheme is enveloped, in this view of it, are fain to betake themselves to their favourite refuge—that ‘we have nothing to do with difficulties.’ “So they wrap it up.” (Mic. vii. 3.) We have conversed on this point with esteemed Pre-Millennialists, whose zeal and intelligence certainly entitle their statements to consideration, but no Scotchman have we found prepared to face the prospect of a new revelation. On being asked how the details of the new dispensation could be set up without it, the reply is, they cannot pretend to say—they are content to reserve these and similar difficulties till the time come. But English Pre-Millennialists do not thus “wrap it up.” They look it in the face, and having got a principle, go through with it. Perhaps some explanation of this interesting difference could be given. Scottish divines are bred under a masculine Confession of Faith, and do not easily descend out of its lofty and comprehensive spirit. Under such tutelage as that of the following passage, perhaps the notion we are discussing is, to its honest sons, a little unsavoury: “The whole counsel of God (say the Westminster divines), concerning all things necessary for his own glory, man’s salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing is at any time to be added, whether by new revelations of the Spirit, or traditions of men.” (Chap. i. sect. 6.) Be this as it may, our southern brethren are unquestionably the more consistent, when, looking for a change of dispensation, they take it for granted that some new authority from heaven for establishing it will be vouchsafed.

Let us hear them on the point. “There are (says Mr Bickersteth) some original and valuable remarks on the millennium in the Essays of the Rev. H. Woodward. He shows how INAPPLICABLE THE SCRIPTURES OF THE NEW TESTAMENT, written for a tempted and suffering Church, ARE TO THIS STATE OF THINGS, and thence draws an argument for the personal advent of our Lord on earth, TO OPEN THE VERY FOUNTAIN FROM WHICH THE SCRIPTURES THEMSELVES HAVE FLOWED, FROM WHICH NEW STREAMS MAY ISSUE FORTH TO WATER A RENOVATED WORLD AND MAKE GLAD THE CITY OF GOD.”* “If I enter not here (says Mr Brooks, in his “Elements of Prophetic Interpretation”) into a more particular description of that ultimate state of glory, it is because I think there is scarcely anything revealed concerning it from which an accurate judgment can be formed of details, by us who live under the present dispensation. It has been the manner of God, under every distinct dispensation, to give additional revelation calculated to throw light upon the existing and succeeding one. Thus an immense and accumulative light kept growing up, by means of the prophets, from the time of Moses until the return from Babylon; and a great further illumination of the Church took place from the time of Christ until John received the Apocalypse; and I doubt not, but when the next dispensation is introduced, there will still be an

increase of revelation, which will throw further light upon the millennial and ultimate states. Indeed, Joel ii. 28, has yet to be further accomplished: ‘I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy,’ &c.; and the whole nature of a dispensation, in which the saints will have personal access to Christ (of course he means saints yet in the flesh, for glorified saints have no need of revelation at all), must necessarily be one of increasing knowledge and illumination.”†

Thus, then, a new dispensation and a new revelation are but two parts of one and the same expectation. As they are inseparable in the nature of things, so are they connected, in the minds of all thorough-going advocates of the scheme, however sober in other respects, as but two aspects of one and the same anticipation. And now the question is, What is the teaching of Scripture on the point?

NEW DISPENSATION.

I. The Scripture account of Christ’s INTERCESSORY OFFICE precludes the possibility of another dispensation of grace after the present.

“Christ (says the apostle), is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, there to appear in the presence of God for us.” (Heb. ix. 24.) In other words, Christ’s intercession corresponds to the high priest’s presentation of the blood within the veil. In the holiest of all he pleads his sacrificial merits, claiming for his redeemed the application of his blood—the imputation to them of his merits; in acknowledgment of which he receives the Spirit; that is to say, authority from the Throne to “baptize with the Holy Spirit.” Thus, his intercession—an essential part of his priestly office—holds at once of the purchase and of the application of redemption; beautifully linking together his death for the one, and the mission of the Spirit for the other. And the actual salvation of any soul, as it is the application of Christ’s death and the work of Christ’s Spirit, so is it the proper fruit of Christ’s intercession, in which both these meet, and by which the one passes into the other. Accordingly, the very ability of Christ to save souls to the uttermost is, in one place, traced to his intercessory office: “Wherefore he is able (says the apostle) to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Heb. vii. 25.) It is not the intercession, viewed by itself, to which such glorious saving ability is traced; but the intercession, as it carries with it both the purchase of redemption which it pleads, and the effectual application of redemption which it procures, for the “heirs of salvation.” Hence it irresistibly follows,

That so long as there are any souls to be actually saved, Christ’s intercession will continue—that his intercessory office will terminate only when there shall remain no grace which Christ obtained by his death, to be pleaded, procured, and dispensed by him to men.

So much for the work itself. Now for the locality of it. It is “within the veil,” we have seen; or, as it is elsewhere expressed, “at the right hand of God.” “It is Christ that died (says the apostle), yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Rom. viii. 34.) Here again, the intercession is the culminating point—gathering all Christ’s saving work up into itself. And as the sphere of it is here also implicated with the work itself, it undeniably follows,

That till the last of the elect have been brought in, and all

* Guide, pp. 22*, 23*, fifth edition.

† Elem., pp. 360, 361.

who are to be the subjects of grace be ripe for glorification, Christ will remain "within the veil" and "at the right hand of God."

These two grand mediatorial acts of Christ—his going personally in within the veil, "there to appear in the presence of God for us," and his coming personally out, to consummate the salvation and perfect the joy of his people—stand, the one at the commencement and the other at the close, we see, of his whole work, in respect of its saving application; and his intercession flows along the whole line, from the one onwards to the other. Unless, therefore, the application of redemption—the actual salvation of souls—is to stop at the beginning of the millennium, this dispensation of Christ's absence from the earth and presence within the veil must continue; in other words, the present dispensation is destined to run on till the end of the millennium.

II. The Scripture doctrine of Christ's KINGLY OFFICE brings out the same result.

Here Pre-Millennialists express themselves with singular looseness, and come as much into collision with each other as with those to whom they are mutually opposed. It is on this department of our subject that the late controversy between the editor of the *Presbyterian Review* and Mr James Scott mainly turns; and as much is advanced by both, and by the parties of Pre-Millennialists whom they respectively represent, which we are constrained to characterize as derogatory to the honour of Christ as King, who we do it a duty to truth, and to those who love the truth, to state, somewhat fully, wherein we consider both to be in error.

There is no text of the Old Testament more frequently referred to and commented upon in the New than Ps. cx. 1: "Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Paul, referring to these words, in his sublime chapter on the resurrection, thus gives the sense of it: "*For he must REIGN till he hath put all enemies under his feet*;" immediately adding, as explanatory of the statement: "The last enemy that shall be destroyed is death," or, more literally, "The last enemy shall be destroyed, death." (1 Cor. xv. 25, 26.) From this statement it is beyond reasonable dispute,

1. That Christ's present session at the right hand of God is *his reign* as king—that he there sways the sceptre of his proper kingdom. The enemies are "*his enemies*;" and are accordingly to be put under "*his feet*." And whereas in the one passage it is the Father who is to subdue them under his; and in the other, it is himself who is to "put" them down—the sense is the same. For the power by which this is done is at once the Father's and his: "All power is given unto me in heaven and in earth: go ye therefore," &c. It is legally made over to him from the eternal Throne, in reward of his work on earth; and so is the Father's, in respect of its source and character, and the Son's, in respect of possession and exercise.

2. That the reign of Christ commenced at his exaltation to "the right hand of the throne of God." Hear the comments of Peter on this: "Men and brethren (says he, in his first Pentecostal sermon), let me freely speak unto you of the patriarch David. Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his (David's) throne; he seeing this before, spake of the resurrection of Christ. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God

exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. THEREFORE, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." (Acts ii. 29–36.) Here it is stated as explicitly as words could do it, that Christ, as the fruit of David's loins, has been raised up to sit on David's throne, according to the one prediction, and to sit at his Father's right hand, according to the other, by his resurrection and exaltation to power; and that his first exercise of regal authority was to send down the Spirit, as on that day. Pre-Millennialists scout the notion of Christ's now sitting on David's throne, and ask a great many questions as to the points of analogy between the throne on which sat the humble son of Jesse in the midst of his subjects in Palestine, and the celestial seat of the Redeemer's present power. One is pained at the flippancy with which these questions are put, and the gross principles upon which the point is decided. We cannot go out of our way at present to expose their criticisms to the reprobation which they merit; they may come in our way by and by. But enough is on the face of the passage to show, that as the throne where Christ "must reign" is that on which he "sat down" when he was exalted to the right hand of God, so that reign properly commenced at his exaltation. To the same purpose is the following statement of Paul to the Hebrews: "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool"—where the exercise of his regal authority, in subduing his enemies, is represented as commencing immediately on his session at the right hand of God. But,

3. If Christ "must reign," as he is now reigning, "till he hath put all enemies under his feet," and "the last enemy, death, is to be destroyed" under his present authority, as exercised at the right hand of God, it is impossible to doubt that *this present regal authority of Christ will continue UNINTERRUPTED BY ANY NEW DISPENSATION, till the end of the millennium, when "death and hell are cast into the lake of fire."*

The reader will now be in a condition to understand and decide on the merits of the somewhat instructive controversy to which we have referred, between Mr James Scott and his Presbyterian reviewer. "Death shall be swallowed up in victory" at Christ's coming, says Mr Scott: But Christ comes before the millennium; therefore there can be no death during all that period. Nay, says the reviewer; it can be proved that death is to continue throughout the whole millennial period; therefore death shall not be swallowed up in victory at Christ's coming. Each is right as against the other; and the error of both, on the time of Christ's coming, is the source of a variance in which, in justice to their own part of the truth, it is impossible that either should give way to the other. The reviewer, on the one hand, unanswerably proves the continuance of death during the millennium. "To prove (says he) that death is not destroyed, it is not necessary that we shall be able to point to new victims falling under his sway. It is enough if he retains his former power over the millions of his old victims, upon whom he had laid his hands centuries before. Till all his subjects, righteous and wicked, are delivered out of his prison-

house, he cannot be said to be destroyed. But there are also passages which directly prove that there is to be death during the millennium. It is said in Isa. lxxv. 20: 'The child shall die an hundred years old; . . . but the sinner being an hundred years old, shall be accursed.' . . . So long as there is sin, there shall be death, on his own showing. . . . In Ezek. xlv. 22, we read: 'Neither shall they take for their wives a widow;' how could there be a widow if there had not been previously the death of the husband? Again (xlv. 25) we read: 'They shall come at no dead person to defile themselves;' which manifestly implies that there are to be dead persons at that time. . . . Sin, and, as a consequence, death, does exist during the millennium, and we should like some distinct scriptural evidence to the contrary. We look in vain for this in the present volume. The system would require to prove that there is to be absolutely no sin upon the earth during that period. For if there be sin, there must be mortality. At least we should like to learn some valid authority for separating between sin and death, and proving that the latter may be abolished, while the former remains. Sin and death entered the world together, and in like manner will they depart together.* It is impossible to break down this. But Mr Scott, nothing daunted, meets the reviewer with a reply which it is just as impossible for him to repel: "Paul (says he) tells us that Christ must reign till he hath put all enemies under his feet; . . . and he tells us that death, the last enemy, shall be swallowed up in victory at the resurrection of Christ's people. . . . Although the editor of the Presbyterian Review is satisfied that this resurrection takes place before the millennium, yet he denies that death is then destroyed. . . . He confesses that death shall be swallowed up in victory in the first resurrection, but says there will be death still."†

The reviewer, then, is right, as against Mr Scott, in affirming that death will not be destroyed till the end of the millennium; and Mr Scott is right, as against the reviewer, in asserting that "death is swallowed up in victory," and "the last enemy destroyed," at the resurrection of Christ's people. The conclusion is therefore irrefragably established, in opposition to both, and by means of both, that Christ "must reign" till the end of the millennium where he now is—at the right hand of God; and as, from the time of his sitting down there, we are told he has been "from henceforth expecting till his enemies be made his footstool," he must continue expecting there till the end of the millennium—HIS REPOSE THERE UNBROKEN—HIS EXPECTANT ATTITUDE THERE UNINTERRUPTED—BY ANY NEW DISPENSATION.

But these famous passages regarding Christ's reign would be but superficially handled, were they made use of merely to fix dates, and throw light upon the divine arrangements in the matter. They go, besides this, to determine the nature and character of Christ's reign and kingdom; and, if I mistake not, take the very heart out of the pre-millennial scheme. Let us look at them a little more closely—first, as Pre-Millennialists handle them, and next, as they appear in their own light.

It is painful to read such dishonouring representations of Christ's kingdom and crown as the following, from men who, but for the necessities of an untenable

system, would, we believe, be as deeply wounded by them as any of those who differ from them. "We maintain (says the reviewer already quoted) that CHRIST HAS NOT YET RECEIVED ANY KINGDOM WHICH HE CAN DELIVER UP. A man can only lawfully deliver up that which is his own; but by this theory (meaning Mr Scott's), Christ is made to deliver up that which is not his own, but the Father's. He occupies, no doubt, the Father's throne, being seated there beside him, and that throne he may leave; . . . but, . . . we are not aware that ever in the New Testament 'the kingdom' is used as denoting the present seat of the Father's power in heaven." Again: "Now, Christ is only seated upon the Father's throne. He is only, as it were, *exalted in another's right, and invested with another's power*; but in the day of coming glory, he is to assume *his own sceptre, to sit upon his own throne, and exercise dominion in a way which he has not hitherto done*. He is to take to himself his great power, as if it had been lying beside him unused, and only in reserve for the day of its full display, when he receives the crown of all the earth."* Here it is very nakedly affirmed that Christ is *not now, nor ever yet has been, on any throne of his own*—and consequently is *king, as yet, in no proper sense of the term*; that his present exaltation is *not in his own right*—that he is occupying another's throne—swaying another's sceptre—wielding another's power. But may not this be but the rash language of an individual writer? Is the sentiment responded to by the acknowledged representatives of the pre-millennial scheme? Is it essential to the system? It is; for as it is a fundamental principle of the scheme, that Christ's kingdom, in the strict and proper sense of the term, *commences with the millennium*, it is but bare consistency to maintain that he has "received no kingdom as yet," and so is exercising no power, and swaying no sceptre, and sitting on no throne of his own at present. Hear Mr McNeile: "Sit thou on my right hand, *until*"—when? "When thou wilt leave my right hand and sit on thine own throne. . . . *when he shall have delivered up the kingdom which he at present enjoys, where he wields the authority, the universal kingdom of God—the invisible kingdom of providence!*" When the Lord Jesus shall (in the exercise of his present almighty authority on the Father's throne) have subdued all things unto himself, then shall he be prepared to leave the Father's throne, and set up his own kingdom upon the earth as the second Adam.† The sentiment here, it will be seen, is precisely the same, as the language is nearly identical, with that of the former quotation—with this addition, however, that the present administration of Christ is represented as purely *providential*—his exaltation being in order to take care of "God's universal kingdom—the invisible kingdom of providence." Truly, this is a worthy reward of his work in the flesh as mediator! But we must hear one more of these writers.‡ "If it shall

* Presbyterian Review, January 1845, pp. 469 and 468, 469.

† Sermons on the Second Advent, fifth edition, pp. 112-114.

‡ We had here intended to quote from Mr Bickersteth; but his chapter on "the Kingdom of Christ" is so exceedingly vague, and his statements, so far as they bear on our present point, so spread over the whole chapter, that, afraid of wearying the reader and losing sight of the precise point in question, I have substituted in the text a statement from Mr Brooks, who dedicates his volume to him, and with whom, in every important prophetic question—and certainly in this fundamental one—he is entirely agreed. Mr Bickersteth evidently feels the delicate ground on which he stands when representing the *proper kingdom of Christ as yet future*. But with all his explanations and qualifying clauses, the intelligent reader will perceive, that to make out this is the whole drift of his chapter. I therefore simply refer to it.

* Presbyterian Review, January 1845, pp. 469, 470.

† The Millennium of the Bible Vindicated, by James Scott, p. 62. Kennedy: 1845.

appear (says Mr Brooks) that this kingdom was to be manifested *under this present dispensation*, then it will be evident that the kingdom was to be *nothing more than the propagation of Christ's religion, or his ruling in the hearts of his people, or the usual sovereignty of God manifested in his providential government*; but if, on the contrary, it shall appear that it *was not in its primary sense* (that is to say, in any strict and proper sense, as a kingdom of Christ at all) *to be manifested under this dispensation, and has not been manifested*, then it determines that its *character* will necessarily be something far more exalted, and different from what has been hitherto witnessed.* Just so, Mr Brooks; you state it well. If the kingdom of Christ neither was to be, nor has been, manifested during this dispensation—if it is to *commence*, as a proper kingdom, only with the millennium, you are perfectly right in concluding that its *character* “will necessarily be something different from what has been hitherto witnessed.”

Here, then, we join issue with you. We affirm that the proper reign of Christ, as it commenced when he sat down at the right hand of the throne of God, so it will there continue till “the last of his enemies, death, be made his footstool,” which you yourselves admit will not be till the end of the millennium; that, convulsive as will be the opening of that period, and very glorious its character—in contrast with any prior condition of the Church and of the world, it will be *generically* the same, and only *specifically* different from what Christ is now achieving, as King of Zion; that it will be but the full *expansion* and the bright *development* of a kingdom, the Sovereign of which is already on his throne—the statutes of which are already proclaimed—the foundations of which are already laid—and the conquests of which are proceeding apace. The two following considerations unanswerably prove this:—

When Paul says to the Corinthians: “He must *REIGN* till he hath put all enemies under his feet,” it is perfectly evident that he is speaking of Christ's own proper reign, on his own proper throne, and over his own proper kingdom. Pre-Millennialists are at a sad loss here. For one section of them, unable to deny that the passage speaks of Christ's proper reign, in his own kingdom, drag the apostle here into the millennium, and make him mean that Christ's employment throughout the thousand years will consist in a putting down of the enemies of his millennial sovereignty—which will be completed at the close of it; while another section, seeing the violence which this puts upon the whole scope of the passage, allow that it speaks of a reign of Christ, in some sense—a reign in another's right (as they phrase it), even the Father's—but not of his proper reign in his own peculiar kingdom, which they insist is at the millennium. Now, I will not stay to dispute this. I hold that no one can fairly set his face to deny that the apostle is here speaking of the reign of Christ, in the strict and proper sense of the term, and is affirming that Christ “must *REIGN*” in this his own kingdom, which the psalm he is expounding fixes to be at God's right hand, “till his enemies”—the enemies of his own proper rule as king—“be made his footstool”—subdued under himself as their rightful king. Nothing but a determination to find Scripture in harmony with their system, could account for the violences that are done to this grand passage, which is torn in pieces between these two sections of pre-millennial interpreters. Then,

[* Elem. of Prophet. Interp., p. 190.]

2. We have the undisputed fact, that Christ is now exalted to *save* his people—that this is the proper purpose of his exaltation, as to redeem them was the proper end of his humiliation: “If when we were enemies we were *reconciled* to God by the *death* of his Son, much more, being reconciled, we shall be *saved* by his *life*.” But Christ saves, in his *kingly* office, from his seat in the heavens. This is beautifully and decisively expressed by the Apostle Peter, in his speech before the Jewish Council: “Him (says he) hath God *exalted* with his right hand, to be a *PRINCE and a SAVIOUR*, for to give repentance to Israel and the forgiveness of sins.” (Acts v. 31.) Put yourself into the position of the Jews, whom Peter addressed—whose perverted notions of the principedom of their promised Messiah were their main incentives in putting Christ to death—and you will be satisfied that it was just these notions which Peter meant to dissipate, and that his express intention in the words quoted was to describe the principedom of Messiah as a *saving* dignity—for communicating, with royal authority and sovereign power, “*repentance* to Israel, and the *forgiveness of sins*.” Indeed, the words might be rendered with equal fidelity, and bring out more vividly the idea intended, were they to run thus in English (by what the critics call a *hendiadys*): “Him hath God exalted to be a *SAVIOUR-PRINCE*, for to give repentance to Israel and the forgiveness of sins.” And thus it is but the apostle's translation, into New Testament language, of Zechariah's magnificent prediction of Christ: “He shall *build the temple* of Jehovah, and he shall *bear the glory*; and he shall *sit and rule upon his throne*; and he shall be a *PRIEST UPON HIS THRONE*; and the counsel of peace shall be between them both.” (Zech. vi. 13.) He shall *save royally* and *rule savingly*. And now we can see the full force of the same apostle's statement in his Pentecostal sermon, already quoted: “David, knowing that God had sworn with an oath that of the fruit of his loins he would raise up Christ to sit upon his throne, spake before of the resurrection of Christ. This *Jesus hath God raised up*. Therefore, being by the right hand of God exalted, . . . let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both *LORD and CHRIST*.” (Acts ii. 30-36.) “The kind of royalty ye have been longing for is a phantom, but the reality is already in being: In the person of the crucified One, “Messiah the Prince” already sits enthroned on high over all who will “kiss” his sceptre; ready to dispense, not the poor honours of an earthly sovereignty, but “repentance to Israel and the forgiveness of sins:”—God hath made him both *Lord* to rule and *Christ* to save you.”

Thus the regal dignity of Christ is that of a *Saviour*, and for saving purposes. He *saves* from the throne, and his “ability to save to the uttermost” is not that of mere power—however in itself resistless—but power gifted to him in reward of his purchase; power legally acquired and rightfully possessed—power carrying with it, as well the authority of law as its own intrinsic omnipotence; carrying, therefore, the double certainty of *right* and of *might* to attain its blessed object—the salvation of “all that come unto God by him.” This is the proper character and formal object of Christ's reign. It is the *reign of grace—mediatorial and saving rule*. For this, “all power is conferred upon him in heaven and in earth.” Being “head of his body, the Church,” he is, in connection with this, made “head over all things for the Church.” To save his

people, he is made universal Lord—all must bend to that, the end of his exaltation. "Power is given him over all flesh," not to watch over God's "providential" kingdom, as Messrs M'Neile and Brooks talk, but, "to give eternal life to as many as thou hast given him," says the Redeemer himself, in his prayer to the Father. God has "set his King upon his holy hill of Zion," and "sends the rod of his strength out of Zion;" whence, he "rules in the midst of his enemies"—the same enemies who are to be "made his footstool;" subduing some by "making them willing in the day of his" gracious "power," and "striking through" others "in the day of his wrath;" his throne being either saving or damning—"the acceptable year of the Lord," or "the day of vengeance of our God." And if his power to *save* carry with it not only the resistlessness of omnipotence, but the *rights* of his bleeding merit, must not "the *wrath* of the *Lamb*" carry with it not only the ability of an infinite arm to crush its enemies, but the rights of incensed justice to avenge its wrongs?

Very partial have been all the outgoings of the Redeemer's power from Zion hitherto. But the day of triumph is coming. For that day the Church, sickened to see "his honour trodden in the dust" from age to age, may well wait, "more than they that watch for the morning;" and for that day the Redeemer himself is "expecting," as a bright day of the "putting down of his enemies:" "He shall not fail nor be discouraged till he have set judgment in the earth, and have inherited all nations; till all kings have fallen down before him, and all nations shall serve him." (Isa. xlii. 4; Ps. lxxxii. 8, lxxxii. 11.) But these things—the particular feature of which will fall under a head of its own in a subsequent article—are just the triumphs of the *Mediatorial Scripture*. Of this character will be alike the conquests of his grace and the victims of his justice. Resplendent will be the manifestations, at the dawn of that day, of the *grace* of the *King* and the *wrath* of the *Lamb*—when, on the one hand, as "a refiner's fire and as fuller's soap, he shall wash away the filth of his people, and purge the blood of the remnant of his heritage by the spirit of judgment, and by the spirit of burning;" and when, on the other hand, he shall "break with a rod of iron, and dash in pieces as a potter's vessel," the nations that would not "kiss the Son." But these will all be but bright beams and lightning-flashes from that mediatorial throne on which hath sat the Man (Christ Jesus—"a Lamb, as it had been slain, in the midst of the throne"—ever since he was exalted from the dust of death. And even after this, during the peaceful currency of the thousand years, the triumphs of our King will be incomplete. What though he "set his right foot on the sea, and his left foot on the earth," taking to himself then "his great power, and reigning" the *acknowledged*, as he was ever the *rightful*, "King of all the earth," and though "the time have then come that the saints possess the kingdom," which hitherto has been in the hands of the usurper and his subjects, the enemies of our King; though "men shall then be blessed in him" to an extent never before witnessed, and "all nations shall call him blessed;"—still he will have enemies. We read of disobedient nations, and of judgments inflicted on them during, as appears, the height of the millennial time. (Zech. xiv. 17-19.) Certain it is that Satan, though bound, is not yet far away, and only biding his time; and the number, "even as the sands of the sea," who, when

Satan is again permitted to deceive, "come from the four quarters of the earth" to make a last desperate assault upon the genuine worshippers and loyal subjects of Zion's King—upon "the camp of the saints and the beloved city"—this shows the prodigious amount of latent enmity to him which, in spite of all his millennial triumphs, he has to put finally down; not to speak of "death, the last enemy," which has, at the end of the millennium, to be "cast into the lake of fire." But "he must REIGN"—at the Father's right hand—"till he hath put ALL ENEMIES under his feet." Till then, "the heavens must retain him."—From the moment when he sat down on the right hand of the Majesty on high, over the sweep of ages and across the span of the bright millennium, he is "*expecting*" the subjugation of his foes. *One dispensation takes it all in*; one character of MEDIATORIAL RULE is stamped upon it all, however diversified its successive phases. And thus, to come back to the point which all these illustrations were intended to make good, may we not now, with some confidence, affirm, that the Scripture account of Christ's KINGLY OFFICE is incompatible with the expectation of a new dispensation?

In our next, we shall discuss the *details* of the expected dispensation.

APHORISMS ON THE ATONEMENT.

1. It is one thing to say that the foresight of an atonement preceded election; and another thing to say that the purpose actually adopting the atonement preceded election. The discovery of the means by which God could save sinners, in consistency with his character, must necessarily have preceded, in the order of nature, the election of any to be saved; for it was impossible that God could form a purpose to save any, without foreseeing the method by which that purpose could be accomplished. But the *actual adoption* of that method, in other words, the purpose of atonement, must have *followed*, in the order of nature, the selection of the objects, though both purposes were identical in the order of time.

2. It is one thing to say that the *death* of Christ may be conceived of apart from the purpose of election; and another thing to say that the *atonement* may be so conceived. We must distinguish between the *matter* and the *nature* of the atonement. The *matter* of it was the obediential suffering and death of the Saviour; the *nature* of it was a *death for others*, or a real satisfaction to divine justice for the sins of men. We can conceive of death apart from any purpose to save, but not of an atonement without such a purpose; for an atonement, in the very nature of it, is death for a certain number, which necessarily implies intention and purpose to save them.

3. It is one thing to say that the divine purpose limited the design of Christ's death to a *special number*; and another thing to say that the purpose gave a *special virtue* to the atonement in regard to that number, which it has not in regard to others. The virtue of the atonement was intrinsic, and irrespective of the purpose or appointment.

4. It is one thing to say that the death of Christ was sufficient for all, had it been so intended; and another thing to say that it is valid for any of mankind. The *intrinsic value and sufficiency* of the sacrifice of Christ must be distinguished from its *legal validity*. The divinity of Christ was necessary to give *intrinsic value* to the sacrifice; the appointment of God was

necessary to give it *legal validity*. The appointment of God could not give any *intrinsic* sufficiency to the atonement—what is *intrinsic* being included in the nature of the sacrifice itself, and independent of all external constitution or legal appointment; but the appointment of God was necessary to make the sacrifice of Christ *valid in law* in behalf of mankind sinners.

5. It is one thing to say that the death of Christ was sufficient for all men, and another thing to say that Christ died sufficiently for all men. The former is granted by all evangelical divines—the latter was held by the schoolmen, and can only be admitted by sound divines in the sense of the former; but the two phrases, *when opposed to each other*, clearly indicate different things.

6. It is one thing to say, in general, that Christ satisfied all the claims of justice; and a very different thing to say that he satisfied all the claims of justice for all men. In the one case, we speak of the sufficiency of the satisfaction viewed in itself; in the other case, we speak of the design and intention of the Saviour. There are no legal barriers now between the sinner *wholly* in Christ and eternal happiness; but so long as he rejects the atonement, these barriers remain in full force. There are no barriers of law or justice between the sinner and Christ, or salvation by Christ; but if he seeks salvation in any other way than by the Gospel, he is "condemned already"—he is "under the curse."

7. It is one thing to say that Christ endured what all men were bound to have endured; it is another thing to say that he endured this in the room and stead of all men. The murderer endures death, which all murderers are bound to endure; but it does not follow that he endures it as the substitute of all murderers.

8. It is one thing to say that God offers salvation to all through the death of his Son; and another thing to say that the offer of salvation is made to all through the death of his Son. The former simply means that the salvation offered is a salvation through the death or sacrifice of his Son, which is a precious truth; the latter, that the offer of salvation is made through his death, or that it is founded on his death, which is a very problematical position.

9. It is one thing to say that unless Christ had died, the offer of salvation would not have been made to any; and another thing to say, that the end of his dying was to purchase the offer of salvation for all. What Christ died for was *salvation*, and not the mere offer of salvation.

10. It is one thing to say that the intrinsic sufficiency of the death of Christ for all mankind warrants the ministers of the Gospel to offer salvation to all; and another thing to say that the offer is founded on the death of Christ. The sufficiency of the death may afford a large enough scope and warrant for the universal offer; but the death itself was only endured for purchasing the salvation offered. We offer to all men a salvation founded on the death of Christ; but we do not thereby found our offer on the death of Christ. We found our offer on the Word of God, which declares that there is a sufficiency in his death for all who claim an interest in it. The offer of salvation has the same source with the providing of the Saviour, viz., the sovereign, unmerited grace of God, which was not purchased by, nor is founded upon, the death of Christ, but was the initiatory and impulsive cause of that death.

11. It is one thing to say that mankind sinners, as such, have this advantage over fallen angels, that they have the offer of pardon and salvation; and another thing to say that Christ has, by his death, purchased this advantage for all mankind. The former is true, because the grace of God has provided a Saviour for men, and not for angels; the latter cannot be true, for to myriads the offer of salvation will be no advantage at all, but the reverse. Christ has purchased nothing but what will ultimately benefit those for whom he purchased it. The fallacy here lies in confounding the case of mankind sinners as such, with the supposed case of the non-elect and unbelievers.

12. It is one thing to say that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish;" and another thing to say that God so loved the world, that he gave his Son to die for the whole world. By the former expression, we are led to conceive of the world in which we dwell as the proper scene and subject of this wondrous manifestation of love; as we would say of one who had founded hospitals and schools for certain classes in Edinburgh, that he had shown his great regard for the city of Edinburgh. This world, not that of the angels, was the object of God's love.

13. It is one thing to say that the atonement of Christ has a general reference to mankind as such; and another thing to say that it had a reference to all men. By the former phrase, we understand no more than what the apostle understood when he said: "Christ came into the world to save sinners," which is a general expression. He does not say he came to save all sinners, which would have borne a special reference to each of mankind. The one phrase refers to the atonement as exhibited in the Gospel, which is general and unlimited; the other, to the atonement as offered by Christ, which is special and definite.

PEDEN'S SHROUD.

[A Tradition of Auchinleck, where his body was at first interred, about the beginning of the year 1685.]

THEY drag the corse from its place of rest,
And rend the shroud wherein it was drest,
And the bones of the saint, which were sealed in the tomb,
Are in mockery raised for a traitor's doom.
The shroud, borne aloft on the wings of the blast,
Around a plane-tree's branch is cast;
And from that hour until this day
That branch hath withered and died away!

A hundred springs are past and gone,
And sixty more since then have flown;
Whilst wood and vale with beauty teem,
By Lugar's sweetly winding stream—
When all is fresh and green around—
No bud upon that branch is found.

Blacken'd and bare,
With its point in the air,
Fixed it remains
As in dumb despair:

Nor sun, nor wind, nor dewy cloud,
Can loosen the curse of Peden's shroud!

August, 1845.]

THE PRESENT RELIGIOUS MOVEMENT IN GERMANY.*

PERHAPS the most remarkable sign of the present times is the sudden and unexpected interest which has been called forth in behalf of religion, in one form or another, throughout the world, particularly throughout Europe. It is not one or two countries only which share in this interest; almost all, whether on the side of the true or the false, participate in it. A few years ago, all was silent indifference; now, Great Britain, France, Belgium, Holland, Switzerland, Germany, give unequivocal indications of life and energy. Next to our own beloved Scotland, there is no country more interesting in this connection than Germany. It is the land of Luther and the Reformation. Subsequently, it has been the land of Infidel Rationalism. It is also the land of high scholarship and learning, and the fine arts. One would like to mark any traces of religious movement in its vast population. What adds to the interest in the present case is, that the awakened religious spirit and zeal have appeared, not so much among the Protestants as in the heart of the Church of Rome. In other instances, the religious revival may, unhappily, have been a revival of Popery; but the peculiarity of this case is, that it is a revival of truth among Roman Catholics, and yet independent of any aid from Protestants. It is a movement, not from *without*, but from *within*. So far as we are aware, it is the only example at present of this state of things; and it is fitted, with the divine blessing, to lead to very important consequences. If such movements may appear in the citadel of Antichrist, without teaching from *without*, who knows how widely and unexpectedly defection may spread through her ranks, or what remarkable proofs may be presented of the free, and sovereign, and powerful grace of God?

As might have been expected, there is anxiety on the part of the Christians of Britain to learn something of the true character, and extent, and probable results of the German movement, familiarly known under the name of the New German Catholic Church. But it is extremely difficult to obtain full or satisfactory information. The censorship of the press in Germany, in general—a censorship so strong, that the leading newspaper of Germany, the *Allgemeine Zeitung*, dares not breathe a whisper about the movement—and the excessive jealousy of several of the leading civil powers—a jealousy which has gone so far as to forbid the pronouncing of the very name of the New German Church—limit the sources of knowledge, and, in some degree, poison those which exist. We do not pretend to have overcome these obstacles; but we have explored the best sources of information which were open to us, and we are anxious to communicate the general results of our inquiries to our readers. It is possible that we may not add, after all, much to the actual knowledge of those who have been studying the subject; but it is well for such persons to have a summary of what is known, while it may be hoped that, to many readers, the following observations may possess some degree of freshness and novelty.

I. *Present extent of the movement.*

With regard to the extent of the movement, though it may be said to have commenced with Ronge's letter,

so recently as the 1st of last October (1844), or more correctly speaking, on the 13th of February 1845, when he constituted the first congregation, yet it already numbers one hundred and ten congregations, ten thousand communicants, and about fifty thousand adherents—and these daily increasing. Such was the statement a few weeks ago; but the most recent accounts mark growing progress. M. Theremin gives the *names of one hundred and sixty-two towns* where congregations are formed, indicating a *third* more congregations than the preceding number, and doubtless a corresponding increase of communicants and adherents. The leaders consist of above twenty preachers, lately priests of the Church of Rome; several professors in the universities, particularly Dr Theiner, eminent as an author as well as a teacher. The leading preachers, Ronge, Czerski, Kerbler, &c., make missionary tours through different parts of the country, establishing new congregations and dispensing the Lord's supper wherever they go. They are generally attended by large, often immense, audiences. Two thousand to three thousand is by no means an uncommon attendance—sometimes the numbers are rated as high as eight thousand. It is stated, that their progress is more like a triumphal procession than a preaching excursion. One curious evidence of its popularity is, that where there are railroads, the proprietors give them free tickets. In the absence of buildings available or sufficiently large, they are often compelled to betake themselves to the open air. This is a new thing in Germany, and always adds to the solemnity and impulse. In some cases, where the town councils possess the command of large churches, they have placed them at the disposal of the new body, though thereby incurring the displeasure of hostile parties. In other cases, where the populace have had an opportunity of showing sympathy, they have not been slow in a loud and earnest manner of testifying their general approbation, though remaining themselves the subjects of Rome. Most of the towns of Germany have sent addresses of congratulation; and the great mass of Protestants, with an exception to be afterwards noticed, have indicated the warmest interest—sometimes almost to excess. It is understood that the great body of the declared adherents consist of the middle and humbler classes in the cities and towns, who are not directly dependent upon government, civil or ecclesiastical; in short, the more intelligent, whose outward condition in life allows them to follow out their religious convictions without fear. In regard to the *impression* produced on the hearers, it is stated, that the addresses are characterized by simplicity, and affection, and adaptation to the German mind; that they are listened to with deep and general interest; and that even spectators as well as adherents are not unfrequently affected to tears by the hearty singing, and the scriptural simplicity of the dispensation of the supper—so unlike to what the poor Roman Catholics have been accustomed. And with regard to the *means of perpetuating* what has been begun, it is satisfactory to find that money is in the course of being collected, by voluntary liberality, for the support of the German Church—a new and trying thing in Germany; that already respectable subscriptions have been contributed by individuals, mercantile companies, and even town councils; that in one case, at least, females have been associated for collecting money—an entire novelty in the land; and that churches have been built, and other means of per-

* Notes on the Rise, Progress, and Prospects of the German Catholic Church. By SAMUEL LAING, Esq. London. Pp. 332.

manent usefulness provided. One remarkable proof of the depth and universality of the movement, and of its seizing upon the mind of the country, remains to be mentioned; and that is the fact, that in the course of a few months it has given birth to three hundred pamphlets and publications. Meanwhile, the writings of Rationalism and Infidelity have been arrested. The new, in its absorbing interest, has wellnigh suppressed all other religious discussion. To such an extent has it filled the literary market, that at the recent book-fair of Leipsie, one entire division of works was set by themselves, bearing the name of "The Rongenian Literature." That such a state of things as this should have appeared anywhere in the course of a few months, and especially among a people of such phlegmatic spirit and staid habits as the Germans, is wonderful indeed. We may be sure it is no every-day occurrence. Whatever may be the result, it warrants serious thoughts for the future.

II. But the reader may now ask, What are the *causes* of so unexpected a movement? They do not seem to be connected with the immorality of the Romish priesthood in Germany. That immorality, as appears from recent documents, is very flagrant; so much so, that old devout bishops complain, with evident sincerity and deep grief, of the confessions which they are constrained to receive from their inferior clergy. Nor is it easy to trace any direct connection with the sowing of the seed of evangelical doctrine in the Church of Rome, twenty years ago, by Sailer and Boos, and others, who still remained within its pale. There may have been such a connection; but labours which do not, in the first instance, acknowledge the great, imperative duty of abandoning the corrupt communion of Rome, are generally little blessed for any permanent good. The first leading cause seems to have been the oppressive treatment of the students and junior clergy by the professors and higher priesthood of the Church. The despotism, apparently intended to break every spirit of freedom, is fearful, and creates its natural fruit—re-action. Ronge had suffered severely from this quarter for years; and many of the young men educating for the Church were conscious of the same cruelty and degradation, and longed for liberty. This may tend to explain why the movement has partaken so much of the character of a thirst for freedom, and why it is so popular. There had been long, receding oppression and a sense of injury, which waited and pined for an opportunity of deliverance. The young man's course of study for the priesthood is sufficient to agonize, if not crush, every generous mind. Five hours' daily repetition of the same Latin prayers, in silence, and separation from others—what can be conceived more destructive to mental acuteness, sympathy, enjoyment? What better fitted to reduce the youth to mere pieces of formal mechanism—to make them the wretched tools of any oppressor?

The opportunity of relief was created by the Church of Rome herself; and this constitutes the leading and main cause of the movement. We allude to the revived superstition of the pilgrimage to the Holy Coat of Treves. Whatever may have been the previous preparation, doubtless this was the immediate, as it is the avowed, cause of the formation of the New German Church; and no wonder, when, in the course of a few weeks, and in the midst of a people who had all passed through a system of boasted national education, a million and a half of

pilgrims could, in the nineteenth century, at the signal of a bigoted archbishop, be persuaded with joy to set out for the worship of the pretended seamless coat of the Saviour, while there were twenty coats presenting the same claims: it was high time for every man who had a spark of freedom, civil or ecclesiastical, and who did not mean to resign himself and posterity to the superstition of the dark ages, to arise with a solemn and earnest protest. Such is the origin of the New German Church. Of course, it has gone much further than a denial of the efficacy of the pilgrimage to Treves. It comprehends a wide and, we hope, radical reformation; but now has it been with Rome as it has often proved before. Her confidence in the superstition and idolatry of her subjects has betrayed her into a course more destructive than all the efforts of avowed enemies. Anew we seem to have an illustration of what has frequently been exemplified in her history—that the very season when she does the most daring things is the season from whence a re-action of disaster may be dated and expected.

Now that the spell of authority has been broken, and that many begin to breathe more freely, other causes come in, to add their influence and aid the revolt. The controversy in Popish Germany, of late years, respecting mixed marriages—the union of Protestants and Papists—may be reckoned in the number. The Church of Rome insists that the children of such marriages shall all be brought up Roman Catholic. This is felt to be a great hardship and injustice; but here the Church has proved stronger than the civil power. The New German Church opens a door of relief to families so situated, and, accordingly, we are informed such parties very generally adhere to her communion. In some places, the adherents of the New Church are almost confined to parties of mixed marriage. This indicates how strong is the influence of the cause to which we refer, while a real social good is conferred.

III. And now let us advert to the *importance* of the movement. From its being blended so much with mere feelings of personal and social liberty, many may think less highly of it. They may say, and truly: "This is a very different thing from the love of the truth as it is in Jesus, and submission to His divine authority. This may all exist without the salvation of the soul." True; still is the movement most important in itself, and in its probable consequences. Liberty, whether civil or religious, is not to be despised. It is an unspeakable blessing, and lies at the foundation of many others. Indeed, a certain share of religious freedom is almost essential to true religion—certainly to its propagation. Then the actual separation from Rome is a great step in advance. It is a solemn, scriptural duty, which many devout men in the Romish Church have never had the courage to comply with. In this respect, the present leaders and their adherents are far ahead of not a few in whose religious knowledge we might have greater confidence. Complying with a plain, commanded duty, though thereby exposing themselves to much obloquy and danger, it may be expected that the fidelity to principle will be honoured by the great Head of the Church, and that He will lead them onwards in the way in which they should go. Next, whatever may become of the existing and grown-up generation—however defective their religious knowledge and attainments—the movement is of the greatest importance for the sake of their children, and children's children. Not only are the young

set free from the oppressive yoke of an education in Popery, but they are rendered accessible to sound instruction by schools and books, &c., through the labours of enlightened Christians, from which they would otherwise have been excluded. This is an advantage, whose full value it would not be easy to calculate. And, lastly, besides promoting liberty in Germany, and opening up channels for correct knowledge, there is the pleasing prospect of the movement stretching to other lands. It is understood that similar movements are preparing in the Romish Churches of Switzerland and France; and already its influence in Germany is beginning to be felt in Poland—a country hitherto almost sealed against evangelical effort, or anything which remotely tends to it. Several of the teachers connected with the German movement, such as Czerski and Wamarski, are either Poles, or speak the Polish language, and, unopposed, have been proclaiming the views to which they have attained in Russian Poland. Plainly, this abandonment of Rome, so full of life, and energy, and the spirit of propagation, is no common-place matter, whatever may have been the causes, and however mingled, which gave rise to it.

IV. To refer more particularly to the *favourable indications* of the movement, so far as these have appeared, it is no more than fair to leading parties to state, that though the adulations, and almost worship, which some have received, would have been sufficient to upset most men's minds, it is distinctly stated by those who have access to know, that, as yet at least, there has been no appearance of spoiling. This is not saying little, in the circumstances. It argues the presence of strength of mind and religious principle. Then the Confessions of Faith, which are very numerous—at least twelve have been published—are, for the most part, though not entirely, sound, so far as they go. They may, in some respects, be general and vague; in others, defective; in others, admit, or seem to admit, principles which, if carried out, must lead to serious and injurious consequences;—with all this, there is a great body of truth, which, on the other hand, if logically followed out, must lead to more enlarged and matured views, and prove a defence against all serious error. As a whole, all must allow that there is a prodigious change to the better from the Council of Trent and the daily observances of the Romish Church. Czerski and several leaders have, the other day, publicly denied that they hold the Confession of Augsburg; at the same time they state, that they do not differ materially from the principles of this Protestant standard.

What is better still, there is not only a full acknowledgment of the Word of God as the only fountain of religious knowledge, and the only standard of moral and spiritual authority, but there is an earnest and growing thirst for copies of the Scriptures on the part of the new congregations. This is a natural result of the doctrine of their Confessions of Faith in regard to the Scriptures, as the rule of faith and practice, and also of the honour which the leaders show for the Word—preaching from it, and recommending the perusal. In three leading published addresses of Ronge, the grand scope on this point is, that the Bible, the entire Bible, and the Bible only, is the rule of religious faith and practice. A new translation has already been made of the New Testament by the German Church—a correct and admirable translation, we are informed; and so impatient are many of the flocks to obtain copies, that,

though a small book, it is brought out in parts, to meet the eager wishes of the people. In other cases, where the prejudice against Protestants is not so strong, the old standard version of Luther is preferred; and not a few congregations have sent for a supply. It is not uncommon, in answer to their applications, to despatch forty or fifty copies to a single congregation. What a contrast is this to the state of things prevalent in the Church of Rome! What a contrast to what these parties were themselves accustomed to but a few months ago! Where the Spirit who inspired the Scriptures awakens an eager desire to possess or to read the Word, we may be sure good is intended, if, indeed, it be not already begun. It is a favourable sign of a man, and of a people, when it can be said: "Behold, they read the Word of God." It is the more remarkable, when it is remembered, that the Bible is comparatively little read in Germany, even by the Protestants; and no wonder—when men have robbed it of its inspiration what great inducement can they have regularly and devoutly to study it? After all, they may be reading but the words of men, fallible, like themselves. It is, doubtless, from the same cause that there is so little reference to Scripture, and so little scriptural illustration in the German Protestant sermons, as compared with those of this country. There, morality, independent of revelation, forms the great field.

Another favourable sign is, the uniformity and clearness with which all the official documents recognise the vesting of the election of office-bearers in the members of the congregation as an important Christian principle. This is a new thing in Germany, whether in the Protestant or the Popish Church. It is an act of homage to the great Head of the Church, in a way, and at a time, when his Headship is peculiarly called in question, and demands special acknowledgment. It may be expected that, in return, he will honour those who honour him. We may add, that, with all the eclat with which the movement has been, and continues to be, attended, incipient persecution has appeared in more than one quarter. In some strongly Popish towns, it would infer an immediate loss of business and of livelihood, to declare for the New Church. While this persecution affords a presumption that it is truth which is persecuted, the prudence, and patience, and resolution, which are all exercised under it, indicate the presence of no small religious principle.

V. With regard to the *unfavourable circumstances* in the movement we have no desire to disguise them. They are sufficiently obvious. The Confessions of Faith are far short of what intelligent Christians in this country could wish—far short, Mr Laing, the author of the work before us, believes, and justly, of what men in the humblest class in Scotland would probably draw up in similar circumstances. The vital doctrine of justification by faith, without works, and of the necessity of the agency of the Holy Spirit, are not brought fully or clearly out in any one of them. Nothing may be said in the way of denial, and expressions may be used which will cover them; but when giving forth the doctrines of a Christian Church, it looks ill not to announce, unequivocally and earnestly, the most pressing and distinguishing truths. There is also a very general charge brought by many against the New Church, that it manifests a Rationalistic tendency; and this is confirmed by the welcome with which it is hailed by the Socinian party among

Protestants, and the sceptical party among the Jews; and also by the strong jealousy with which it is regarded by the most eminent friends of orthodoxy in Germany. The ignorance and irreligion of many who range themselves on the side of the New Church, and the fact that not a few of them are notoriously animated in their adherence by mere hatred of the priesthood, and love of freedom and of country, are pleaded in behalf of the same conclusion. These things are certainly not without considerable weight. They demand caution on the part of British Christians—the caution of not at once taking for granted the evangelical Christianity of all who claim the name. But this is nearly all; the unfavourable features of the case are chiefly negative. They spring from our defective information. More complete knowledge might greatly modify them; and it is hard to judge severely of others, simply because we do not happen to know them better. Then it is to be remembered, that great allowances are to be made for men suddenly and unexpectedly called to separate from Rome, with little previous knowledge or education to fit them for so serious a step. Of how little avail must the education of Ronge, as a priest, now be to him as a Protestant pastor! What a contrast—the mummery of external forms to the demand for daily and varied Biblical instruction! Besides, it is to be considered that there may be some policy—we do not say that it is wise or warrantable—in holding out, in the first instance, general colours, so as to gather out as many as possible from the pale of the Church of Rome, leaving a more exact adjustment of doctrine to an after period. It is probable that the movement, as a movement, is far more formidable and sweeping—embraces a much larger body of men than could have been expected if such a doctrine as justification by faith had been accurately defined. It is not to be forgotten that, in the period of the great Reformation, the motives of many who bore a part in the struggle were very mingled—some selfish, others patriotic, and only some truly and enlightenedly religious. And why should it be imagined that a reformation in the nineteenth must, in its circumstances, entirely differ from the glorious Reformation of the sixteenth century?

With respect to the approbation of declared Neologians, and the suspicions of the eminently orthodox, this is not necessarily conclusive against Ronge and his friends. Both may be mistaken—nay, very possibly the favour of the one, without very just grounds, may be enough to provoke the jealousy of the other. It is understood that, to prevent misapprehension, the New Church has declined more than one proffered service from the Reformed or Neological Jews. It is possible that the circumstance of the New Church outstripping the evangelical Protestants in the thorough separation of their worship from all that savours of superstition and idolatry, as well as their more correct views of the mode of election to office in the Church, may have displeased devout men, by reminding them of duty which they are not prepared themselves to follow out. Crucifixes on the altar are offensively common in Lutheran churches. This would explain, without any fault of the New Church's, the dislike with which it is treated by some from whom cordial sympathy might rather have been expected. It is also to be borne in mind, that it is only a party of the evangelical Protestants—distinguished men, but not by any means the entire body—who are suspicious of, and hostile to, their new

brethren; that the German correspondents of the *Continental Echo* and *Archives du Christianisme*, both of them evidently men of intelligence, and warm friends of evangelical religion, entertain a favourable opinion of the movement, while fully alive to its present defects; and that Czerski, a leader second only to Ronge, has publicly addressed a letter to the German Churches, in which he confesses Jesus Christ as the Son of God, and the only Saviour, and protests with energy against Infidelity, wherever it may be found.* It may be added, that he has just written, in defence of the divinity of the Saviour, against the "Friends of Light"—the Socinians in the Protestant Church. This is perhaps the more remarkable, that in the Confession of Faith which he drew up, and which the congregations formed by him have adopted, there are fully as many objectionable things as in any of the others. We may ask, moreover, as the German correspondent of the *Archives* asks: What do the great mass of earnest souls, fresh from the superstitions of the Romish communion, know about Neology or Infidelity? They are too little acquainted with theological controversy to have any just idea of the meaning of the words. Perhaps their temptations rather lie in an opposite direction.

VI. The *probable prospects* of the German movement need not detain us long. The reader may form his own judgment from what has been stated. As a whole, we think we may say it is hopeful; but much, under God, will depend upon circumstances. Mr Laing, the traveller, an able and intelligent observer, whose "Notes" we have read with great pleasure, seems to entertain an opinion far from sanguine. He proceeds upon the servility and prostration of the German mind—the fruit of political despotism—the want of thorough education and self-independence—the looking up in all things to the Government, and being guided by it—the softness of the German character, and the evanescence of the efforts of the people—the absence of real religious spirit and habits among the Protestants, and the probable unwillingness to make permanent sacrifices for the New Church—the want, too, of intercourse among themselves. No doubt, viewing the movement wholly by the light of reason and human probability, there is much force in such influences. But if it be indeed the work of God, we may be sure He will find ways of overcoming obstacles, and even rendering them subservient to its progress. In Mr Laing's just admiration of the Free Church of Scotland, to which he repeatedly refers, we fear that he tries the New Church of Germany by a rather severe standard. It is scarcely to be expected that the Confession of Faith, or the pecuniary sacrifices of a body of Papists, but a few months out of the Church of Rome, should admit of any comparison, even the most distant, with the documents and the doings of old and well instructed evangelical Protestants in the most Protestant Church of Christendom, and that in a great crisis of its history, fitted to stir the faith, and zeal, and liberality of its office-bearers and members to their inmost depths. The New German Church may come very far short of the Free Church, and yet be a noble and hopeful Church of the Redeemer. We rejoice to learn that the Free Church, remembering her high and peculiar calling, has addressed the leaders and friends of the German movement, pointing out what is defective or erroneous in their views, and encouraging them to go on to evangelical perfection. There may be a peculiar

* *Archives du Christianisme*: August, p. 131.

propriety in the Free Church sending such an address. There can be little doubt that the Scottish movement encouraged the German. Down to the time when such an example appeared, there were just grounds of quarrel with Rome. These, however, were allowed to slumber. It was only after an impressive testimony to the claims of conscience and principle that men became bold. At the same time, it were well that other Churches pursued the same course of brotherly-kindness.

While we are writing these sentences, tidings have arrived of not less than three collisions between the German Church and the civil powers. Though the friends of the religious movement do not seem to be blameworthy in any of the cases—though enemies were the aggressors—and though the whole circumstances indirectly show the accuracy of our first observation in this paper, as to the extent and strength of the movement; yet we deeply deplore anything that has even the appearance of tumult and violence. It is, doubtless, a device of the great enemy to bring the Church under reproach, and to afford a handle to civil authorities, such as Prussia—which may be nothing loath—to interfere. The innocent way in which the collisions were brought about, in so far as Ronge is concerned, affords a good illustration, and not a bad defence, of the way in which similar collisions took place in this country in the days of the Reformation, between the Reformers and their friends and “the rascal multitude.” We would naturally have wished that, if the New German Church was to be persecuted, this should have been later in the day, after it had had time to consolidate its strength and mature its views; but God’s ways are not as man’s ways. It is possible that it is possessed of greater consistency and strength than many in this country have given it credit for. It is usual with God, where he bestows grace, very shortly thereafter to try it. The trial may have the effect of separating many who, from unsuitable motives, have been drawn into the movement, and of purifying and confirming others. Meanwhile, it is a serious thing to an infant cause, to have arrayed against it the military despotisms of the German States. Loudly do all its friends need the sympathy and intercessions of the faithful. We have only to add, that we cordially recommend Mr Laing’s little work to the attention of our readers. There are some views, and important ones, in which we cannot concur; but the “Notes” are replete with information, and they possess the quality for which all Mr Laing’s writings which we have seen are distinguished—of making the reader think for himself. That quality is one of high value; and the skill is admirable with which he turns the pilgrimage to Treves into an argument against the efficacy of the Prussian system of national education, and against the policy of endowing the Roman Catholic priesthood of Ireland as a means of discouraging superstition. The topics are excellently handled, and well deserve the consideration of our legislators.

IDOLS.

WHATEVER passes as a cloud between
The mental eye of faith and things unseen,
Causing that brighter world to disappear,
Or seem less lovely, and its hope less dear;
This is our world, our idol: though it bear
Affection’s impress or devotion’s air!

ANON.

NOTES OF A RECENT JOURNEY THROUGH PART OF THE HIGHLANDS AND ISLANDS OF SCOTLAND.

BY THE REV. JAMES BEGG.

I AM anxious to avail myself of the wide circulation of this Magazine, to bring before the friends of the Free Church some additional observations made during a recent tour through part of the Highlands of Scotland. This is done, not by any means for the purpose of gratifying mere curiosity, but from a deep sense of the vast importance of the present state of the Highlands, in a spiritual point of view, and of the urgent duty devolved on the Free Church, by her exalted Head, in reference to the interesting inhabitants of the romantic north. If I could succeed in conveying to my readers one-half of the deep impression which has been made upon my own mind, I should feel very thankful; for every one, by the blessing of God, can do something in this great work; and now, if ever, seems the time.

I sailed from the Clyde on a beautiful Tuesday morning, some weeks before the meeting of the Assembly at Inverness; hoping to join Dr Candlish at Oban in the afternoon of the same day, he having been previously engaged in visiting Islay, Campbeltown, and the neighbourhood of Inverary. We quickly passed Greenock, Gourock, Dunoon, and Rothesay, with its beautiful Free churches flanking both sides of the bay, and entered the Kyles of Bute. After doubling and twisting our way through that singular, but most beautiful navigation, and crossing the mouth of Lochfine, we reached Lochgilphead about mid-day, and were delighted to meet Dr Candlish there, and Mr Beith of Stirling. Here there is an excellent Free church, whose minister, however, stands nearly alone amidst a vast district, most of whose inhabitants, I understand, are anxious to be under the charge of the Free Church. The Crinan Canal begins at Lochgilphead. In passing through it, the traveller is detained by the locks, which must be passed at the summit-level. During this detention, we were deeply interested by meeting a deputation from Knapdale, where the labours of Mr Macbride of Rothesay have been so signally blessed. They had, of course—as all news fly quickly in the Highlands—heard that ministers of the Free Church were to pass, and had come to make eager inquiries as to whether they were soon likely to receive a minister, and especially whether Mr Macbride himself would probably be persuaded to come and labour among them. They were staid, sedate-looking men, evidently deeply alive to the importance of the things which concern their eternal peace. We found that, in the absence of a minister, they meet, as elsewhere, and conduct divine worship amongst themselves. We spoke a few words to encourage them, although, of course, we could not give them any definite information. Leaving the Crinan Canal, we embarked on board a splendid steam-vessel, called the *Dolphin*, which, with a favourable tide, swept us along, amidst beautiful islands, and on one of our most brilliant summer evenings, at the rate of about fifteen miles an hour. This is justly reckoned one of the finest sails in Scotland. Here we passed the celebrated Easdale slate quarries, belonging to the Marquis of Breadalbane, and employing a considerable population. Early in the evening we reached Oban, and found a large body of the people, including Dr Aldcorn and Mr Forsyth, whose

services to the cause of truth, in this quarter, have been of great value, and Mr Bannatyne, the Free Church minister, waiting to receive us. Here, also, we were joined by Dr Mackay of Dunoon and Dr Makellar.

OBAN.

Oban is a very beautiful town, built on a natural amphitheatre, surrounding a fine bay, and closed in by the swell of lofty backgrounds—with Ben Cruachan in the immediate distance. Its pretty white houses, and, indeed, the whole appearance of the town, reminds one forcibly of Torquay, in Devonshire. Its position is also very important, in a commercial point of view, being at the mouth of the great Caledonian Canal, and also at the mouth of the Sound of Mull, through which the great mass of the northern traffic must pass. Hence it is the great place of meeting for all the northern steamers; and it is proposed, also, to make it the terminus of the Western Railway, as a point from which to gather in the traffic of the Western Highlands and Islands. We trust it will also become a centre for a more important purpose—the modern Iona—for training the youth of the Western Islands in spiritual things; and that the children of this world will not always be wiser than the children of light.

The great mass of the inhabitants of Oban belong to the Free Church, and are much attached to Mr Bannatyne, their excellent minister. Nevertheless, their own place of worship has been taken from them by the Establishment, and generally stands locked up, although an occasional sermon is preached in it. The cruelty of this is only exceeded by its folly. Whatever argument there may be about the intentions of those who founded the Establishment, as a whole, there can be no argument about the intentions of those who built the great mass of our Chapels-of-Ease. The persons who built them are alive to state their objects, if any doubts were entertained regarding them; and when the present Establishment seizes the churches, and drives the people out of their own property, simply because the law allows them to do so, they commit an act of flagrant iniquity. A Christian Church should consider what is right and scriptural—not merely what may be done with legal impunity. The seizing of chapels always reminds us of that line of the poet—

“Ply every art of legal driving.”

But the whole thing is as foolish as it is wicked,—as if they had not enough of empty churches already—as if it were not a sufficient insult to the nation to make it support ranges of empty buildings, under the name of a Church Establishment. The man whose boat is sinking from an overload of ballast, and who foolishly heaps in more, with a view to make it float, is a faint emblem of this species of policy. Still, wicked and foolish though it be, we have always regarded it as folly to resist it. The judges will most probably determine, in every instance, against the right of the Free Church, and the money spent in hopeless law-suits might go far to erect new places of worship. The people of Oban, who had been worshipping for some time in the neighbourhood of their deserted church, and wistfully looking across, in the hope of regaining possession, determined at once, on the night of our visit, to proceed to a subscription for a new place of worship. £180 were subscribed on the spot; and since, I understand, they have been proceeding with great energy. They have got a beautiful site in the centre of the bay.

A crowded meeting assembled for public worship. The writer of this opened the meeting with praise, prayer, and a short address from a passage of Scripture, after which Dr Candlish preached an excellent sermon, which was listened to with the deepest attention. Besides the inhabitants of Oban, many strangers, visiting this place, were present, including some students from Cambridge. No one can tell where, and how far, the principles of truth may thus be carried.

Before leaving Oban, I would earnestly urge on the Free Church, and on the friends of truth, especially in the west of Scotland, the duty of establishing here an academy for training the youth of the West Highlands, who may afterwards become teachers and ministers of the Free Church. The plan of training Highland ministers and teachers exclusively in the south of Scotland, has been found a signal failure. The expense is great; and men forget, in the course of eight years' study, their own native tongue, and the way to return to their own land, and thus, instead of a copious supply of teachers and preachers, the Highlands have always been kept on a system of short supply and semi-starvation; and in some districts, many of the people can neither read nor write. The only effectual way of meeting this evil, which was never so glaring as at the present moment, is, as was agreed at the Inverness Assembly, by establishing academies in the Highlands themselves. Oban is an admirable position for one of these. Land could easily be procured—buildings easily erected. Abundance of promising and pious young men could be selected from the surrounding Highlands and Islands, who, after receiving a thorough education at Oban, might finish their studies at Edinburgh. The same thing might be done in various other parts of the Highlands. Ultimately, there might be a Gaelic college at Inverness, and thus a provision made, not only for supplying ministers and teachers for the Gaelic-speaking population of Scotland, but for the three millions of the Gaelic-speaking population of Ireland, who form at present the stronghold of Popery, and for the promotion of whose spiritual improvement this seems, under God, the only probable means.

IONA.

We left Oban next morning at six o'clock, accompanied by Dr Alcorn and Mr Bannatyne, intending to visit Iona and Staffa, and to reach Tobermory in the afternoon. After a sail of a few hours, we reached the far-famed Island of Iona, lying off the Ross of Mull, amidst the full swell of the Atlantic. One enters the bay, and stands before the grey tower of its ancient church with a feeling of deep solemnity, remembering that from this place the Gospel of Christ went forth many centuries ago, not only to Scotland and England, but, says D'Aubigné, “to a part of our Continent, and even to our Switzerland.” The great Dr Johnson, who growled with contempt at many of the other wonders of our northern kingdom, burst forth into a fit of enthusiasm, as he stood amidst the ruins of Iona, the “ancient luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of science and the blessings of religion.” Archbishop Usher tells us, that the Scotch preachers from Iona converted the greater part of England from Paganism; and, says Dr Jamieson, “it deserves to be mentioned, that how little soever some now think of Scottish orders, it is evident, from the testimony of the most ancient and most respectable his-

torians of South Britain, that by means of Scottish missionaries, or those whom they had instructed or ordained, not only the Northumbrians, but the Middle Angles, the Mercians, and East Saxons, all the way to the River Thames—that is, *the inhabitants of by far the greatest part of the country now called England*—were converted to Christianity.” Scotland, and Iona as the head-quarters of Scotland’s Christianity, was, in fact, the spiritual mother of England. “It is true,” said Gilbert Murray, a young Scotchman, in the eleventh century, “English nation, thou attemptest, in thy wretched ambition and lust of domineering, to bring under thy jurisdiction thy neighbour provinces and nations, more noble I will not say in multitude or power, but in lineage and antiquity; unto whom, if thou wilt consider ancient records, thou shouldst rather have been humbly obedient, or at least, laying aside thy rancour, have reigned together in perpetual love; and now, with all wickedness of pride that thou showest, without any reason or law, but in thy ambitious power, thou seekest to oppress *thy mother, the Church of Scotland*, which, from the beginning, hath been catholic and free—which brought thee, when thou wast straying in the wilderness of heathenism, into the safeguard of the true faith and way unto life, even unto Jesus Christ, the author of eternal rest. She did wash thy kings and princes in the laver of holy baptism; she taught thee the commandments of God, and instructed thee in moral duties; she did accept many of thy nobles, and others of meaner rank, when they were desirous to learn to read, and gladly gave them daily entertainment without price, books also to read, and instruction freely,” &c. A full account of all this will be found in several histories, but especially in “*Dr Brown’s Letters on Puseyite Episcopacy*,” a work which should be universally read as a storehouse of important information. There the reader will see the primitive presbyters of Iona holding solemn consultations or missionary meetings about Pagan England, as we do at present about Pagan India; first sending Cormac, then sending Aidan, and after him Finian, to convert the degraded people, as we at present send a Wilson and a Duff. When one visits Iona at present, knowing all this, and stands amidst its ruined edifices, and amidst the graves of those zealous servants of God in former times, a crowd of associations and ideas arise in the mind. If a few determined and devoted men, inhabiting a bleak island, but animated by the Spirit of God, were honoured to do so much for the cause of Christ in former times, what may not the whole Free Church of Scotland do now? If they not only supplied preachers for Scotland, but scattered them over the face of England also, is it not strange that we should not be able at present to supply preachers for Scotland alone, whilst much of England is being overrun with superstition again, and would require to be converted anew? If Ireland sent us Columba, from whose zeal this college of Iona, and its many spiritual blessings sprung, ought we not to labour to repay the obligation, now that we see Ireland still to a great extent sitting in darkness, and in the region of the shadow of death? Iona is a dead, and Calcutta a living, instance of what great things may be done for the cause of Christ by means of Christian schools; and shall we fail to apply the deeply important lesson?

Iona is only about three miles long, and one mile broad. Its appearance is somewhat flat and bleak. Its population at present is about five hundred, and its rental £300. It belongs to the Duke of Argyll, and it

seems to have been chosen originally as a missionary station, not from any particular aptitude for the purpose, but probably as the first place to which the servants of Christ came when drifted across from Ireland, at a time when navigation was little known. Its history, as connected with the recent Disruption, is very interesting. One of the Government churches had been built at Iona, with a comfortable manse. It was situated in the dark Presbytery of Mull. The minister, Mr McVean, however, determined to adhere to the Free Church, and abandoned both manse and church at the Disruption. The people, nearly in a body, manifesting the true spirit of the ancient Culdees, followed the example of their beloved pastor. One would have thought that the Duke of Argyll would have rejoiced in this on every account, and especially from his public proceedings and ancestral associations; or, at all events, would have given the people every reasonable facility for erecting a new church and manse on the island. Instead of this, they are positively prevented from erecting a church in Iona. We saw the tent amidst the antique grave-stones, where, in the stormiest day, the minister preaches the Gospel—the people being forced to sit in the open air. How easy it would be to put a roof on the strong walls of the still perfect, but now useless St Oran’s Chapel, if the people were only permitted; or on some of the other buildings in the immediate neighbourhood—probably erected at first as free Churches of Christ! How easy for the friends of the Free Church to erect a place of worship for these simple islanders! But we are ashamed to write it—the Duke of Argyll will not permit it to be done! On the strength of a proprietary right, worth £300 a-year, he, too, claims the power of setting aside the law of toleration, and treating the people of that interesting island in a way in which the slaves of the West Indies were never treated. They must not worship under a roof, so long as he has the power to hinder it. Meantime the poor people have been persuaded to build a church across a stormy sound, on the Ross of Mull, which must, of course, be inaccessible to them and to their minister on many Sabbaths of the year. The history of the minister, in regard to a manse, is equally affecting. I give it in his own words:—

“Since the Disruption, I have been obliged to flit *four times*—first to an old house on the Mull coast, that had (with the exception of one unoccupied room) been used only as a granary for many years before, and which turned out so damp and open to cold, that there was illness in the family almost all winter in consequence; and early in spring, after the death of a tender child, we were obliged to flee to the house of a friend in Mull, where we were kindly sheltered till summer, when an opportunity occurred of returning to Iona. The Residuary schoolmaster, who had been lately appointed, agreed to let us his house, which he was not yet prepared to furnish for himself, on condition of our giving it up at Christmas, should we be required to do so. Being a man of kindly feelings, he would willingly have allowed us to remain over the winter, but he was so severely taken through hands by his presbytery—first for having opened his door to us at all, and then for harbouring us so long—that I was forced to flit with my family, for the fourth time, in the month of December last, to my present habitation—a small hut, which it is unnecessary minutely to describe. Suffice it to say, that I hesitated for a long time between making a trial of

it and removing to Tobermory, a distance of forty-five miles; and was influenced to remain, at least to keep my family here, very much from my inability to meet the pecuniary expense of removing them to such a distance; and so inadequate, unsuitable, and uncomfortable in every respect, is our present abode, that on being assured of the sympathy of the Manse Committee, and that at least £100 would be given to aid in building a manse, I could not, at whatever hazard, hesitate a moment longer in authorizing the work to be proceeded with. One of the plainest possible plans was adopted, and everything unnecessary avoided, so as to insure the strictest economy."

Mr McVean does not mention that this manse is being erected only on a *nineteen years' lease*:—a piece of manifest unfairness on the part of the proprietor, who thus takes advantage of the urgent necessities of a poor minister, and secures to himself the right of turning his manse, if he chooses, into a farm-house in the course of eighteen years. We saw the wretched hut in which the minister at present lives with his family; in which, we were told, the great historian of the Reformation shed tears, and to which he refers when he says to Dr Chalmers: "When entering one of the miserable huts on the shore, I heard that there, almost exposed to the inclemency of the weather, the minister and his family had taken refuge. . . . Then, dear Doctor, I better understood the Free Church: I better understood the devotion and the sacrifice of so many of your friends."

As soon as the people of Iona heard that we were Free Church ministers, many of them clustered around us, and manifested the same deep interest and affectionate warmth of feeling which I have seen in all parts of the Highlands. They were most anxious that we should wait to address them; but this was impossible, as the steamer only halts for a short time, and we had an appointment at Tobermory in the afternoon. We left Iona, as we approached it—with deep interest; and as the tower of its ancient church vanished away in the distance, we could not help praying that the God of his ancient servants may ever have a seed to serve him there. Passing the wonders of Staffa, which I need not attempt to describe, we reached Tobermory early in the afternoon.

TOBERMORY AND MULL.

Tobermory, as my readers are aware, is the capital of Mull, a large island containing a population of about ten thousand inhabitants. It is beautifully situated in an inner bay, and nearly surrounded on all sides by high wooded hills, so that it is reckoned one of the most secure harbours on the west coast, and is often crowded with vessels. Amongst the few vessels in the bay, when we visited it, was the celebrated Free Church yacht, "*Breadalbane*," a beautiful schooner-rigged vessel of forty tons' burden, and one of the fleetest sailers afloat. We found afterwards that she was well known by the Highlanders on all parts of the coast; and had reason to notice the truth of a remark made by one of our ministers in a recent Number of the *Missionary Record*, that the very fact of the existence of such a vessel, had tended to exalt the Free Church considerably in the estimation of the Highland people. It was arranged that Dr Candlish and Mr Beith should here leave us and go on with the steamer to Kilmalie, coming round from thence to Lochalsh and Skye; that Dr Makellar and Dr Mackay should sail in the "*Breadalbane*" to the Outer Hebrides or Long Island; and that Dr Aldcorn

and I should land at Tobermory, and proceed on the following day to Ardnamurchan. When we reached the shore, we found that a great number of Highlanders had assembled—some of them having come from great distances; and, from some misunderstanding, many of them had arrived on the preceding day. It gave us at once a just idea of the spirit of this noble people, to learn that, till our arrival, they had spent their time in meetings for prayer and Christian fellowship, at which we were told a striking amount of Christian experience, as well as singular talent, was manifested; and now, as many of them could only understand Gaelic, we, at their earnest request, prevailed on Dr Mackay to remain and preach a Gaelic sermon, which he did with great power and acceptance before the "*Breadalbane*" sailed. After that I preached a sermon in English; and, during the evening, had a good deal of conversation in regard to the state of Mull. It is literally one of the darkest districts of the Highlands, in every sense of the word. It appears, from returns made to the Assembly in 1833, that, in the Presbytery of Mull, out of a population of twenty-four thousand one hundred and thirteen, of all ages, eight thousand one hundred and four, *above six years of age*, were untaught to read. The people have been literally kept, both by Moderate ministers and lairds, under a sort of Popish vassalage. In the Island of Mull itself, accordingly, the Free Church has not made the same progress as in other parts of the Highlands, and works amidst great opposition, although there is not a more zealous or efficient minister in the Highlands than Mr McLean of Tobermory, who has a large congregation. He has too long been left to work nearly single-handed in that immense district. He stands in the very centre of great spiritual destitution—with the vast district of Ardnamurchan in front; the hills of Morven on the right; Coll and Tyree, the latter, in particular, greatly neglected, on the left; and the whole Island of Mull behind. There is immediate room, in such a vast district, for a prodigious number of additional labourers. Great difficulties, however, arise on all hands here, as elsewhere, with the Highland proprietors. At Torosay, in Mull, where the people are anxious to build a Free church, and where they worship in the open air, Mr Campbell of Possil, the sole proprietor, absolutely refuses to sell an inch of land. In another district we heard of a poor teacher who, with his wife and family, were literally turned out amidst the snow, without a roof to shelter them, for adhering to the Free Church, whilst in Ulva, where a large body of people have adhered to the Free Church. This application for a site was met with the following answer:—

"UNTO F. W. CLARKE, Esq. of Ulva, the PETITION of the undersigned Individuals, Members and Adherents of the Free Church in the Island of Ulva;

"*Humblly sheweth,*

"That the petitioners have felt it to be their duty to adhere to the Free Presbyterian Church of Scotland; that, during the two last years now past, they have been obliged to meet for public worship in the open fields, having no house wherein they might assemble for the celebration of divine service; that, in these circumstances, the petitioners have endured much inconvenience, especially in the winter season: And they hereby beg leave to make application for a site whereon they might erect a meeting-house, for the

purpose of accommodating themselves and their families during their attendance on divine worship.

May it therefore please your Honour to take the petitioners' case into your favourable consideration, and grant the proposed site for a meeting-house in any convenient locality which to your Honour seems proper. And the petitioners shall ever pray."

(Here follow the names.)

"*Ulva House, Island of Ulva,*
"July 21, 1845.

"Having considered the foregoing petition, which was to-day presented to me by the petitioners and the Rev. Duncan B. Blair, their minister, I agree to give the petitioners a site for a meeting-house or church, on any place in the farms of Abbort or Sorbie, which may be pointed out by me, and not to charge them, or the Free Church, anything therefor; only I make it a *sine qua non*, that the building must be slated. And should I, or my successors, see cause hereafter to give them, or the known managers of the Free Church in this island, notice to quit and leave the premises, they should be bound to leave the same, but have liberty to take away the materials of the building. Further, I will allow them the stones for the building, without making any charge therefor; and I submit to the petitioners the propriety of their adding to the place of worship, a small vestry, where a bed might be kept for the minister's use when visiting the island.

"FRAS. WM. CLARKE."

This, of course, was less straightforward and more cruel than a flat refusal. Mr Clark was quite well aware that the poor people could not turn the materials of such a building to any account afterwards, and might probably expect that it would soon fall into his own hands as a wool-house, in which case it would be very important that it should be slated, and the minister's vestry might also be made of use. All this seems the more probable, as Mr Clarke is, in the meantime, busy "clearing" the island of its human inhabitants to make way for sheep, as the following notes, drawn up by an intelligent eye-witness, will prove :—

"Saturday, July 19, 1845.

"Travelled to Gomatra along with Archibald McDonald, a native of Ulva. Observed several houses broken down as I passed through Ulva. Ascertained that about twenty-six families had been ejected from their small farms by Mr Clarke, the proprietor, who has converted the one-half of the island into a sheep-walk, and turned off the former inhabitants. Archibald McDonald, my guide, told me that he dwelt in a certain farm, called Falasary, and that he was the fourth generation in that place; for he was born and lived in the house where his father, grandfather, and great-grandfather lived before him. As soon, however, as Mr Clarke took possession of Ulva, he was obliged to leave his own home and the home of his forefathers. He further told me, that his father, John McDonald, was the only person who read the Bible in his own day, and on that account was reckoned singular by the rest of his neighbours. The whole of the Island of Ulva will soon be depopulated."

On this subject of Highland "clearings" we shall have more to say afterwards. Meantime we met with the greatest kindness at Tobermory, and I shall not soon forget the truly Christian spirit manifested by the people and their devoted minister.

The whole Island of Mull presents a noble and promising field for the missionary energy of the Free Church.

ARDNAMURCHAN AND STRONTIAN.

On the following morning, we started, in an open boat, with Mr McLean, Mr Stewart of Cromar (who was visiting those districts), Dr Alcorn, and a number of excellent people, for the district of Ardnamurchan, which lies right opposite Tobermory. I had long been anxious to visit this district, from having heard of the hardships to which the Free Church people there were exposed by Sir James Riddell, their landlord, a High Church Episcopalian, but, at the same time, a professor of religion, or Pietist of the Dr Muir school. This anxiety was confirmed by the following letter, which I received from a zealous friend of the cause in Glasgow, previous to our leaving Edinburgh for Inverness :—

"As I fear I may not have the pleasure of seeing you before the meeting of the Inverness Assembly, and I may not be able to attend that meeting, I am anxious to bring before your notice a particular case of refusal of a site, by a certain proprietor, for a Free church.

"The case I refer to is that of my own native place, Strontian, in the parish of Ardnamurchan. The importance of this case cannot easily be over-estimated; and the reason why so little is known of its importance, and of the sufferings of the people in that district, arises, I think, from the fact of their having had no minister of their own since the Disruption. True, there has been a probationer labouring occasionally among them for the last two years, to whom, I understand, the people once or twice gave a call to be their minister, but which he has seen it to be his duty hitherto to decline. The parish of Ardnamurchan, is perhaps unsurpassed in Scotland for extent. It joins that of Kilmalie in the east, and reaches to the Point of Ardnamurchan, in the Atlantic Ocean, in the west. It is bounded by the beautiful and romantic Loch Sunart in the south, and penetrates northwards to the parish of Glenelg. The parish contains four churches, and one Royal Bounty Station meeting-house. These are situated in Kilchoan, of Ardnamurchan proper, Aharacle, Arasaig, and Strontian. The mass of the people in these districts (excepting in the semi-Popish districts of Moidart and Arasaig), are most anxious to attend the ministrations of the Free Church, notwithstanding they are not blessed with the constant ministrations of a single missionary—not to speak of their having among them a minister of their own—to dispense ordinances. The sovereign lord of the principal districts of this vast parish, namely, Ardnamurchan and Sunart, is Sir James Miles Riddell, Baronet, an Episcopalian-Dissenter, who has hitherto resolutely and absolutely refused to allow the people to erect even a tent upon his property, but upon conditions equally degrading to them, and dishonourable to him, and which they have hitherto most properly and peremptorily refused. I understand that, like their lordships of Buccleuch and Cawdor, Sir James cannot banish the delusive idea from his mind, that by using constant and continued firmness in refusing a site, the poor people, who, he says, are ignorantly misled by certain leaders, will be obliged, if not compelled, to return to the 'Church of their fathers.' Of all the districts of this parish I have mentioned, Strontian is by far the most important, and ought, first of all, to receive the attention of your Committee, for the following, among

other obvious reasons, namely, it is by far the most populous, besides being contiguous to many districts, such as the north of Morven, &c.; and many of the people of Aharacle and Morven would occasionally attend it—especially the latter. It may be called the government seat of the estate; for both the laird and his factor, and other officials, reside there. The circumstance, moreover, of the post-office—to which there is a daily post—and a number of shops being there, renders it a place of general resort by the people of the surrounding districts. There are extensive lead-mines at Strontian, which, for many years, kept hundreds of people in employment, although, for sometime back, the works have almost entirely been at a stand; but there is no saying how soon they may again be resumed. The secession at Strontian has been complete—at least the few who attend the Established (Parliamentary) Church, cannot be called a congregation. Great awakenings have taken place in the district since the Disruption, under the ministrations of Mr McIntyre, the probationer stationed there, and other eminent ministers of the Free Church. I can testify, from personal observation, that the whole aspect of society there is changed. There is scarcely a house from which the voice of praise and prayer may not be heard, morning and evening. The good people have now braved the storm for two winters most amazingly. Their place of meeting is a bleak and barren common, without the slightest protection or covering. I do hope that either yourself or some other member of your Committee may be able to visit this interesting district before the Inverness Assembly. It will assuredly repay a visit. The best route is round by Tobermory, and then you have the whole parish before you, and in by Loch Sunart. I understand that Sir James is at home just now," &c.

It is difficult to give a south country man, who has never personally inspected the Highlands, an idea of the vast extent of some of the Highland parishes. I do not know how many acres are in the estate of Ardnamurchan; but another parish, which I am sure is much smaller, was said to contain eighty-five thousand acres, or twenty-one times as much land as the parish of Liberton, which is a very large south country parish. The parishes of the north are sometimes as large as southern synods; or, again, we travelled a whole day from one end of Ardnamurchan towards the other, and did not reach it.

(To be continued.)

GREAT PRELIMINARY PROTESTANT MEETING AT LIVERPOOL.

WE have much pleasure in laying before our readers the following copy of a most important circular, which has just been addressed by the leading evangelical ministers of Scotland to the "Pastors and Members of Evangelical Churches in England, Wales, and Ireland." It will be seen that a preliminary meeting of the leading Protestants of the empire is fixed to be held in Liverpool on Wednesday the 1st of October next. The object is twofold—to promote union amongst themselves, and to organize measures by which to stem, and, if possible, drive back, the rising tide of Popery and Puseyism. Such a meeting has not been proposed one moment too soon. A more important and deeply interesting meeting, in the pre-

sent state of the Church and kingdom, and of the world, it is impossible to conceive. We shall look forward to the result of its deliberations with the deepest interest; and we trust that all the friends of truth will make it a matter of earnest prayer, that the spirit of "love, power, and a sound mind," may be poured out on the deliberations of the assembled servants of Christ:—

TO THE EVANGELICAL CHURCHES OF ENGLAND, WALES, AND IRELAND.

Glasgow, August 5, 1845.

DEAR BRETHREN,—You are aware of the proposal which has emanated from various quarters, that a great meeting of evangelical Christians, belonging to various Churches and countries, should be shortly convened in London, to associate and concentrate the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of a scriptural Christianity. To us it appears, that a preliminary meeting, comprising delegates from the various denominations in Great Britain and Ireland, might, with advantage, be held this summer, in some town in England. This subordinate measure has been submitted to various sections of Scottish Christians, and has obtained their cordial approbation; and most of the subscribers to this letter have been appointed to use their best endeavours for carrying it into execution. We earnestly and respectfully invite you to join in the movement. On your co-operation its success depends; for, if limited to Scotland, it would be diminutive and ineffectual.

As to the objects of the preliminary meeting, we think it better not to speak with precision. The delegates will shape their own course, and we abstain from any remarks or suggestions which might appear to invade the freedom of their deliberations. To any, however, who might object to the want of a defined aim, we would reply in general, that there is, in our opinion, no want of work for the combined energies of evangelical Christians. The very fact of meeting together would be a feast of charity to themselves, and would present an exemplification of brotherhood, highly honouring to their religious profession. By this would all men know that they were Christ's disciples, because they loved one another.

When assembled, they might engage together in devotional exercises, hear stirring appeals as to their individual and collective duties, indicate the basis of the greater meeting to be called at their instance, and organize, or even set on foot, a series of measures, whether by books, tracts, lectureships, or otherwise, for diffusing through all European countries a scriptural knowledge of the salvation of Christ, and exploding the sceptical and superstitious systems so lamentably prevalent, by which the doctrines of the Cross are expressly denied, or buried under a heap of inventions and delusions.

We sincerely hope that you will give the subject your favourable consideration. It is easy to anticipate objections; but the end is too great and good to be abandoned on slight grounds.

We suggest the 1st of October as the day of meeting, and Liverpool as the place. It may be presumed the important business to be transacted will occupy not less than three days. We are, dear brethren, yours cordially,

FREE CHURCH.
Thomas Chalmers, D.D., LL.D.
P. McFarlan, D.D.
Rob. S. Candlish, D.D.
Wm. Cunningham, D.D.
Rob. Buchanan, D.D.
M. Mackay, LL.D.
John Smyth, D.D.
Thomas Guthrie
James Begg
W. M. Hetherington, LL.D.
Adam Cairns
David Carment
Breadalbane
D. Brewster, LL.D.
R. J. Brown, Prof. of Greek,
Marischal College, Aberdeen
Alexr. Campbell, Monzie
Arch. Bonar
Graham Speirs

William Brown
N. Stevenson
James Bridges
UNITED SECESSION CHURCH.
John Brown, D.D.
H. Heugh, D.D.
James Harper, D.D.
David King, LL.D.
John Henderson
David Anderson
Ja. Peddie
Jo. Young
John Eadie, LL.D.
John Robson, D.D.
James Mitchell
RELIEF CHURCH.
William Lindsay, D.D.
J. S. Taylor
William Brodie
Hugh Macfarlane

REFORMED PRESBYTERIAN
CHURCH.

And. Symington, D.D.
Willm. Symington, D.D.
A. M. Rogers
John Macleod
Jas. McGill
Wm. Anderson
James Reid
ORIGINAL SECESSION CHURCH.
Thomas McCrie
Robt. J. Watt

William White
CONGREGATIONALISTS.

Ralph Wardlaw, D.D.
Alex. W. Knowles
C. H. Bateman
William P. Paton
John Small

BAPTIST CHURCH.

Alex. Macleod
James Paterson
William Innes
Robert Kettle

GENERAL ASSEMBLY

OF

THE FREE CHURCH OF SCOTLAND.

PROCEEDINGS AT INVERNESS.

THE adjourned meeting of the General Assembly of the Free Church of Scotland commenced its sittings at Inverness, on Thursday, 21st August, at twelve o'clock. The place of meeting was a large wooden pavilion, erected for the occasion on an open space of ground immediately behind Dr Bell's institution in Academy Street. The interior of the Pavilion was an exact copy of the hall at Canonmills, Edinburgh, and was seated to accommodate comfortably four thousand people, and about five thousand when at the fullest. Its dimensions were one hundred and forty feet long by seventy-five feet broad; and, like Tanfield Hall, it had three low roofs running lengthwise. It was lighted with two hundred and sixty-one jets of gas, and had a most comfortable appearance. The class-rooms of Dr Bell's institution, immediately adjoining, and to which there is access from the Pavilion, were used as committee rooms.

The proceedings were opened with a sermon by the Moderator (Dr Patrick Macfarlan of Greenock), from the words, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in which all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit."—Eph. ii. 20-22. The scope of the sermon was to show the distinctive characteristics of a true Church, and to urge upon those to whom it was addressed the necessity of exhibiting these characteristics, if they wished their Church to inherit the divine blessing.

Dr Macfarlan was succeeded by Dr McDonald of Urquhart, who preached a discourse in the Gaelic language from the words, "These that have turned the world upside down are come hither also."—Acts xvii. 6. In discussing the subject, he stated that the charges brought against the Free Church were the same as were brought against the apostles. He illustrated this idea under the following particulars: 1. The apostles were charged with breaking the law; 2. With bringing in strange doctrines; 3. With disturbing the peace of families; 4. With driving men mad; and, 5. With never remaining in one place, but constantly wandering about spreading their doctrines. He concluded by a forcible appeal to the ministers, calling on them, notwithstanding the charges brought against them, to persevere in spreading the knowledge of the Gospel throughout the country, looking to Christ for the blessing of his Spirit on their labours. The Gaelic singing was remarkably sweet and touching, and was much admired.

The Assembly was then constituted, and the roll called, when one hundred and sixty-nine members answered to their names.

The meetings of various committees were then appointed, after which the Assembly adjourned till half-past six o'clock in the evening.

Evening Sederunt.

The Assembly engaged in devotional exercises. The Business Committee gave in their Report; after which devotional exercises again took place in the Gaelic language, Mr M'Bain of Greenock engaging in prayer. The Assembly was then

addressed by Mr Bonar on the present state of religion in Canada; also by Mr Wood and Dr Kalley in regard to Madeira, and the prospects of Christ's cause there, with the persecutions which the people had been called on to endure. A deliverance having been adopted relative to the above addresses, devotional exercises were conducted by Mr Dickie of Beith, and the Assembly adjourned at twelve o'clock.

FRIDAY—AUGUST 22.

A conference was held at ten o'clock. At twelve o'clock the Assembly engaged in devotional exercises, after which the minutes of yesterday's diets were read and approved of. On the motion of the Right Honourable Fox Maule, it was unanimously agreed that the Moderator be requested to convey the cordial thanks of the House to the Lord Provost, Magistrates, and Town Council of Inverness, trustees of Bell's institution in that city, for the liberality with which they have contributed to the comfort of the Assembly, and of the friends of the Church, met in Inverness at this time, in granting the use of the premises connected with that institution for the erection of the spacious hall in which the Assembly is now convened. The Report from the Committee of Bills and Overtures was read. It was agreed that the first diet on each day should close not later than half-past four, and the evening diet should commence at half-past six, closing about ten. The Presbytery of Edinburgh was permitted to meet at the close of the forenoon's diet. The Interim Report by the Board of Missions and Education was then brought up by Dr Makellar. The Assembly expressed their cordial satisfaction with the Report, and the pleasure with which they have learned that the contributions to the Missionary Schemes continued largely to increase. The Interim Report by the Committee on the Conversion of the Jews was given in by Dr Keith. The Assembly was then addressed by Mr Wingate, one of the missionaries of this Church to God's ancient people. The Assembly approved of the Report, and expressed the high satisfaction which they had received in meeting with Mr Wingate and hearing him at this time; recommended him to the God of Israel, and prayed that he may be enabled, with invigorated health, soon to return to the scene of his labours, and that his devoted services in the cause of Christ, as well as those of his brethren engaged in the same work, may be attended with increasing success. Thereafter the Assembly united in prayer, Mr Macdonald of Blairgowrie conducting their devotions, giving thanks to God in behalf of his servant, and imploring on him and his fellow-labourers a continued blessing from on high. The Assembly then engaged in devotional exercises in the Gaelic language, after which addresses on the Missionary and Educational Schemes of the Church were delivered to the Highland people in attendance.—Adjourned at half-past four.

Evening Sederunt.

After devotional exercises, the minutes were read and approved of. The following ministers were appointed to preach (in Gaelic) in the Pavilion on Monday, Tuesday, and Wednesday mornings, at half-past seven. Monday—Mr Swanson, Small Isles; Tuesday—Mr Alexander McDonald, Urquhart; Wednesday—Mr Matheson, Gairloch. The clerk read Interim Report from Foreign Mission Committee, which had been prepared by Dr Gordon. Mr Mackay, one of the Church's missionaries at Calcutta, and Dr Wilson of the Bombay mission, were heard. The Assembly approved of the Report, and expressed the high satisfaction which they had felt in the addresses delivered by their respected missionaries; and they record their humble and heartfelt gratitude to God for the late manifestation of his power and grace in the conversions to Christ which have recently taken place, especially at Calcutta. While they rejoice with their brethren the missionaries in what the Lord has been pleased to do through their instrumentality, they at the same time sympathize with them in all their difficulties and trials, and desire to encourage them in the work in which they are engaged; and they earnestly pray that the same grace which has been already vouchsafed to the converts, enabling them to leave all for Christ, may continue to be bestowed on them, that they may stand fast in the Lord, and adorn the doctrine of God their Saviour. Further: in respect of the necessity of a fund being raised towards the

erection of an institution and mission house at Calcutta, brought under notice of the Assembly in the Report which has now been read, the Assembly instruct the Committee to take such steps in this matter as they may think best. The Assembly then engaged in devotional exercises, Mr Beith, Stirling, conducting their devotions. Overture from the Presbytery of Aberdeen, on the work of grace at Calcutta, adopted, and fervent prayer in regard to it recommended to the families and congregations of the Church. The Presbyterian Church in England having contemplated the establishment of a mission in China, the Assembly resolved to give them all encouragement and support. The Sabbath Observance Report was given in by Mr Davidson; approved of, and the Committee encouraged, and the ministers and members of the Church recommended to give them all assistance. The Report of Sub-Committee of College Committee on bursaries was given in by Mr Hog of Newliston; approved of, and the promotion of the matter intrusted to a distinct committee.—Adjourned at half-past ten.

SATURDAY—AUGUST 23.

The Assembly held a private conference on the question of refusal of sites, after which, met for public business. The case of the congregation of Bourtrie Bush was remitted to the Committee on Presbyterial Arrangements. The Bankhead case: The Assembly instructed the Presbytery of Kincardine O'Neil to proceed with the induction of Mr Hay with all convenient speed, according to the rules of the Church. Case of the Rev. A. L. Gordon, Aberdeen: The Assembly accept of his resignation, and commend him heartily to the Presbyterian Church of England, within whose bounds he intends to reside. Proposed translation of Mr M'Rae from Braemar to Inverary: A committee was appointed to confer with Mr M'Rae, in respect specially to the plea of health, and to report to this Assembly. Case of Mr Waddel of Burdickton, who has withdrawn from the communion of the Free Church, and again threatened proceedings in the civil court: The Assembly cite him to appear before the Commission in November next, and that the Commission have full power to dispose finally of the case, as they may see cause. Case of Mr Machray of Huntly: Resolved that that part of the deliverance of the Synod of Moray, expressing their sympathy with Mr Machray in reference to the proceedings in his case, be cancelled, not doubting that their brother, Mr Machray, will see the necessity of peculiar watchfulness in his future conduct. Adopted an overture from the Synod of Glasgow, requesting the Assembly to adopt measures for collecting such information regarding the Disruption as would form a correct and authentic record of that important event, and illustrate the goodness and glory of God in connection with it. The Rev. James Boyd of the United Secession, and Mr James Young, also of the Secession, were admitted as ministers of the Free Church. Adjourned at half-past four, to meet again on Monday.

MONDAY—AUGUST 25.

After engaging in conference and devotional exercises this forenoon, as usual, the Presbytery of Edinburgh reported Mr Alfred Eidersheim as a fit person to be taken on trials, with the view of missionary labour among the Jews; and the Assembly instructed the presbytery to proceed with his trials for license.

DEPUTATIONS.

The Rev. Mr Munro of Manchester, and James Nisbet, Esq., of London, a deputation from the Presbyterian Church of England, being present, the Assembly was addressed by Mr Munro. The Assembly had also the satisfaction of hearing Mr Nisbet and Mr William Hamilton, who, with Dr Alexander P. Stewart, appeared as a deputation from the London Lay Union. A resolution was afterwards unanimously adopted, renewing the Assembly's expressions of brotherly affection towards the ministers, elders, and people of the Presbyterian Church of England, and earnestly praying that their efforts for the advancement of Christ's cause, at home and abroad, may be carried on with abundant success, and resolving to give them all the countenance and support which it may be in their power to afford.

EDUCATION.

The Education Committee gave in a Report, which was approved of, and the Committee was appointed to carry out the suggestions and recommendations therein contained. It was stated in the course of the proceedings on this subject, that William Campbell, Esq. of Tillichewan, had offered £500 towards the rendering of a more adequate remuneration to the schoolmasters in the Highlands and Islands for the present year; and the Assembly, in consideration of this munificent gift, recorded the high sense which they entertain of the magnificent liberality which now and on former occasions has been displayed by Mr Campbell in behalf of the Free Church of Scotland.

SMALL ISLES CASE.

The Assembly resumed consideration of this case, left undecided in May. Parties were called. The Committee appointed by the Assembly in reference to this case having been called upon to report, Dr Candlish, in absence of Mr Speirs, the convener, stated, that it was the opinion of the Committee that, if at all consistent with the state of his health, the services of Mr Swanson should be continued to the people of Small Isles; and further, that they believed that such arrangements could be made for the ensuing winter as might enable Mr Swanson, with comfort, to continue his pastoral duties at Small Isles, so often as the state of the weather should permit; and the Committee further recommended, in the event of the Report being approved of, that a special committee be appointed to carry out the necessary arrangements. Parties were then heard on the Report, and removed. The Assembly approved of the Report, and dismissed the appeals of the Presbytery of Tain and congregation at Nigg, and affirmed the judgment of the Presbytery of Skye and Uist in so far as they refuse Mr Swanson's translation to Nigg, but refusing it in so far as they approve of his translation to Sleat, and continued Mr Swanson in his present charge as minister of Small Isles. Parties were then called in, and this judgment intimated. The Assembly sympathized with the congregation at Nigg, in consideration of the delay that has taken place in a settlement of this case, and the disappointment they have ultimately experienced; and the Committee on the Small Isles case was re-appointed to carry out the arrangements recommended in the Report.

The Committee appointed to inquire into the case and circumstances of Mr Swanson and the congregation in Small Isles, in connection with the refusal of a site in the Island of Eigg, gave in a Report, justifying the whole proceedings of Mr Swanson and his congregation; which was approved of.

Dr McDonald shortly addressed the Gaelic speaking population on the proceedings in which the Assembly has been engaged in reference to the Small Isles case; and the Assembly adjourned.

Evening Session.

After the usual devotional exercises, the Assembly having called for the

REPORT OF COMMITTEE ON REFUSAL OF SITES.

Dr Buchanan said: Moderator, I believe you are aware that the Convener of this Committee, Mr Graham Speirs, has been, by official duty, prevented from attending the present Assembly. It is in his absence that I have been called upon to lay an interim and a merely verbal Report of the proceedings of the Committee before this House. It will be remembered, that when this important subject was last before the Assembly, after it had been fully considered, it was resolved that a petition on the subject should be addressed to the two Houses of Parliament, and that a committee should be appointed to frame that petition, and to take the necessary steps for having that petition brought under the notice of the Legislature. Having had the honour to be a member of the deputation that was appointed to follow out that resolution of the Assembly that met in May last, I shall, as shortly as possible, narrate the proceedings which took place in connection with that matter. After explaining the nature of the petition, and the little encouragement which the deputation to London had met with from the site-refusing landlords, Dr Buchanan went on to say, that it would weary the patience of the House, and be, besides, unnecessary, to go into detail in reference to these interviews; but I will simply say, that from Lord John Russell on the one side, and Sir Robert Peel on the other, we met with sub-

stantially the same reception—that is, an acknowledgment that our claim was a good and righteous claim. But, indeed, it is not necessary to dwell on what was said to members of the deputation in these private interviews. The question which was the subject of our visit became a subject of discussion in both Houses of Parliament; and you, as well as the public generally, are aware of what then took place. It will be remembered that Sir James Graham, to his own credit, distinctly avowed that the course that had been pursued in the refusing of sites by certain landed proprietors in Scotland was not right, and could not be justified; and the advice which he tendered to them on that occasion, it is surely not unreasonable to hope, will yet be listened to. It was, at least, an intimation that, in the estimation of her Majesty's Government, it is not a wise thing—it is not a thing calculated to promote the peace and order of the commonwealth—it is not a thing very consistent with that law and constitution over which the Government preside—to act as these site-refusing landlords have been doing. There is only one remark in reference to the speech of that right honourable baronet, to which I will for a moment, in passing, allude; and it is to the observation in which, while he had at length allowed that he had lost all expectation of the return of the Free Church to the Establishment, while he did allow that things had now assumed a bearing which left no room for doubting any more that this movement of ours is destined to have a firm and stable character, he at the same time took upon him to affirm that the movement had proceeded altogether on principles of a very trivial and unimportant kind. Surely it might have occurred to the right honourable baronet, that in so saying he was not treating very courteously the wisdom of our Scottish people. It was not likely that the people of Scotland, for a cause or for principles trivial or unimportant, would have made the sacrifices which they had been called in this case to make. But, moreover, it might also have occurred to him, that if there was nothing in our question but what was trivial and unimportant, surely it would have been a wise thing for Sir James Graham to have conceded so very small a matter, in order to preserve entire and unbroken a great national institution. The repudiating of our claim by the right honourable baronet and the Government, we must be allowed to conclude, was a better evidence of the manner in which he really appreciated the magnitude and force of our question. In the House of Lords two of the site-refusing proprietors ventured on their own defence; and I believe the public, or at least as many of the public as have taken an interest in the question, have formed a very decided opinion as to the merits of their arguments. The statement of one of those noble lords amounted substantially to this, that one reason for refusing a site was, that he believed the movement of the Free Church would prove ephemeral, and would speedily pass away and disappear. The other noble person, I hardly know how to describe or characterize the vindication of himself which he undertook to give. It seemed very much to amount to this, that some hard words had been spoken against him. Now, really, if men will do harsh things, it is natural to suppose that severe comments will be made on their conduct; but in regard to the expression which his Grace—for, of course, I speak of the Duke of Buccleuch—in regard to the expression which his Grace alleged had been used concerning him on a most solemn occasion, by a minister of the Church, in the act of dispensing the communion of the Lord's supper—in regard to that expression, which appeared in all the public prints as having been affirmed by his Grace to have been so spoken of him—that expression, it appears, his Grace now admits he never ascribed to any minister of our Church on any such occasion. It will, perhaps, in the course of this discussion, be explained what account of this matter his Grace is prepared to give; but it is enough, in the meantime, to say, that he has withdrawn that statement; or rather, he affirms that the statement was never made. There is still one remark which, before leaving the Houses of Parliament, I feel called on to make, although it may seem in some respects a little apart from the more immediate subject now under consideration. When the question was discussed in the House of Commons, an Irish member, a distinguished orator, and a man of high influence in the Church of Rome, took occasion to advert to the growing numbers and influence of the Free Church. If we were not already, we were at least, as he believed, becoming the majority of those who had formerly constituted the Established Church of Scotland. But in recognising what was no news to us, and what perhaps some of our friends in the

northern part of the kingdom will think a very scanty acknowledgment; for I dare say our friends in Caithness-shire, Ross-shire, and Sutherland-shire would look a little strange at the man who would gravely tell them that they were becoming the majority of what had been the Established Church of Scotland. Why, my friend Mr Begg tells me he found churches with the door shut and entirely deserted; and I remember my friend Mr Guthrie amusing us very much in Glasgow, by telling us of the state in which he found the footpath through a churchyard. There was no mark of the footpath, but every blade of grass in what had been the footpath was standing up as straight as a halberdier's pike. But he now tells me that they are making an improvement on the pathways in the churchyards, by sowing them with salt—killing the grass, so as to keep up something of the appearance of a road, even if there is none to travel on it. And as for my friend Dr Candlish, he told us the other night that the Establishment is really not to be found in many of those districts through which he had travelled. In these circumstances, I dare say our Highland friends, at least, will not think Mr Sheil exaggerated, or indulged in anything like the Irish hyperbole in which members from the Green Isle are wont to indulge, when he ventured to assure the other side of the House of Commons—the ministerial side—that the Free Church of Scotland has become, or is fast becoming, the majority of what formerly constituted the Established Church. But he coupled this statement with a remarkable and significant expression of his own opinion. He was pleased to give some advice to her Majesty's Government in reference to this growing institution in the northern part of the kingdom. He thought it equally unkind and unsuitable that so influential a portion of his fellow-subjects, in their religious character, should be left by the State unnoticed, unhonoured, unfavoured by any portion of State countenance and favour. They ought, said Mr Sheil, undoubtedly to be attached to the State by the golden link of a *regium donum*; and it would appear, from the way in which the hint of Mr Sheil was received and followed up by certain leading public journals, such as the *Times* and the *Globe*, that his advice appeared, in the eyes of our southern friends, to be something very wise and very seasonable. I dare say Mr Sheil would not be ill pleased that his advice should be taken; for I verily believe that if the Roman Catholic body could only get the Presbyterian Free Church of Scotland gagged with a *regium donum*, he would think the game in a great measure won; for if he could thus disarm or set aside his most formidable opponent, no doubt he would go round with the same bribe to all the other non-established, non-conforming bodies, and would be ready to hold out to all of them some kind of endowment; that having in this way disarmed the opposition which they now see gathering amongst the non-conforming Churches of the United Kingdom, he and the Roman Catholic Church might go forward unopposed to their aim of ascendancy in Ireland, and ultimately of their ascendancy everywhere throughout the empire. Now, Sir, such a sentiment having been thrown out in the House of Commons, and having been made matter of public discussion in the leading journals of the day, I do think it is not out of place if it is not going out of the way for this House to let its views and feelings on this subject be distinctly and unequivocally understood. It is necessary that Mr Sheil, and all others interested in our movements, should distinctly understand that it was not a link of gold that ever bound us to the State; and that nothing but a link of principle can ever unite this Church to the civil power. Sir, when there remained no link to bind us to the State but one of gold, we cast it with indignation away. When the link of principle was broken, we were ready to trample the link of gold, not as a mark of honour, but as a badge of servitude, beneath our feet. It is needful that men should understand the principle on which we proceeded in taking up our ground as a Free Church. It is not that we should be hangers-on and pensioners of the State, for a paltry *regium donum*. If they would understand our terms, let them look to our Claim of Rights—let them learn from it that if we are to be accosted or treated with on the subject of a State alliance at all, it must be on the footing of our being the Established Church of Scotland—it must be on the footing of their rescinding the Auchterarder decision, and all the other decisions founded upon it—on the footing of their rescinding Lord Aberdeen's Bill—on the footing of their rescinding the Stewarton decision—on the footing of unequivocally affirming the views which we and our fathers both took of the constitution of the ancient Church of Scotland—which can

have no Head, nor any superior in things spiritual, but the Lord Jesus Christ. Until the State be prepared to abjure all Erastianism, and to turn out those who are occupying our places—until it be prepared to make a clear stage of the Establishment, and let it be occupied by this Free Church—we cannot listen to these men—we have nothing to say to any proposition emanating from the State, and we are not to be treated with on any footing of a *regium donum*. And we must have very clear evidence that the State is sincere even in making

it a proposition as that to which I have now referred. I may indeed say, that the proposition is, in fact, such as that the making of it would involve a far greater revolution than that of 1688. It is a proposition which I, for my own part, do not expect to see made till the millennium. Those who may live to see that blessed era may witness it; but I believe that none will see it realized before. And if I have said anything

not to be possible, but merely for the sake of argument. I say, then, Sir, that being separate from the State, as we now are, and in the circumstances in which that separation has come to pass, we would need good evidence that the State was prepared, out and out, and universally, as a State, to act on the recognition and the maintenance of the great principles of the liberty and independence of the Church of Christ. Perhaps, as I have already said, it may seem going out of the way to indulge in observations like these; but as the occasion of them came out in connection with this question of the refusal of sites in the House of Commons, and as the discussion diverged into this subject there, it is not unreasonable that we should follow it with a similar discussion here. I believe that it is of great consequence, not for the sake of the ministers and members of our own Church, who would scorn such a proposition as that of Mr Sheil, or any proposition of a similar tendency; but it is important that we make such statements as these, in the way of a testimony to other Churches, and to the world at large, that they may be guarded against the invidious policy the State is now pursuing, and which all the States of Europe, so far as we can see, are bent on pursuing—the policy of confounding all the great distinctions between truth and error—treating religion as a mere matter of opinion, and seeking to make it the slave of State power and influence. I am afraid I have detained the House too long. I have now only to call the attention of the Assembly to the position in which this matter of the refusal of sites now stands, in so far as the proceedings of the Committee are concerned. Other views of that question, and further information upon it, will immediately be laid before the House by members who have been visiting those districts of the country which are the scenes of the hardship and persecution occasioned by those refusals. Meanwhile, let it be distinctly understood that, in so far as the proceedings of the Committee are concerned, we have made little or no way with site-refusing landlords. We have made some way with public men in Parliament, and, I believe, with public opinion throughout the country at large; and I am therefore emboldened to hope, that if the accumulated cases of site refusing which this night will be brought under the attention of this House and the country—if these cases of hardship and oppression remain unredressed till the meeting of the next session of Parliament, and if we shall then be obliged once more to address the Legislature on the subject, we shall not only have a cordial sympathy in the public mind of Scotland, England, and Ireland, to support us in our appeal, but that in the Houses of Parliament itself we might count upon powerful support. We are entitled to count on the support of her Majesty's Government, and on the support of the leading men of both sides of politics in both Houses of the Legislature.

The Assembly was then addressed at great length by Mr Begg; but as we have the pleasure, in this Number, of presenting to our readers the first part of a narrative of his interesting journey through the Highlands and Islands of Scotland from his own pen, we proceed to give an extract from the powerful address of Dr Candlish, who, after confirming the statements of Mr Begg, and making similar statements as to some parts of the country which he had visited, continued:

I beg to take this opportunity of expressing the joy with which I listened to the singularly admirable explanation given by Dr Buchanan, in answer to the suggestion which our excellent friend, Mr Sheil, was kind enough to throw out in Parliament. I have no doubt that Mr Sheil, when he threw out that suggestion, knew well enough how to feel the pulse of the Assembly he was addressing; and it is one of the darkest and most ominous features of the present times, that now, in the

House of Commons, composed of the representatives of this great country, freely chosen under the Reform Bill, we have literally no party at all—no, not even a shred or vestige of party—that holds anything like sound principle in reference to Establishments and endowments. Furthermore: it is melancholy to think, that both the great parties in the State seem bent upon a system which, when freely interpreted, is neither more nor less than a system of ruling this great country, not by principle, nor even by power, but by bribery and corruption; for there can be no doubt, that it seems the policy, both of Conservatives and Liberals, to obtain the command over men's consciences, by the most sordid of all arguments—an appeal to the selfish interests; and when we think that all parties in the State—Liberals and Conservatives alike—are now inclined and determined to work what they hold to be the principle of an Establishment as an engine of Statecraft and Government, we cannot but anticipate that some such game may possibly be tried as that to which Mr Sheil pointed—we cannot but think it likely that they will try to prop up existing Establishments, by offering a bribe to other denominations; for the alternative has been frankly and clearly put by the leader of the Opposition, and acknowledged by the head of the Government, that in Ireland—and if in Ireland, it occurs to me that it must be the same all over the empire—the question now is between the abolition of all Establishments and the establishment or endowment of Popery. Beyond all doubt, to this we are coming. Some of my friends are very sanguine in anticipating the speedy downfall of all Establishments. For my own part, my fear is rather that Establishments will continue to stand—ay, that they will continue to stand, supported by such wretched triumphs over conscience as our rulers are seeking to achieve, until they have been worked by the Man of Sin as an instrument for the accomplishment of his ends. Then their downfall will be sure, but I fear not till then; and if it be so—if the tendency of the course of events be towards such a policy being carried out as that which Mr Sheil evidently contemplates, and which both the Opposition and the Government have in view, namely, to get all religions—Jews, Mohammedans, Christians, Popery, and Protestantism—all alike to become the agents of Statecraft, and to get them to do the work of any Government, at whatever sacrifice of principle or conscience—then the time has come when this Church, both for her own vindication and also as a testimony to all Christendom, should avow her determination, that she, at least, under God, will never be a party to any such craft and sin. We could not, even if the matter were otherwise, agree to any proposal which would compromise our position, without consenting to an acknowledgment that our Claim of Right is a piece of waste paper, and that our Protest has been answered. I believe that it is needless to reiterate this for our own sakes; but one cannot but rejoice in an opportunity of reiterating it, if but for the purpose of expressing a hope that our brethren in other Churches will calmly and seriously begin to ponder the question of principle that is now raised in reference to accepting endowments from the State. It is not for us to judge others—it is not for us to prescribe to others—far less to think harshly of others, who are situated otherwise than we are, because they do not see the line of duty so clearly as we are enabled to see it ourselves. We cannot forget that we are now in a position, through our separation from the Establishment, which enables us to look at this question not only without being swayed by partial counsel and interested motives, but with the strongest of all motives to look at it on the side of principle; because we have committed ourselves—we have crossed the Rubicon. It is otherwise with our brethren of other Churches; and I always remember, in reference to the remarks which some are apt to make on our brethren who are connected with other Churches, the desponding anticipations which some are apt to form, as if, when the time of trial came, they would be found unwilling to make the sacrifice; I say I never can forget the injustice which was done to ourselves beforehand by such anticipations in regard to us—I never can forget the injustice done, not to us, but to the Author of our faith, by the insinuations which were thrown out against us before the event had tried us. There was dishonour done not only to us as honest men, but to Him who alone can sustain us in the hour of trial, when so many doubts were expressed beforehand of the faithfulness and firmness of the evangelical members of the Church of Scotland; and I would desire to avoid that sin in reference to others, which, alas! was committed by others in reference to ourselves. I omitted, in alluding to what we witnessed in our tour, to say,

that amid the report of site-refusing proprietors, I think it refreshing to indicate some instances of proprietors of a friendly disposition. In a single word, I beg to say, that in the Island of Islay we found reason to report, that the Church is deeply indebted to the liberality of the proprietor of that island for the friendly interest which he and his factor have taken in the welfare of the Free Church of Scotland; and that in visiting the parishes of Lochalsh and Plockton, we had occasion also to witness the liberality and kindness of the proprietor of Lochalsh, who, differing in many points from the Free Church, has yet been to the Church and its ministers a really noble benefactor. Now, in reference to the course of conduct which it is the duty of the Church at present to pursue, we ought not, of course, to attach more weight to the declarations of Sir James Graham and others in Parliament than their declarations may seem entitled to; for here again we must beware lest we should be deceived by soft words. I believe that Dr Buchanan, when he gave the Report about the London deputation, exercised a sound and wise discretion in not referring much to the notes which he took of his interviews with the great men in London; for, I believe, if he had referred more copiously to his notes, he would have found reason to put the House even more on its guard. We have had, no doubt, a fair speech from the Home Secretary—an unusual thing in him—a fair, candid speech. We have had in the House of Lords still more emphatically the entire silence of the House. When the refusers of sites not only defended themselves, but appealed to the assembled Lords in testimony of the completeness of their defence, not one voice was raised—the silence of their Lordships was more emphatic than the voice of the Home Secretary. Now we are by no means bound to assume that these things settle the question. I dare say some of our very sanguine friends, when they read the newspapers, imagined that now our case was gained. If we were to think so, and to act as if we thought so, the case would doubtless be gained, but on the wrong side. The fact stares us in the face, that now, after a lapse of a sufficient period of time to admit of the proprietors taking the sound advice administered to them from a quarter to which they are bound to pay deference, scarcely a single instance can be quoted of a site being now given which was previously refused. I think I heard some one say there was one case. But although, on the one hand, it is not the duty of the Free Church to assume that these things have settled the question; yet, on the other hand, it is not the duty of the Free Church to assume that what has passed will not have some weight. And I come to the practical point: Let the Assembly, if it seem good to it, issue instructions

which have been refused, immediately to renew their applications to the proprietors, in the most respectful terms. Let each congregation, in renewing its application for a site, report the same to the Committee upon that subject; and let that Committee, in name of the General Assembly, if they are satisfied of the propriety of the application, also make an application in favour of the same congregation. And then it seems improper that any great time should be allowed to elapse such applications are made. Before the meeting of next session of Parliament, the Committee ought to be in a condition to know exactly what applications of this sort have been favourably received, and what declined, or not answered at all; and it seems essential that applications for sites should be applications for sites not for churches only, but for schools, and man-ages, and schoolmasters' houses also. It seems essential that application should be made for sites for all these objects now; and in every instance in which any one is refused, it should be immediately reported to the Committee in Edinburgh. Now, I trust that in this way the Committee will be prepared to bring a clear and distinct report on the subject to the Commission that meets in November. Let us give warning to the Church, and to all concerned, that we will now wait till the Commission meets in November, to try the effect of their new applications to those proprietors who have refused sites. If these applications are refused, we will then be prepared to consider the propriety of another appeal to Parliament, and that in a more definite shape. I trust that if the time shall come that we must again go to Parliament, we will be enabled to go, not in the form of humble suitors merely, but with a bill in a definite shape, proposed to be passed; and I know well, from his own assurance, that our noble friend Mr Fox Maule is quite prepared to adopt such a course as this. Let us, then, distinctly give the country to understand, that should justice not be done in the meantime, we cannot allow the session of Parliament to begin without trying, at the very beginning of its sitting, to have

a bill introduced, which will at least bring before the whole country the exact object at which we aim, and to put in a tangible form our claims, which are so reasonable and so just. I cannot close without expressing, I trust with all possible calmness and moderation, my deep feeling of the extreme injustice which has been done to the people of Scotland, not only in the refusal of sites, but in the cause assigned for that refusal. I care not for the injustice that may be done to some individuals among us—I care not for the injustice that may be done to myself—I care not how we may be branded as agitators, disturbers of social order—I care not for the violence of expression that has been used to designate alleged violence of expression on our part—I have been familiar with them all for years—I have had the honour of being maligned in high places before now—and I care little, and my friends care just as little, for the imputations that have unjustly been cast on us; the great day of account will reveal the purity of motive and the purity of principle. I care not to be judged by man's judgment—to my own Master I stand or I fall; but I cannot but express the deep sense I entertain of the wrong that has been done to my fellow-countrymen, to my fellow-Christians of Scotland, by having the refusal of what was so justly their claim imputed to me, and to those who have been called, like me, to bear the brunt of the battle—the heat and burden of the day. It is a sad thing for us to think that we stood between our beloved people of Scotland and the attainment of their just, their inalienable rights. It is a cruel thing to be branded as the sowers of sedition, when we preached all over Scotland that Gospel which—and none should know it better than our own Scottish proprietors—is the only security for peace on earth—for loyalty to the Queen, as well as loyalty to Christ; but it was more cruel still that these oppressors of the people—these deniers of the people's rights—should turn round and say to us, that we are standing between the people and what they ask. Let them make a sacrifice of our characters, if that will serve their ends; let them make a heretomb of our bodies, if that will satiate their malice; let them prostrate my name in the very dust; but, for the sake of honour, for the sake of high principle, for the sake of the Scottish name, let it not be said that the nobles,

princes, and great men of Scotland, were so affrighted by a few hard speeches, uttered by a few headstrong men—there was cause of danger to the commonwealth—that they should turn to the people of Scotland, who were not responsible for our hard words, and visit on them our sins and our condemnation. It is miserable cowardice these men are betraying. Why, what are we? Let them call us rebels and disturbers of social order to as great an extent as they choose to allege—where, I would ask, is our power? Why, it is in their tyranny—their oppression. They may call us Dan O'Connell if they please. What gives us the power in Scotland to disturb the peace, if we were bent on disturbing the peace, but the very system of oppression which they are blindly pursuing? I speak in sober earnest, when I re-echo the sentiment of my friend Mr Begg, and say, that we do not enjoy, as some think we do, the sights of site-refusing landlords. If we did enjoy such sights, no doubt we have been regaled sufficiently; and assuredly these men are bent on gratifying our tastes to the very utmost, when they multiply such sights to please us. But when we look to where things are tending—when we consider that the bonds which tie society together are in danger of being rent—when we call to mind that every landlord who is coercing the consciences of his tenants and dependents, is cutting another link in the great chain which binds society—when we remember that, even if they gained their end by force or bribery, they would not have attached dependents, but mercenary slaves—when we remember that the men who are persecuting this system are just hurrying on themselves the elements of fierce revolution—we would have them to pause, and consider to whom, in days of danger, they would look as their defenders. Would they trust the men whom they had taught to sell their consciences, and who would sell their masters to the demagogues, as well as they had sold themselves to their tyrants?—Dr Candlish then stated that it was their determination to furnish the means of grace to the Highland population in connection with the Free Church; and concluded by saying: We rejoice not in iniquity, but, blessed be God, we rejoice in truth. The truth hath made us free—the truth we will not surrender; nor will we suffer our people, from any tyranny, to be coerced into the surrender of it. Let us, who have taken an active part in these proceedings, be branded with infamy, if it will please these noblemen, these men of honour—let them cause our names to descend dishonoured to the latest

posterity; but, oh! let them, for their own sakes—for the sake of the honour they profess to reverence—for common honesty—if they will not have the imputation of cowardice resting on them—if they will not confess that they are affrighted by a few poor preachers of God's Word—I say, let these men, if they are not accessible to higher motives, be moved by such considerations as I have stated. Let them come forward frankly and say: We defy you preachers to do your worst—we defy you demagogues to agitate the land—we care not though you go over all our estates, and agitate among all our tenants; the constitution is too strong to be shaken by them. We will not, through such fears, do injustice to our tenants, nor any longer refuse them their true and inalienable rights.

The Assembly approved of the Report, and commended the diligence of the Committee; enjoined presbyteries to report to the Committee, without delay, all cases within their bounds where sites are still refused, with the particular circumstances connected with the refusal; instructed congregations to whom sites have hitherto been refused immediately to renew their applications, reporting their having done so to the Committee, who, if they are satisfied, should second their applications—it being understood that said applications shall be for churches, manse, schools, and schoolmasters' houses; and the Committee were appointed to make a full report to the Commission in November.

PROPOSED TRANSLATION OF MR M'RAE TO INVERARY.

The Assembly then resumed consideration of this case. The Committee appointed to confer with Mr M'Rae reported that the state of his health was an insuperable objection to his translation to Inverary; and the Assembly approved of the report, dismissed the appeal, and affirmed the judgment of the Presbytery of Kincardine O'Neil, refusing to translate Mr M'Rae from Braemar.

TUESDAY, AUGUST 26.

The principal business this forenoon was the reception of an Interim Report on the Manse Building Fund, which was given in verbally by Mr Guthrie, in a long and interesting speech. It appears, from this statement, that the sum total of the subscriptions amount already to £37, ; or, including several sums which have been subscribed, but which had not yet been reported, the sum was about £10,000, of which £35,204 had been collected within the bounds of the Synod of Glasgow and Ayr.

The Assembly was afterwards addressed by the Rev. Mr Davidson of Lady Glenorchy's Free Church, Edinburgh, and the Rev. Mr Weir of Belfast, on the state of religion in the island of Orkney and Shetland, which they had lately visited as a deputation from the Assembly.

In the evening, Dr Chalmers addressed the Assembly at great length on the Sustentation Fund.

WEDNESDAY, AUGUST 27.

After the usual preliminaries, the Assembly instructed the Committee for the Relief of Extreme Cases of Suffering for Conscience's sake, to take steps for providing accommodation, whether by sea or land, for those congregations who are now suffering such extreme hardships in consequence of the refusal of sites.

The Moderator was also instructed to correspond immediately with the Duke of Sutherland, in reference to the delay which is taking place in the granting of sites for schools in the county of Sutherland.

CASE OF REV. ARCHIBALD HERON.

On the application of the Home Mission Committee, the Assembly agreed, in reference to the Rev. Archibald Heron, of the Irish Presbyterian Church, to relax the 15th regulation of the 22d Act of this Assembly, providing that ministers at large and probationers of other Churches shall labour within the bounds of the Church for a year before they shall be entitled to accept of a call; on the ground that the same Assembly is now sitting, and in respect that Mr Heron is an ordained minister, and was giving supply prior to May last.

CHEAP PUBLICATIONS.

An Interim Report was made by Dr Candlish, Convener of the Publication Committee. In addition to the third volume of the first year already issued, the Committee would issue a fourth, provided it should be found that the funds of that year would admit of it, and of such a size as the funds may warrant. Further, that the first three volumes of the second year would consist of "Writings of David Dickson," "Fleming on the Fulfilment of Scripture," and "A Selection of Writings of Robert Blair;" and that should the number of subscribers permit of a fourth volume, the Committee had in view the publication of certain "Cases and Letters connected with the Revival at Cambuslang," and that this issue would certainly be made if the number of subscribers should not be diminished. It was also stated on the part of the Committee, that, if a sufficient number of subscribers of 1s. came forward, it was intended to issue a Gaelic volume, to consist of either a volume of the "Scots Worthies," or the "Confession of Faith and other Standards of the Church." A verbal Report was also made by the Conveners of the Tract and Catechism Sub-Committees, and it was stated that it was proposed to have a Gaelic translation of the Catechism which has been prepared on the principles of this Church.

The Assembly approved of the Reports, and recommended the Scheme to the continued countenance and support of the friends of the Church.

Dr McDonald then addressed the Gaelic-speaking part of the audience.

STATE OF THE HIGHLANDS.

The Assembly resumed consideration of the state of the Highlands and Islands, and heard reports from the deputations appointed to visit Badenoch, Strathspey, Skye, and other districts. The following resolutions were adopted:—

1. That it be recognised as a fixed and settled arrangement, that the vacant or unsupplied stations in the Highlands and Islands receive supply for one or two months in the year, by ministers appointed to that duty. It is calculated that there are about eighty or ninety stations in all, that would require to be thus visited, and that there are about one hundred and twenty Gaelic-speaking ministers; and it is believed that each of these ministers would be ready to undertake this duty for a month or two, on due and timely notice being given to him. In this way, a plan may be framed early in the season, for securing that each station be thus visited, once at least, in the course of the year, by an ordained minister. The minister thus visiting to be aided in dispensing ordinances by the presbytery of the bounds, and such persons as they may authorize.

II. With a view to supplement this very inadequate provision, and secure a supply of Sabbath and week-day ministrations in these stations during the year, it is recommended that the employment of catechists, as readers or exhorters on the Sabbath, and as visitors during the week, be placed upon a more orderly footing, and under more complete regulation and superintendence, than at present. It is to be understood that this implies no intention to institute any permanent or distinct office of this nature in the Church, or to give to the individuals thus employed anything of the ministerial status; but to insure a better organization of the system already acted on, and which must be acted on for some time to come, with a view to prevent disorder, and to increase the regularity and efficiency of such services as they may be authorized to render. It is suggested, accordingly,—1. That persons engaged in this capacity shall be proposed to their respective presbyteries by one or more members, and shall be examined in private upon their knowledge of Holy Scripture and their capacity for conducting religious exercises; and such as may be judged, after full and mature deliberation, to be qualified for the duties which they are to discharge, shall be held eligible to employment. Persons already occupied as catechists to appear before their presbyteries, in manner above described. 2. That a catechist or reader thus approved of, is to be appointed to every unsupplied station, as above, by the Home Mission Committee, on the recommendation of the presbytery within whose bounds the station is placed. 3. That every catechist or reader thus appointed shall carry on his work under the direction of a member of presbytery, who shall visit the charge, from time to time, for the purpose of dispensing ordinances, and giving his counsel and aid in con-

ducting the affairs of the congregation; and shall report to the presbytery, who shall record the reports in their books. 4. That in conducting public worship on the Sabbath, in the absence of a minister or probationer, the catechist or reader shall be instructed, in addition to other services, to read a portion of Scripture, together with a suitable discourse or portion of a religious work; and further, that on week-days he shall visit the families, catechise the young, and attend to the sick and dying. The Home Mission Committee to allow a corresponding increase of salary to persons thus doing duty in unsupplied charges. 5. That such catechists or readers shall be removable from place to place, at the discretion of the Home Mission Committee, after consulting the presbytery of the bounds; and that they shall be subject, in the discharge of their whole duties, to their respective presbyteries. The presbyteries to have power to discontinue the authority given to such persons, and the Home Mission Committee to withdraw the salaries. 6. That, where necessary, such catechists or readers may be appointed in parishes supplied with ministers, who may assist these ministers in the discharge of their parochial duties, and supply service in their absence. Such catechists or readers to have a less allowance than in cases in which they serve in unsupplied charges.

The Convener of the Committee on Popery stated verbally, that a conference of the nature alluded to in the Assembly's deliverance of 27th May last, was to be held in Liverpool in October next; and in the view of such a meeting, the Assembly commend it to the prayers of the ministers and members of this Church.

A petition was presented from the Glasgow Bible Society, recommending to the ministers of the Church, especially of the Highlands and Islands, the procuring of contributions in aid of the funds of this Society, in consideration of the benefit it has conferred on those districts of the country by the circulation of the Gaelic Scriptures. Approved of generally, and recommended accordingly.

It being stated that many congregations had not yet procured sufficient titles to their property, the matter was remitted to the Building Committee, with instructions, in conjunction with the General Trustees, to take such steps as they may see fit, and to report to next Assembly.

A memorial from the Presbyterian Church Extension Society, London, was laid on the table, and remitted to the Moderator to acknowledge.

The Commission was authorized to decide in all cases arising out of calls that may come before them.

A petition from Mrs Ferguson, Rothsay, widow of one of the seamen of the "Breadalbane," who lately lost his life in the service of the yacht, was remitted to the Committee for the Relief of Extreme Cases of Suffering.

It was then unanimously agreed that the warmest thanks of the House be given to the Presbytery of Inverness, and to those friends of the Church who are associated with them, for their very admirable arrangements for the accommodation of this meeting of Assembly. Thanks were also recorded to the General Accommodation Committee, and also to the many friends in Inverness, who had so kindly accommodated and so hospitably entertained the members of Assembly during their residence in that city.

The 8th and 9th verses of the 28th Psalm in Gaelic were then sung, after which the Moderator addressed the Assembly. Thereafter the Assembly was concluded by singing the three last verses of the 122d Psalm, and pronouncing the blessing.

Ecclesiastical Intelligence.

FREE CHURCH.

GLASGOW NORMAL SEMINARY.—This institution, we observe, was recently opened, in the presence of several members of the Free Presbytery, the General Assembly's Sub-Committee on Education, and a numerous and respectable assemblage of ladies and gentlemen; about seven hundred children attended. Since the Disruption, the teachers, students, and children have been accommodated in a wooden pavilion until the period of the vacation. This has expired, and they have now taken possession of their new institution, within three months from the time the old one was vacated.

CHURCH OF ENGLAND.

CHURCH CENSURE.—A correspondence has passed between the Bishop of Oxford and his chancellor, Dr Phillimon, on the one hand, and the Rev. J. Jordan, Vicar of Enston, on the other, on account of the latter gentleman having presided over a Wesleyan missionary meeting. For doing so, he is charged with being "a cause for occasion of sin;"—"worthy of censure and punishment." He, however, repudiated the charge, and demanded to know against what law he had offended. The bishop and chancellor having declined to enter further into the discussion, Mr Jordan submitted it to the Advocate-General, Sir J. Dodson, who gave it as his opinion, that his attending the meeting did not subject him to ecclesiastical censure.

MR WARD.—This gentleman has at length seceded from the Church of England. He and his wife attended the Roman Catholic chapel at Worcester, as members.

CALCUTTA.—The excitement occasioned by the conversion and baptism of several Hindus at the Free Church institution continues to be very great. Several rich Hindu merchants have come forward and subscribed munificently towards the founding of a similar institution, to be conducted on Heathen principles, and in which education is to be given to the natives, free; but ultimately, it is believed, their scheme will come to nothing. Dr Duff states, that by intimidation and bribery, the attendance at the Free Church institution has been considerably diminished, yet by no means to such an extent as might have been apprehended. The Lord is blessing the work, and we need not fear the rage of the Heathen.

NEW CHAPELS.—The number of new chapels erected in connection with the Wesleyan Conference, is said to have been one hundred and twenty within a year. The Independent chapels erected or enlarged between October 1843 and October 1844, numbered only thirty-two. The Baptist chapels reported in the last Report of the Baptist Union, were forty.—*Patriot*.

GIPOY SCHOOL AT FARNHAM.—A step towards the civilization of the Gipsy race has been begun, by the laying of the foundation-stone of a school for their instruction at Farnham. There is to be accommodation for twelve boys and twelve girls at first. A field garden is also to be carried on in connection with the school, in which the children are to be employed until they leave the establishment.

A press of matter has compelled us to delay various articles, including "Literary Notices," till our next.

Calls Moderated.

Edinburgh, West Church.—Rev. Mr Stirrat.

Peterculter.—Rev. Thomas Brown of Kinneff, September 4.

Ordinations and Inductions.

Dunblane.—Rev. J. D. Burns, August 28.

Craik.—Rev. John Hendry, August 14.

Gifford.—Rev. Thomas M. Fraser, September 4.

New Churches Opened.

Duntocher.—By the Rev. Dr Henderson, August 17.

Obituary.

At Tillicoultry, on the 12th August, the Rev. Henry Anderson, of the Free Church, in the thirty-seventh year of his ministry.

At 23, Upper Grey Street, Newington, Edinburgh, on the 21st August, the Rev. John Balfour, of the Free Church—formerly one of the ministers of Culross.

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THE FREE CHURCH MAGAZINE.

CHRISTIAN UNION.

It would not be easy, perhaps not possible, to specify a subject of greater importance than that of Christian union; and we regard it as a very encouraging symptom, that the minds of so many are at present earnestly directed to the inquiry, how it may be most effectually promoted. "That they also may be one in us, that the world may believe that thou hast sent me;" such is part of our Redeemer's prayer, and it seems impossible not to perceive that the oneness of the Church is here directly connected with the diffusion of the Gospel throughout the world. It must be so, because the Lord has said it; and we might perceive that it must be so, from the very nature of the case. So long as the different Churches, or rather denominations of Christians, quarrel and contend, their strifes and dissensions tend to check the progress of the Gospel. "Let us see some agreement among yourselves in religious matters, and then we may listen to you," is the scornful and yet too applicable language of the opponents of Christianity. Surely it becomes every Christian Church deeply to ponder how much of the guilt involved in such dissensions attaches to itself. These divisions could not be, were there not a large amount of sinful selfishness among Churches, leading to jealousy of each other; and it is in vain for any one Church to say: "We are blameless;" for all have sinned and violated Christian love and fellowship; but it is not for any one denomination to take upon itself the office of censor, and assert, that though doubtless guilty in some degree, others are more so. Any discussion on the subject, conducted in such a spirit, could but provoke further disunion.

The passage from our Saviour's prayer already quoted, seems to us to suggest the great and sacred principle which can alone guide us safely in discussing the important subject of Christian union: "That they also may be one in us;" that is, the union of Christian Churches depends upon their union with God—Father, Son, and Holy Spirit—and is possible to that extent only, and no

further. This is a deep and solemn thought. Does the converse proposition hold equally true—does the present divided state of the Christian Church imply a state of corresponding disunion from God? Such a question we suggest to all Christian Churches, to be deeply and prayerfully investigated; but to be answered to God only—not to other Churches. Yet there is another and a more hopeful topic, to which we would direct our attention. We deny not that there has existed hitherto a most deplorable amount of disunion among Churches; but we rejoice to mark the indications of increasing desire everywhere to seek some method of attaining a holier and a happier condition; and we humbly, yet very gratefully, regard the increase of evangelical principles among the various denominations, as rapidly producing the only ground on which a truly Christian union can be realized; for as by the prevalence of evangelical principles, union with God will be realized; so by union with him we shall realize union with each other. The increase of evangelical principles, and the increasing desire for union among Christians, are, therefore, proofs of the reciprocal action of that sacred principle from which both spring; and, at the same time, furnish reason for cherishing the hope, that the time for so desirable a result is at hand, or, at least, rapidly approaching.

By keeping these views before our minds, we may be enabled to take a calm and comprehensive survey of the great and sacred question of Christian union. The love of God is the vital principle of Christianity; it is at once the essence and the evidence of union with God. But the love of God produces love to God's people—union with God produces union with all that are also united to Him—union with the Head is union with the members also. Sin in its every form tends to interrupt and destroy that union. Direct sin against God will always, in one way or another, lead to a dislike of, and an alienation from, God's people. Direct sin against God's people, if it sprang not from, will soon issue in, sin against God himself. To put an end to disunion, therefore, and to seek for a more wide and cordial

union, founded on, and pervaded by, increasing spirituality and love to God, must be the urgent duty of all Christian communities. The subject of Christian union, thus considered, suggests two lines of investigation—to search out, contend against, and remove those sins that cause disunion, especially such public sins as cause public and extensive disunion; and to direct the most earnest attention to such modes of glorifying God and promoting the welfare of man, as command the approbation and require the united energies of the entire Christian Church. Were a fair, a candid, and a full examination of the topics included in these two lines of investigation to lead to a harmonious consent of judgment among all evangelical Churches, we know not what would remain to prevent all of a true Christian union that it may be possible, in this our imperfect condition, to realize. Let us glance along these lines of investigation.

One of the earliest and most extensively prevalent causes of disunion in the Christian Church, was the introduction of unsound doctrine. So far as the great central doctrines of Christianity are concerned, this must ever be regarded as a legitimate reason for excluding from the Church an irreclaimable propagator of deadly error. There can be no true union among those who are not agreed respecting principles of vital moment. There can be no fellowship between the followers of Christ and the adherents of Antichrist. There can be no real agreement between those who regard the Lord Jesus Christ as the second person of the Trinity, and those who consider him to be a mere creature, whether human or super-angelical—between the Christian and the Socinian. But while it is right for true believers to stand aloof from all religious co-operation with the corrupters and the subverters of sacred and essential truth, it does not follow that a similar distance should be kept from those with whom we cordially agree in all that is essential to salvation. There is surely a great difference between defective views of truth—views that are true so far as they go, though they do not embrace the whole truth—and views that directly tend to its subversion. With the former we may co-operate so far as we are agreed, care being taken that we are not understood to compromise our own views; towards the latter we stand at once in direct antagonism. The plain duty, therefore, of all who hold the doctrines of what we shall, for brevity's sake, term Trinitarian Protestantism, is to inquire, first, how far they are agreed. They may then frame some plain and brief statement of those great truths which all hold in common. To this extent there could be no difficulty in their cordial co-operation in all truly Christian purposes. It would, however, be wise, though somewhat more hazardous, to proceed beyond this limit,

and to inquire into the true meaning and relative importance of the topics in which they were not agreed. This we would hold to be a duty of imperfect obligation, but still an important and a permanent duty. It would not imply that one Christian community was entitled to dictate to another on those points on which they differed; but as little would it imply that they were entitled to stand apart from each, and maintain a jealous and conflicting rivalry, on account of disagreement in matters which neither held to be essential to salvation. To hold these opinions firmly, so long as they were conscientiously convinced of their truth, would be their duty; to be willing to subject them to fair, candid, and Christian examination would also be their duty, both as allowing their value to be tested, and also as actually giving them the most favourable opportunity for being diffused, if their truth and value stand a fair investigation. Could such a method be adopted, it would go far to put an end to all narrow and sectarian notions. Let each sect state fairly, and in the most distinct and intelligible terms, the point or points in which they differ from other Churches; they may find their differences evaporating in the process of framing accurate definitions, or these definitions may obtain the assent of those to whom they are stated. In either case, union would be promoted; and even if it were not, the knowledge of the real nature and value of the difference would go far to abate the feelings of jealousy and distrust which vagueness tends to exaggerate. In this manner differences of Church government might be investigated—the subject of national covenants might be discussed—the two conflicting theories of Voluntarism and Establishments might be analyzed—all without one particle of bitterness entering into the discussions, and without endangering the amount of harmony and union which already existed; or rather, with the certainty of promoting true Christian union, by the removal of prejudice, and the clear explication of truth.

Another thing which has often caused and perpetuated division among Churches, is a jealousy of each other's prosperity. That this jealousy exists there can be no doubt, and that it is sinful is equally certain. The very essence of this rivalry is of a worldly nature, and consequently sinful. But while it is one which even evangelical Churches can feel, it is one which no truly evangelical Church can broadly avow and deliberately vindicate. Let it be conceded, that every Church may be expected to think its own system the best. But what does that mean? What is the object for the promotion of which the Christian Church exists? To advance the glory of God, by promoting the salvation of man. The best Church, therefore, is that which leads

most souls to the Redeemer. Is this a matter in which any Church can wish to check another? Impossible. The real ground, then, of envy and rivalry between Churches, is not on account of their success in winning souls to Jesus, but on account of their worldly prosperity. The existence of this rivalry is probably the greatest obstacle to Christian union in the present day; and yet it both may, and we trust will, be greatly surmounted. Let all Churches fairly look the subject in the face, let them remember the great object for which Christian Churches exist, and they will soon be ashamed to permit worldly interests so far to sway their holier feelings. In the highest and holiest sense, Churches can have no rival interests, because no selfish aims—the proper end and desire of all being “Glory to God in the highest, and on earth peace.” We need not prosecute these topics—they must be abundantly apparent as the leading causes of division among Christian Churches, and yet by no means insurmountable, if fully investigated.

But if it appear practicable to remove the main causes of division, by instituting, from time to time, as occasion requires, a fair and dispassionate examination of them, testing each and all by the aspect they bear towards union with God and the diffusion of Christianity; still more encouraging and hopeful, viewed with regard to Christian union, is the line of inquiry which leads us to trace our common ground, and to contemplate what all regard as objects of common duty and common interest. Several of these, universally important, at once suggest themselves to the mind. All true Christians must and do rejoice to hear of the progress of the Gospel throughout the world—all real members of Christ's body sympathize in each other's trials and sufferings—all enlightened believers rejoice equally in the increase and diffusion of light around them. Thus three great elements of united action and co-operation at once appear:—1. All can exert themselves in procuring and diffusing information on the state, the progress, and the prospects, of religion throughout the world. The very fact of all evangelical Churches engaging in this general object, would greatly expand their minds, and deaden the effect of sectarian prejudices. We are all too much in the habit of attending to the operations of our own respective communions alone, and thus hampering even our missionary sympathies with somewhat of denominational narrowness. This should no longer be the case. The world is our field; and by habituating our hearts and minds to this enlarged sphere of feeling and action, we shall acquire the capacity of entertaining more expanded and generous conceptions, and engaging in more noble and arduous enterprises. 2. To sympathize with the suffering members of the Christian body is a proof of our

own membership. But true Christian sympathy cannot expend itself in mere sentimental sorrows. It is an active principle, and finds its native sphere of action in succouring the distressed. This, too, is an extensive and important field of united exertion in which all can engage. All can look to Madeira, to Tahiti, to Madagascar—to struggling Protestantism in France, Switzerland, and Germany—to the sufferings of Christians in the Eastern countries, and to the hardships endured by our own Highlanders. And though we may possess no direct political power which we can wield for their relief, we can bring these matters before the public mind, and keep them there, till the force of public opinion constrain oppressors to shrink from the perpetration of such glaring wrongs. It is mind, not physical force, that now rules mankind; and by the steady and combined exertion of all Christians, the public mind may be so enlightened and guided as to control the despot and the persecutor, and to rescue the victim—a brother in the Lord. 3. To receive and to distribute knowledge is equally the duty and delight of every enlightened and liberal mind. While, therefore, all sections of the Church are engaging in the acquisition of Christian knowledge from every quarter of the world, some will possess greater facilities for doing so in one part, some in another; but it will be both easy and beneficial to adopt some method by means of which the various rays of knowledge may converge and pour forth their combined brightness to enlighten all. The production of lectures on different topics, of such a nature as shall interest all, by men who have had their attention peculiarly directed to such departments; discussions respecting the position, perils, and duties of the Church, surrounded as she is by numerous and formidable enemies; the publication, in a collected form, of such productions and discussions, care being taken to secure their general circulation—such and similar methods of co-operation in the diffusion of knowledge universally important and interesting, could not fail to contribute greatly to the progress of Christian union.

There are other points to which we might direct attention; such as mutual co-operation in the endeavour to reclaim the neglected masses of our countrymen—mutual defence against the encroachments of Popery and Puseyism—mutual opposition to the very prevalent endeavours which civil, political, legal, and proprietary powers are making to overbear the rights of conscience; but we refrain. Such topics will readily suggest themselves to every reflecting mind.

Not many, we presume, will question the advantages which would accrue to Christianity from a greater degree of Christian union than at present exists, provided it can be obtained without

any sacrifice, or compromise of principle; and probably none will deny that it is the duty of Christians to seek such a union. But some may be inclined to ask, Why has this desire been so long delayed? or why has it sprung up now? One answer meets both forms of the question: The desire has always existed. Yet it is true that it has been entertained with different degrees of earnestness in different periods. During the days of the apostles, Christian union was both desired and realized to a greater degree than it ever has been since, though even then there were "strifes and divisions." The history of the early Church shows a constant struggle between the tendency to division caused by the rise of heresies, and the desire for union. Popery sought that union for the purpose of securing power; but sought it by suppressing knowledge, fostering superstition, and practising persecution. The perilous and protracted struggle in which the leaders of the Reformation were engaged, prevented them from the formation of a wide and well arranged Protestant union; but the fact that they were nearly one in their doctrinal views, and that they did frame many considerably extensive leagues, will sufficiently prove, both that such a union might have been formed and that they entertained the idea. During the progress of the Scottish Reformation a more friendly intercourse arose between Scotland and England, produced by a common faith and common danger, than had ever before existed between these kingdoms.

When the common danger abated, a pause took place. The various countries of Europe directed their attention chiefly to their own internal affairs. That pause allowed Popery to recover. Protestantism was exterminated in Italy and Spain, and smitten prostrate in France. The death of the great Gustavus of Sweden left Germany paralyzed. Laudian Prelacy arose in England, and Scotland was constrained to put forth her unconquerable energy, in order to throw off the Prelatic yoke which James had imposed, and Charles sought to rivet. This very formidable juncture led to what is commonly called the civil war in England, and to the summoning of the Westminster Assembly—a war in defence of civil and religious liberty, and an Assembly of Divines summoned to deliberate respecting the basis of a religious union. But while the direct and immediate object of the Westminster Assembly was to produce what might be the basis of a religious union between England and Scotland, it is well known that these enlightened men did not limit their desire of religious union to the two kingdoms. They conceived the idea of a great Protestant union, for the purpose of combining into one firm and well-compacted phalanx all who held the essentials of reformed and scrip-

ural Christianity, that thus they might the more effectually stem and bear back the returning tide of Popish error, superstition, and cruelty. We have recently seen this great idea referred to, and ascribed to Cromwell. It originated in the mind of Alexander Henderson, and was by him communicated to John Dury, another Scottish minister, at that time residing on the Continent. By Dury's instrumentality it was communicated to the Churches in Holland, and to the celebrated Oxenstiern, chancellor of Sweden. All this took place before Cromwell had emerged from that comparative obscurity which concealed him till after the beginning of the civil war. Be Cromwell's merits what they might, and we have no wish to detract from his great fame, the idea of a Protestant union did not originate in his mind, but in that of our own eminent countryman, Alexander Henderson.

We have neither space nor inclination to trace the causes which prevented the great idea of a Protestant union from being realized at the time of the Westminster Assembly. It may be enough to state, that the chief obstacles were, the unfortunate mutual jealousies which prevailed between the Presbyterians and the Independents, and the intrigues of designing politicians. A common danger showed to the leading men of that period the extreme desirableness of a mutually supporting union; a common doctrinal faith brought them so near each other, that such an union appeared practicable; but mutual jealousies and political intrigue kept them aloof, till the precious opportunity was lost. Two centuries have passed away. Once more a common danger has shown the desirableness of some mutually supporting union. Have we learned the lesson which their failure and its disastrous consequences might have taught? Have we obtained grace to shun the errors which produced their unhappy jealousies? These are important questions. Time will answer them; but that answer may deeply involve the welfare of Britain and the progress of Christianity.

One cause of their failure was attempting too much. They aimed at a complete uniformity of religious government and worship. Such a complete uniformity would, no doubt, be very desirable, and would form the most perfect union; but it is evidently impracticable. Presbyterians will not adopt the Congregational form, nor Congregationalists the Presbyterian. We ought not to aim at what cannot be accomplished; but neither ought we to refrain from approaching as near each other as we conscientiously can; and such a mutual approach, while it seeks no blending, must produce such a degree of mutual regard and confidence as will be all the union that our circumstances either admit of or require. Even now we see no reason why we

could not co-operate with Independents and Wesleyans in all the points already specified, without the hazard of provoking jealousy and strife; and we are persuaded, that increasing intercourse would enable us to advance farther together, without either compromise or disagreement, on the wide field of Christian enterprise than we can yet easily imagine. Let the points on which we differ be coolly and deliberately examined, distinctly defined, and their true value estimated; then let them be mutually respected, though not made topics of irritating controversy. Thus strife may be avoided, and yet conscience secured. Could not the Voluntary principle be thus defined, and set to rest? Could not the Establishment principle be similarly silenced, yet preserved, without compromising the conscientious convictions of the adherents of either? Could not many points on which Christian Churches differ be dealt with in the same manner, till increasing light and love might enable us all to come to greater harmony? We would not wish a sister Church to sacrifice one jot of its conscientious belief on our account, nor would we yield up a single tittle of what we believe to be right and true, to subserve any temporal interest; but neither do we think it imperatively necessary to be always obtruding our opinions on others in points where we know that we are not at one; and we would expect from them similar forbearance.

Another cause why the Westminster Assembly failed in its attempt to realize a great Protestant union, was the existence and the power of political intrigue. This was, indeed, the chief cause; and we believe we could fix, beyond the power of dispute, the blame on the party which has often raised the loudest complaint—certainly not on the Presbyterians; but we forbear, because we are anxious to avoid controversy. Let us rather learn the lesson, and act upon it, by most carefully abstaining from any, even the slightest, intermixture of secular politics in our religious combination. Let British citizens know and assert their rights and privileges as British citizens. This is their duty. But when we meet and co-operate in the extension or defence of Christianity, let us do so in the still higher character of citizens of Zion. Nothing could more thoroughly defeat our design, and prevent an evangelical combination, than the admission into it of political feelings and political partisanship. It may be extremely desirable to procure the return of religious men to Parliament; but this is not an object which Churches, as such, can enter into a confederacy to accomplish. And with regard to existing political parties, we see not that a religious man can connect himself with any of them. If pure religion can find no favour in the British Legislature, it may well

beware of allying itself with any of the parties by whom that Legislature is swayed.

But our limits are exhausted; and as the subject is of permanent interest, we shall have occasion to resume it from time to time. We can, therefore, do no more at present than direct the attention of our readers to the very important and interesting meeting and conference recently held at Liverpool, for the purpose of endeavouring to concoct a scheme for the promotion of Christian union, an interesting account of which will be found in the present Number.

REMARKS ON THE EXTENT OF THE ATONEMENT.

THE controversy respecting the extent of the atonement appears to us to hinge upon the question, "Is it essential, in any case of an atonement, *that it have a destination?*" Before there can be an atonement, must there be a definite intention embracing the persons for whom it is made? Thus the question, *What is an atonement?* can be separated from the question, *What is essential in an atonement?* An atonement supposes an offence done by one party to another; it supposes the offending party obnoxious to punishment by the offended; it supposes the offended party willing to allow of something being done in lieu of the punishment of the offender; it supposes a third party willing and able to do that something; but does it not suppose, also, a view or intention with respect to the persons for whom the atonement is made? Can there be an atonement without this intention; in other words, *without its destination?* An atonement, abstractly, is something accepted in lieu of punishment. Now, can that something be accepted without a view to the persons for whom it is accepted? Could there, in the very nature of things, be an atonement without this regard to the persons for whom it is made? A regard to the persons for whom it is made does not constitute the atonement—is not the atonement itself; but can there be the latter without the former? This is the question; and it may be illustrated with reference to a transaction of that nature between man and man, and also between God and man.

We may suppose a number of persons involved in a charge of high treason; that they are convicted; and that they are to die for their offence. Is it a conceivable case that the prince, or any other person whose death would be equally significant, should step forward and lay down his life as an atonement to the broken law, without a definite destination as to his death—as a consideration, simply, for which the monarch might pardon the rebels or not, or might pardon whomsoever of them he chose? Is such a case conceivable, first, on principle, and secondly, in fact? Does it not, when attentively considered, appear perfectly manifest, *that though a person could be found willing to devote himself in this way, upon such an understanding, yet the law would not be warranted to take away his life upon any such understanding; and that although such a death might be an atonement to the law for the offence, the law could not accept of it—would not be warranted, on any principle of justice, to accept of it, without the destination of the effect being settled—without the*

engagement, or promise, to pardon one or all of the offenders? And according to the previous arrangement as to the number of offenders to be pardoned, the transaction is an atonement precisely to that extent. If all were included in the arrangement, then the death was an atonement for all; if only some, then the death was an atonement for them, and no more. There must be a destination. If the destination is limited—if only a certain number is included in the previous arrangement—the death may have been adequate to atone for all—a ground on which all might be pardoned—but it is an atonement only for those who are embraced in the arrangement, or the promise of pardon. It was accepted for them, and it cannot be an atonement for others. Those others have no interest in it. The intention did not make the death essentially different from what it was—but it could not have been permitted without the intention; and it was precisely the intention which made it an atonement for those for whom it was intended. Then, as to fact: is it conceivable that any one would devote his life upon such an understanding, leaving it as a matter of uncertainty whether, after all, any would be pardoned? Would the person giving his life, not much more likely stipulate for one or more of the offenders, or for all, before he would devote himself? And is it not a much more likely state of things altogether, that such an arrangement or stipulation should be previously gone into by the parties concerned, than that such a matter should be left in vague uncertainty?

Let us look at the question in reference to the divine atonement. The offenders in this case are the whole race of mankind; God is the offended party; Christ is the person who steps in to make atonement to God for his broken law—his sufferings and death constitute that atonement. Let us first see whether, on principle, that atonement could be made irrespective of a destination, or a definite intention as to those who should be saved by it, or pardoned in virtue of it; and then, in fact, whether such vagueness was at all likely. The question, then, is, Could God accept of the death of his Son, leaving it a matter of choice or distinct decision, whether he would bestow pardon after all, or upon whom he would bestow it? Could he, on the principles of justice, admit of Christ's death, and still pardon or not, or pardon whomsoever he chose? It was sovereign in God to save whomsoever he chose, or to give salvation at all; but could he admit of the death of his Son, and yet reserve it to himself whether any should be saved by it? Such a thing would look very like an absurdity, as well as injustice. But meanwhile we are dealing with the principle of the question. Would not such a procedure, then, be admitting of Christ's death without a reason for it? for to suppose an intention to pardon all, or some, is to suppose a destination, and therefore a reason; and we may in vain try to conceive, on any principles of justice, or right and consistent procedure, of Christ's death, without a destination or intention as to some that are to be saved. If so, must it not be an atonement to that extent alone? And what becomes of the theory that would make Christ's death a mere ground or platform on which God can proceed in pardoning any or none as he pleases, although a consideration worthy of his extending pardon to some, and for which he may be expected to extend pardon to some, perhaps a great multitude which no man can number? The advocates of this theory imagine

they are, by their view, leaving room for the exercise of God's mercy in dispensing pardon, which, on any other consideration, would not be the gift of mercy, but the claim of justice. And is not pardon what justice now dispenses, what justice claims, according to the provisions or arrangements of the economy of redemption? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." According to this theory, faithfulness and justice are not involved in the matter at all. God is free to pardon or not, as he pleases, even after Christ's death. But it behoved the maintainers of this theory to show that their view was from the beginning consistent with the principles of justice or rectitude. We have been viewing the question on the ground of principle; let us view it on the ground of fact. Is it likely that Christ would give himself, without any definite destination as to his death, and that his Father would allow him to die without the promise of a certain number to be saved? Did God promise that number to Christ? Then, Christ died for them. As an atonement, his death might have been sufficient for far more—for all; but it was not intended for all; or it was intended as an atonement, abstractly speaking, to God, for his broken law, with the promise, that a certain number would be pardoned in virtue of it; and it was, therefore, an atonement for them alone. The same thing could have been an atonement for all; but it was the intention of God only to save some, and, therefore, it was an atonement for them, and no more. Such appears to be the only rational view of the atonement. *The death of Christ is the atonement to God's broken law*; but still it cannot, in reason, be viewed as an atonement, without the destination or intention—that would be for Christ to die without a reason, and therefore no atonement; for, bring in the intention to save some, and we have a destination; and to that extent the atonement is limited—the atonement is for them, and for no others. It is altogether a different question, How is Christ's death an atonement? We must explain that as we can. It is the intention or purpose, in reference to the destination of the atonement, which limits it, and which limits it as an atonement. It must be an atonement only for those for whom it is intended; and it is intended only for those who are to be saved by it. How very obvious are the corollaries from this! A certain number perish—a certain number are saved. Christ died, or made atonement, for the latter; for he made atonement only for those who were in his view or intention when he died. Those who are saved are those who are elected to eternal life. Christ died, or made atonement, only for the elect. Those who are elected to eternal life are the alone objects of his death. These elect were those whom the Father had given to Christ. They were in the sovereign intention of God in conceiving the plan of salvation; and Christ had them in view during all his mysterious work—from his cradle to his cross—from Bethlehem to Calvary.

The view so widely spread, and spreading, in the present day, advocated by Trueman in his "Great Propitiation," and adopted by Jenkyn and Wardlaw, is, that Christ's death was irrespective of any particular destination—was a thing done apart, which could form a reason for God pardoning any, or as many sinners as he chose; but which, so far as the death itself was concerned, did not secure the pardon of one more than another. The salvation of a

certain number is in consequence of a different arrangement—a design on the part of God to apply the atonement to them, and to no more. The atonement, according to this view, is a consideration on which God can extend mercy to some for whom there is a separate provision of divine grace to bring to a sense of sin, and a willingness to accept of pardon, on the ground of the atonement made to God's law. We think this is a fair statement of this particular view. Now, we repeat the question already put: Could God admit of Christ's death on such an understanding, and would Christ have offered himself on such a condition? Supposing, for the sake of illustration, that God, the Father and the Son, had not been possessed of *prescience*, as they were, and had not foreseen the result of the atonement, as might be the case in any human instance of a similar arrangement, would God have been warranted to accept of Christ's death on any such understanding, merely as a thing abstractedly done, and apart; for which God could either pardon or not, as he chose? And does it alter the matter, that God and Christ were possessed of *prescience*, so that they could foresee the result of the atonement? Certainly not. According to this theory, although God and Christ were possessed of *prescience*, their fore-ordination of the result did not precede, in the order of nature, the appointment of the atonement. The appointment of the atonement was first, and the election of a certain number to be saved was subsequent. Christ's work, then, was done without any destination as to any that were to be saved by it. Let us look at it in this light, and, apart altogether from any consideration of the nature of an atonement, is it possible that such an arrangement or constitution of things could have been adopted by the Divine Being? Such an arrangement, we have seen, was impossible in any human atonement—would have been altogether inconsistent with justice, and the principles of right which every government, human and divine, to be rightly administered, must be guided. No human ruler could allow of such a kind of substitution—the death of an innocent person, without any understanding that one or more should be saved by it. The intention, or destination, if not necessary to the very nature of an atonement, is necessary on all principles of justice, before any such death could be suffered or permitted. And if this be so in respect to human atonements, it must be much more so in respect to the divine atonement, inasmuch as the divine government is more perfect than any human governments. What could not be admitted in the one, on the ground of justice, much more could not be admitted in the other.

Take the lowest view of the matter. Is such an arrangement at all like what divine wisdom would adopt? Is it not much more likely, that the atonement would be provided for a certain number, and that these would be in the divine intention, both as respects the Father and the Son, when Christ died? That seems the simplest and most rational view of the subject. The other view is more like the supposition of man—a kind of invention, to explain or justify the general offers of the Gospel. It is most natural to suppose that the atonement was made for those who are actually saved by it. That is the most natural supposition. The case, we conceive, stands thus: God had an elect number to save—that is consistent with both theories of the atonement; he appointed Christ's death as the way of saving

them; they were in his intention when Christ died; Christ died for them; *the atonement was made for them.* Christ's dying, in a general sense, and yet having in view his elect people in his death, is a theory we cannot understand. The view which God the Father and Christ had towards any in the atonement, was just the intention they had to save them—an intention springing from unbounded love; and what other intention, of a *saving kind*, they could cherish, embracing those who are not saved, it is difficult to imagine. If they had purposes of mercy concerning them, would these not have been included in the intention to save, which would have made Christ's death an atonement for them, as in reference to the actual objects of that death? There is too much of human planning in all these arrangements about Christ's death. There is not that simplicity which pervades all the divine schemes, and which, indeed, would be found in any expedient of an atoning kind among ourselves. An atonement, one would suppose, would be provided at once for the persons for whom it was intended; and an atonement, both intended and not intended, for any, is a thing about which, *a priori*, it would be difficult to form a conjecture. The unmodified, general view of the atonement, seems less exceptionable than this. We can understand the former; it is difficult even to imagine the latter. Such a theory has not even the merit of being

“Contrivance intricate, expressed with ease,”

which has been pronounced the characteristic of some of the plans of God; for it is most laboriously evolved by its supporters; and they themselves seem not to have a very clear conception of it, after all their pains. The theory, indeed, may be said to have this in its favour, that it springs from a laudable effort to justify the ways of God, and an amiable desire to present the Gospel with an aspect of mercy, even to those towards whom Christ had no special regard in his death. But we humbly submit, whether, like every other attempt of a similar kind, it does not defeat its own end; for the general regards and the special regards do not, to our mind, form an intelligible and self-consistent proposition; it is far liker the truth to say that Christ loved his own, while the rest of a guilty world were left to perish in their sins. And must not this, like that to which Christ himself refers, be resolved into the divine sovereignty: “Even so, Father; for so it seemed good in thy sight.”

The sovereign purpose of God is the grand answer to any objections on the score of divine partiality or favouritism: “Who art thou that repliest against God?” Let man be viewed as guilty—let the fact of an atonement be granted—let the necessity of it be supposed, and where is the injustice, or severity of God in allowing any to perish? If he was not bound to provide an atonement, he was not bound to make the atonement which he did provide general. Defective views of man's guilt are very apt to make us have recourse to the scheme of a general atonement. It seems satisfactory, at least, to know that a remedy is provided for man, if he is involved in the awful circumstances in which the Bible represents him. That he is righteously involved in these circumstances, is hardly realized or laid hold of. The way in which man was brought into sin, it may be thought, demands some equalizing or counterbalancing provision in his case. How different is the idea of the apostle: “Hath not the potter power over the clay, of the same lump to make one vessel unto honour

and another unto dishonour? *What if God, willing to show his wrath and make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he called, not of the Jews only, but also of the Gentiles?*"

It is not necessary to maintain that the intention, or love of Christ, in reference to his own, in any way affected his death—gave it a character which it would not otherwise have possessed; but his intention made his death an atonement for those who were embraced in the intention; and we contend there must have been that intention when Christ died; otherwise his death had no meaning—was without a reason. To have died without an intention with respect to those who should be saved by the death, is the most unintelligible of all things. In what light could such a death be regarded? Those who were to be saved were not in his intention when Christ died, so far as his dying was concerned. For what, then, did he die?—To make satisfaction for sin. Whose sin?—No one's in particular. Then, how could it be for sin at all?—It was a reason on which God could proceed in pardoning sin. Still, that takes it away from the sin with a view to which it was endured. It was endured, therefore, apart from any view to sin whatever; and how, therefore, could it be a ground on which God could proceed in pardoning sin? If it was endured irrespective of the sins of any more than others, how could it be endured on account of sins at all, and what is the meaning of an atonement for sin?

We do not here enter into the question as to the nature of an atonement—we enter into no speculations as to the precise nature of Christ's sufferings, and what gave them their expiatory character; although we might ask—What means the bloody sweat in the garden? What means that agony of soul on the cross? Why was the cup so peculiarly bitter? Why was his soul so exceedingly sorrowful, even unto death? There was surely, in all this, more than we can explain or comprehend. What means the wrath of God, endured by Christ? Was there not more in this than a semblance? Surely Christ's sufferings were more than a sort of stage show; and he was enduring the wrath of God when he complained of God forsaking him. Is it for us to attempt to explain away, in a manner perfectly easy and intelligible to ourselves, such language as this: "*The Lord laid on him the iniquity of us all*;" "*When thou shalt make his soul an offering for sin*;" "*It pleased the Lord to bruise him; he hath put him to grief*?" Was not God the active cause of his grief—his agony both in the garden and on the cross? But we insist not on all that is implied in such passages. The doctrine of substitution and imputation we do not enter upon. We limit ourselves to the narrow ground we have taken up, and we think we are warranted from that to hold that the atonement is not general, but limited, and that in the very nature of things it must be so. It could be commensurate only with the intention of God in the death of Christ, and that is to be measured by the number of those who are saved by it. There must have been the intention of God, or the destination in the atonement; and if that was present, the atonement was limited by that, and to that extent.

[We have much pleasure in inserting the above article; and we direct the attention of our readers to

it, for the purpose of leading them to observe the difference between the method in which a *thinking* mind deals with a difficult subject, and the loose and declamatory manner adopted by the *rhetorical* advocates of the opposite views, which they term a universal atonement, but which, in reality, is no atonement at all.—Ed. F. C. M.]

BATTLE SONG OF THE PENTLANDS.

FOUGHT ON NOVEMBER 28, 1666.

THIS day must set in blood!
Each true man to his post!
Strike for the Crown and Covenant,
And God be with his host!

Though few and faint we be,
And the tempests wildly blow,
Yet here, upon this naked heath,
We fearless dare the foe,
Long hath the tyrant raged,
And the people have been dumb:—
Sword of the Lord! avenge the past,
And free the time to come!

Not for the fading leaf
That decks the conqueror's head,
Nor sinful thirst for blood or gold,
Our feet have hither led:
We combat for our rights—
For our heritage divine!
O Lord! look down from heaven in love,
And visit this thy vine!

Our homes in bla. Liness lie,
And our pleasant fields are waste;
And our fathers and our brethren
Like beasts of prey are chased.
Our priests are driven forth,
And our temples are desiled;
And the house of God must now be sought
Far in the desert wild.

And now that, front to front,
We have met the tyrant's horde—
Woe be to him that slacks his arm
Or turns away his sword!
Better to fall in fight
For the charter of our land,
Than pine in bondage and in fear—
A crouching, hunted band!

And if we fall—this Lill
Like Lebanon shall grow,
And other times in gladness reap
What we in trouble sow.
And where our ashes rest,
Beneath the heather sod,
The youth of Scotland shall renew
Their Covenant with God!

THIS day must set in blood!
Each true man to his post!
Strike for the Crown and Covenant,
And God be with his host!

DIRGE OVER THE SLAIN,

Who were Interred in Rullion Green the day after the Battle.

ALLELUIAH! Praise the Lord!
 Be his holy name adored!
 They who suffer for his Word
 Shall walk with him in glory!

"Earth to earth, and dust to dust!"
 Earth! to thee we now intrust
 The slaughtered bodies of the just—
 A sacred treasure given!
 Here, upon the mountain side,
 They boldly stemmed the tyrant's pride—
 Heroes fought and martyrs died
 For fatherland and heaven!

Where they fell shall be their grave—
 Meetest burial for the brave;
 Though the wintry tempests rave,
 Calm shall be their slumber!
 Souls redeem'd from guilt and pain—
 Ye who suffered also reign—
 Joined to that immortal train
 Which no tongue can number!

Nor myrrh nor aloes have we here—
 Mourning pomp, nor costly bier:
 Rude must be their sepulchre—
 Rude the stone placed o'er them.
 But safe each man-led corpse shall lie:
 The brightest watchers of the sky
 Shall watch them, with unfailing eye,
 Until their Lord restore them.

By the Nith and by the Ken,
 By Clyde and Ayr, through hill and glen,
 Where dwelt these gallant Westland men,
 May mourning hearts find soladness!
 Holy Spirit! comfort-giver!
 Shall the sword destroy for ever?
 Wilt thou not this land deliver
 From misery and madness?

Brothers! on Carnethy's head
 Sinks the sun-set, dusky red;
 O'er the turf which wraps the dead,
 A parting tear we offer.
 Leave the martyrs to their rest
 Within the mountain's frozen breast!
 An hour still comes for all oppress'd—
 A crown for all who suffer!

Alleluja! Praise the Lord!
 Be his holy name adored!
 They who suffer for his Word
 Shall walk with him in glory!

September, 1845.

J. D.

THE LAIRD AND THE TENANT.

M'GUFFIE OF THAT ILK, AND DONALD MURDOCH
 IN THE HOUSE OF THE FORMER.

M'Guffie.—One of my tenants, do you say? I did not notice you amongst my people yesterday at the welcome-home. After an absence of some years abroad, I expected that I would have been received as my father used to be, and that my foreign friends

would have been amused with the way in which clansmen honour their chief; but instead of a demonstration, the reception was a miserable failure. Some half-dozen dirty fellows were at the gate, and tried to cheer, but so heartless were they at the work, that the attempt was an insult; indeed I saw that Flint, the factor, had enough to do to keep some of them from turning their tongues in their cheek. My friends, of course, said nothing, for French noblemen are always polite; but it is clear that they were laughing in their sleeves. I wonder, now, that a respectable looking old man like you did not come forward and recognise your laird.

Donald.—The day has been, Sir, when Donald Murdoch had been sorry to have been absent on sic an occasion.

M'G. Donald Murdoch! Is it possible that you can be he? You're greatly altered.

D. I'm an auld man noo, and maun expect to alter.

M'G. Yes; but you look sickly. Are you well enough, Donald?

D. Weel, Sir, I canna but say that I think I'm the waur o' standin' in the open air at the preachings.

M'G. Then, why don't you go to the church as you used to do? I must say that I'm not pleased with my people, and you among the rest, for the noise you have made about Church matters. I have heard my father say that your forefathers had been on our land for many years, and that they were particularly decent kind of persons; and the religion that served them should serve you. If you have come to speak to me on that subject, I am sorry I can give you no answer except what I have given you in my letters. I have a solemn duty to perform as the feudal superior of these estates; and if my vassals do not know what is good for them, I must tell them. I may appear a little harsh just now, but you'll thank me for it afterwards, when you have seen through Chalmers, Whitefield, Wesley, and your other preachers.

D. But, Sir, wi' a' respect—as ye hae been frae hame, maybe ye havena heard the richt accounts.

M'G. Oh, yes; Flint has written me about every conventicle that has been held; and I have seen different stories about the matter in *Galignani's Messenger*; and my conclusion is, that it was all humbug to leave the parish church.

D. If I had thoct sae, Sir, I should not have left it.

M'G. Neither you would, Donald, had you been left to yourself; but you've been played upon by these priests.

D. No, Sir, I have not been played upon; I have thoct upon the thing in the licht o' my ain judgment.

M'G. You need not tell me that, Donald. Flint informed me that the minister had made you an elder, and that you had been very troublesome ever since.

D. No, Sir; it was the people made me an elder. I would be no minister's elder. And as to bein' troublesome—I have tried to do my duty in the sight of God and my own conscience, and to me it is little to be judged of by man's judgment.

M'G. Well, my conscience must be heard too; and as it thinks that no site should be given, there need be no further bother about it.

D. But, Sir, it's no enough that a man's conscience should bid him do a thing. He should enlighten his conscience, and try a' his actions by the licht o' God's Word.

M^cG. Murdoch, you must beware of getting too familiar; that is not a style of speech to address to the head of a clan.

D. I meant nae offence, Sir, and I'll be sorry if ye hae ta'en ony; but an auld man will be bauld. Natherless, I canna submit to being tell't that I canna think for mysel'. I hae read my Bible, and, having strived to acquaint mysel' wi' God and be at peace wi' him, it's lang since I learned to think for mysel' without the aid o' man.

M^cG. But you cannot think for me, and there lies the difficulty.

D. No, Sir; but I could tell you things that maybe wad help to change your mind, if ye wad only hae patience.

M^cG. Oh! I know all you would say; it's the old story about the corruptions of the Residuary, as you call it.

D. Yes, Sir, the corruptions. Are ye pleased wi' every bit o' Lord Aberdeen's Bill?

M^cG. Every bit of it.

D. Are ye pleased wi' the preaching o' the Establishment?

M^cG. Perfectly.

D. Are ye pleased with the dispensations of ordinances in it?

M^cG. Perfectly.

D. Are you satisfied with it in every respect?

M^cG. In every respect whatever.

D. Then why do ye no join it?

M^cG. Eh, what! I—I—I don't think it genteel enough, and therefore I'm an Episcopalian.

D. And I dinna think it clean enough, and therefore I am a Free Churchman.

M^cG. Murdoch, you quite forget the respect due to position. If you were not to submit to lawful authority you should not have remained on my estates.

D. When I renewed my lease I did not know that my conscience was to be meddled wi'.

M^cG. Well, you know now.

D. Yes; but there's ten years o' my lease to gang.

M^cG. Then you have no alternative but to submit; and, knowing that, I am surprised why I should be so much troubled about the matter.

D. Had I been the young man I once was, I should hae sold my lease and followed my twa sons to America; but for a' the time that I hae to live, it wadna be worth my while to leave puir auld Scotland. Yet what wi' stiff grund and fa'ing markets, it's a sair fecht.

M^cG. But if a portion of your family be in America, you will have fewer to provide for.

D. Ay, o' my ain kin; but I hae twa feckless folk to keep, who are neither kith nor kin o' mine.

M^cG. You keep!—you appear rather to need than to give assistance.

D. Yes; but "if it werena for the puir, the puirer would starve."* When you caused the sma' farms on the hill-side to be turned into sheep pasture, the puir folk that lived in them had nae hames to gang till. It was easy to send messengers wi' bits of summonses to gang oot; but wi' nae resting-place in the wide world, and kenning o' nae crime that they had committed, they hung on, till ae mirk day in December, when the snaw was on the grund, and wind and rain gaed through ye like a sword, Mr Flint sent men to take the roofs aff the houses; and then auld women, blind wi' age, were carried to the road side in their beds; and when they came to be buried—as

some of them had to be—the blankets were frozen to their weary limbs. I didna ken, Sir, but that micht ae day be my ain fate; an' if we dinna lichten the burden o' ithers, hoo can we expect that ithers are to lichten ours? Some took this ane hame, and others took that ane; and I took twa.

M^cG. That's a sad sort of story; I had no idea that the poor people were so much put about as that. I could not afford to live on the small rent I drew from the farms, and I was told I could make much more by pasture; and, as others had made the change, I saw no reason why I should not do so also.

D. But your father was able to live on the rents, and you ken they had been rising.

M^cG. Yes; but my father lived at home, and of course spent less.

D. Weel, Sir, and better far to live at hame than to send grey hairs sorrowing to the grave—or hae widows cursing you in their madness—or orphan bairns turned adrift on the world as thieves and beggars. It's easy to write a factor for mair siller; but when he has to wring it out o' the heart's blood o' folk wha hae for years been trampled i' the dust, oh, it's ill gotten siller, and canna carry a blessing wi't!

M^cG. I'll see what can be done; but as you speak of my father, you know he would not have given in to you in this Church business.

D. He wad hae done that, Sir.

M^cG. Why, he was a Tory, and I am only a Conservative.

D. I dinna ken about that; but sure I am he would not have done what you have done.

M^cG. He was very kind to Stipend, the old Moderate minister, and used to have him at dinner every Sunday.

D. Ay, Sir; but he didna think muckle o' Stipend i' the end. Ye had a sister that died lang afore ye were born; and, whaun she cam to be on her death-bed, the thocht o' the last enemy frightened her, and sore dismayed was she at the prospect o' the cauld swellings o' Jordan; an' there was nane i' the house that wadna mair put aboot than even hersel'; and your father wrang his hands, and ran screaming to the outside, cryin' out if there was nobody to comfort his bairn. Stipend was sent for, and, I grieve to say it o' ony minister o' the martyr-honoured Kirk o' Scotland, he was drunk when the man went to the manse, and couldna come. I heard o' the distress, and went mysel' for Mr Erskine, the Seceding minister, who was ten miles off—an' he cam, an' he read and prayed wi' the young leddy till she fell asleep, as we had a good reason to hope, in the arms o' Jesus. She had never spak muckle aboot religion; but some good books had fa'en in her way, and she had read them unknown to the family; and it wadna in ignorance, but in weakness o' faith, that her heart sunk as she felt the hand of Death upon her. Shortly after that, Stipend left us for a better living, and then your father cam to me, and said that he had had enough o' fiddling, drinking ministers; an' that it was a' very weel to have the like o' Stipend for christenings an' marriages, whaur there was plenty o' fun; but that folks had to gae oot o' the world at last, an' it was far better to hae a minister that could gie you consolation at the last hour, although he micht be a wee dry at ither times. An' so said he, "Donald, get a minister o' the kind that used to be lang syne, an' I'll gie him the kirk." And John Cargill got the kirk; and could your father look up, and see him

* William Thom.

preaching on the sand o' the sea-shore, it would be a waesome sight for him.

M^cG. True; but Cargill obeyed the law in my father's time.

D. The law has since been altered.

M^cG. Oh, no! it was that foolish Veto that the priests passed, and would not again lose sight of!

D. Weel, I see, Sir, that in arguing we will never come to an understanding; but oh, Sir, as a matter o' feeling, can you see human beings standing in the open air like brute beasts, because they canna barter their conscience? Ye might had a show o' reason for clearing the hill-side; but here we want no money, but will give money for every inch o' grund we need. Think, Sir, ye keep back what maks us puir indeed, but makes yersel' nae richer.

M^cG. You must excuse me just now, my French friends are coming up stairs; and—and—and—I'll see you some other time. Good day.

D. Stay, Sir, if you please.

M^cG. I am pressed for time—pray be brief.

D. I see by the papers, Sir, that it's proposed that Parliament sud tak up this matter; noo, would it no be mair gracious for your father's son to gie wi' a gude grace just now what afterwards may be taken without your consent? For the honour o' the family think on that, Sir.

M^cG. Will you heard me in my own house, you old —?

D. Haud a care, Sir! and use nae names. I respect you, but I also respect mysel', and I daur you or any other body richteously to charge me in aicht unbefitting an honest man.

M^cG. Perhaps I was hasty; but is it not enough to drive anybody mad, to hear of their property being taken from them, whether they will or not? Can you imagine anything more utterly preposterous? If this is to be the order of the day, far better for me to sell everything off and go and live amongst New Zealand savages, where one's rights would at least have a chance of being respected. It was reserved for your Free Church leaders to propose that property should be seized by violence; but, you may depend upon it, Parliament will scout such an absurd idea. Your priests may make a noise here, and get their harangues into Scotch newspapers; but they have no influence in London to get such a principle sanctioned.

D. It has been sanctioned already, Sir.

M^cG. How!—when?

D. Ane o' the new railways is to ga through my turnip field; and Mr Flint tolt me that he had never heard o't till he saw it i' the papers; an' that as the law stood, they didna need either to speer your leave or your price.

M^cG. Ah, well, that indeed; but this is a different matter.

D. I canna see that, Sir; except that kirks are mair important than railways. The world has got on without the ane, but it has never been able to want the ither.

M^cG. I have no more time to wait, and must really look after my horse. Go home like a good man, and think better about it.

"THE CROWN RIGHTS OF THE REDEEMER."

"I HAVE been much impressed with the felicity of a phrase," says Mr James of Birmingham, "adopted as the watchword of the noble champions who have lately achieved their spiritual freedom in Scotland;

I mean '*The Crown Rights of the Redeemer.*' It has floated on their banners, sounded from their lips, run along their lines, and done much to inspire their courage in fighting the battles of their Lord. They contended for Christ as the only spiritual Head of the Church, and this was their war-cry—'*The Crown Rights of the Redeemer.*' That name was more potent than those of Wallace or of Bruce to their ancestors when fighting for their country, and that theme had more charms than even the precious spirit-stirring note of civil and religious liberty. The success of their conflict was owing in no small measure to this glorious phrase. It was their zeal for Christ that was appealed to; it was this sacred and mighty sentiment which penetrated into their glens, echoed from their mountain sides, and, floating over their border plains, roused all their piety as Christians, as well as their energies as men, and brought out such a confederated sacramental host to the help of the Lord against the mighty.

"I survey from my watch-tower the number, the strength, the combination of our foes; I hear the brating of 'the drums ecclesiastic,' the shrill clangour of the trumpets that surround the royal standards of the State Church; I see the lines of circumvallation and deep trenches which are acting upon the fears and the interests of the poor, and are drawing round us closer and closer. To all these things I am neither blind nor insensible; but while I look around me, and see the ramparts of constitutional liberty, which allow us the privilege not only of professing as publicly, but of propagating as freely as we like, the principles which we hold; and while I retain my conviction that those principles are true, and that truth *must* ultimately prevail; while I look above me and see floating upon our citadel the banner which bears no symbol but the Cross, and no inscription but '*The Crown Rights of the Redeemer,*' when in such a situation I think of the past, and recollect how the cause of Christ has been defended and consecrated by the sanctity and blood of a race of martyrs, stretching back to apostolic times, and has still outlived the power, wrath, and rage of its bitterest foes, then I thank God and take courage."

ABOLITION OF CHURCH ESTABLISHMENTS ILLUSTRATED BY AN EXAMPLE.*

AMONG secular politicians, at the present day, there is evidently a strong tendency towards what is called *religious equality*. The mischief of the opposite state of things, as exemplified particularly in Ireland, can no longer be disguised. Irritation, alienation, bloodshed—the frightening away of capital and perpetual incipient rebellion, with all its expense and danger, are the fruits. Statesmen would fain conciliate and obtain peace. The grand question is, *How* may the

* If the editor of the *Patriot* will take the trouble to peruse this article, which was written some time ago, he may perhaps see reason to conclude that the remarks in our last Number, which have displeased him, are the result of deep and long-cherished conviction universally entertained by the Free Church. And though he may think their tone "querulous," we hope it may be possible to convince him that they were not caused by irritability, or infirmity of temper, by our calmly abstaining from offering any remarks in self-vindication, being willing rather to endure misrepresentation for a season than to enter upon controversial discussions, not unlikely to lead to further disagreement, where the earnest desire of our heart is to promote a fair, yet uncompromising harmony in great points, and for a great cause. If the *Patriot* really wish to know the view of the Free Church on the Voluntary principle, as distinguished from the Voluntary system, we are ready to give it, not for the sake of controversy, but that we may be understood.—ED. F. C. M.

equality be brought about? There are but two ways—either to bring all religious parties *up* to the level of the privileged Church, by universal endowment; or, by bringing the existing Establishment *down* to the level of the others, and so establishing a general equality among all classes. Alarmed at the idea of the second plan—deeming it synonymous with social disorder and confusion, if not bloodshed—and partial, moreover, to the idea of making all religious parties tributary to the State, and, therefore, it is imagined, peaceful and manageable, all political parties are favourable to the idea of universal endowment, rather than universal abolition of endowment. In these circumstances, it may be interesting and useful to inquire, What is the testimony of history or experience in the matter? The field is wide. We at present restrict ourselves to the case of America, and to one particular aspect of it, but a very important one, in its bearing on the existing question in Ireland and other countries, viz., the perfect safety to the State, and to religion, with which legislators may dismiss their apprehensions, and bring about religious equality—not by giving, but by abolishing, endowment. We beg the reader's attention to the relation of the Churches of America to the State, in the course of which it may appear that the experience through which they have passed is somewhat ominous of the fate which awaits the Establishments of this land.

There is a strange mistake, from which the Rev. Mr Baird, an intelligent writer on America, is far from being free (though in his case it is more excusable than in many whom we could name), viz., that the Church Establishment principle consists in the *endowment* of the ministers of the Church from public funds. Multitudes, of whom better things might have been expected, after all the controversy of the last twelve years, tenaciously cling to this narrow and erroneous apprehension. Of course they hold that the Voluntary principle is the converse of this, and consists in ministers being paid from the free contributions of their respective flocks. This leads to a very injurious confusion of ideas. Though it be irksome to re-state what has been so often stated by the more intelligent advocates of Church Establishment principles before, yet many need to be reminded that the *essence* of the Establishment principle lies not in public endowment, but in this, that it is the sacred scriptural duty of nations, and their representatives as such, to honour Christ, the King of nations, by recognising his truth, and protecting and promoting his cause. In very many cases, *one* of the ways in which this principle will be carried out, is by placing public funds at the disposal of the Christian Church, the better to propagate the truth. But this form is not essential to the Church Establishment principle. It is only *one* way of manifesting it, and it may be a way which, in many instances, is unnecessary or impracticable. It is absurd, then, to convert a mere occasional accessory, however important, into the essential principle; and yet, how frequently has this been done on both sides of the Atlantic! How have even judges on the bench found that there is nothing about Church Establishment principles in the Confession of Faith, because it says nothing about endowment!

To show that these two are by no means identical we have only to remember that the nation, through its representatives, may do many things for the Church of Christ without endowing its clergy. It may recognise and honour its creed, and protect its

government and discipline, and encourage its schools and colleges, and yet not pay a shilling to one of its ministers. There may be no need for paying the clergy. They may have been so provided for by private benefactors in earlier days, that there is no call for the aid of the public treasury. In such circumstances it might be a waste to endow. Or, in a country owning evangelical Christianity, there might be such diversity of opinion, and such equal division of strength among religious parties, that it would not be for edification to attempt to endow; the attempt might only occasion greater mischief—create more strife and alienation than it would accomplish good. There can be little doubt that such would be the effect of attempting, in present circumstances, to endow the Christian Church in the United States. The thing, we may safely say, is impossible; but does this extinguish the Church Establishment principle in the United States? Does this release the Government of that country from all public duty to Christ? Because it cannot endow, must it therefore do nothing? Because *one* out of many ways of manifesting a principle is, at a particular time, and in a particular country, excluded, does that destroy the principle itself for all times and places?

If the view of the Church Establishment principle which we have stated be the correct one—which undoubtedly it is—if it consists in the nation and its representatives owing public duties to Christ and his kingdom, then it is plain that its opposite, the *Voluntary principle*, is just the reverse of this, and consists, not in supporting ministers from the free-will contributions of their flocks, but in denying that the State or civil magistrate has any public religious duties to discharge, or anything to do about religion, save to let it alone. There is far more importance in these distinctions than is commonly imagined; at least, the neglect of them is attended with many serious misapprehensions and evils.

Multitudes, supposing that the Voluntary principle consists essentially in congregations supporting their own ministers, accuse the Free Church of abandoning her Church Establishment principle, because this is the only way in which she now supports them. Such persons do not see that the Church Establishment principle is a far higher and nobler and more comprehensive thing—that it ascends to heaven, and is concerned about nothing less than the royal honour of Christ as King of nations. *They confound the Voluntary principle with Voluntary liberality; which are entirely distinct.* They imagine that the Establishment principle is at war with voluntary liberality; whereas it is at war only with the Voluntary principle. In regard to voluntary liberality, it is obviously quite at one with it. What should hinder a Church, which holds that the State ought to aid by endowment, from relying on the Christian liberality of its members, when, from untoward circumstances, the State is unable or unwilling to endow? Do Scripture, or common sense, or Church history, teach that public endowment is the only way in which a Christian Church should condescend to live? Have not all evangelical Churches, when they could do no better, supported the ministry from Christian liberality? and would they not have been guilty of a great sin if they had ceased to propagate the Gospel till they could command a public endowment? Have not a considerable number of the ministers of the Establishment been always supported by voluntary liberality?

We almost owe the readers of the "Free Church Magazine" an apology for dealing in such rudimental and well-known distinctions; but any one who listens to much of the conversation which passes even among educated and intelligent men, will not account the remarks misplaced. The endowment, from being the most *visible* part of the connection between Church and State, and, to a great body of men, obviously the grand, if not only charm, in an Established Church, is too apt to be regarded as the essential principle; and the chief argument which many employ in behalf of Establishments, namely, the insufficiency of other means to overtake the spiritual wants of the people, tends to the same impression. This magnifies the endowment—at least removes it from its proper position, while it obscures the far higher, and more comprehensive and glorious, principle of honouring Christ as supreme over the State as well as the Church; which is the true, scriptural Establishment principle. In whatever manner the inadequate and erroneous views to which we refer may have originated, there can be no question of their existence, and of the injury which they are fitted to produce within the Free Church; while they indirectly strengthen the cause of the Establishment; hence our concern to counteract them. And now to apply the remarks which have been made to the case of the United States, and the inferences deduced from it.

Many may scarcely be aware, that the United States had *once* a pretty extensive Church Establishment—that the last vestiges of that Establishment have now disappeared; and yet, though the public endowment has ceased, the principle of Church Establishments has not perished; on the contrary, it continues to be acknowledged to no inconsiderable degree. Christianity, in many important aspects, direct or indirect, is as really honoured in republican America as in this country. Let no one think, then, that the subversion of the Church Establishments of this country, especially as now constituted, would be anonymous with the public and universal disowning of Christ. No; public testimonies to his honour might still, as in the United States, be lifted up and proclaimed more consistently than before.

There are various lessons which the legislators and the mere politicians of this country may gather from the overthrow of the American Church Establishment. Though this institution existed in a form which was fitted to irritate—especially in its latter days crossing men's sense of justice in the mode of its pecuniary support—yet it was an old and honoured institution—coeval with the founding of the colony—associated with the labours and sacrifices of the Pilgrim Fathers—the instrument, particularly in New England, of decided moral and religious good. This institution was gradually, but surely and speedily, overthrown—not so much by the hand of violence, as by the spread of views and arguments which were opposed to it. It was not burdened with a tenth part of the unpopularity which now clings so tenaciously to the Ecclesiastical Establishments of Ireland and Scotland; and any special sources of irritation in connection with it could be far more than matched by similar sources of weakness at home; yet ere long, and apparently without much effort, it fell, never to rise till millennial times shall provide for the union of Church and State, on such principles as the great Head of both approves. The fact is particularly interesting, in connection with the present position and prospects of

the Establishments of this country. The fall of the Ecclesiastical Establishment of the United States, reads, of course, a lesson in various ways to similar Establishments at home and their friends. We shall, therefore, be a little more specific.

Let it, then, be understood, that from the very foundation of the American colonies there was an Ecclesiastical Establishment—that in the New England States it was Congregational or Presbyterian, while in Virginia it was Episcopalian; let it also be understood, that in the former the institution was placed, in so far as doctrine and organization were concerned, on an unexceptionable footing. There was a real recognition of the Headship of Christ—no interference by the civil power with the government or discipline of the Church. Patronage, also, as understood in this country, was unknown; congregations freely elected their own ministers. This state of things lasted for nearly one hundred and fifty years. Any interference with the appointment of ministers by rate-payers, as distinguished from communicants, was comparatively recent. Here, then, one would say, was a strong, secure, and scriptural Establishment; and much moral and spiritual good was, no doubt, wrought out by its instrumentality. For the first sixty years the country might be said to rejoice in the golden era of religion. There was little to distract; extensive revivals of religion were frequent; and successful efforts, also, were made for the conversion of the aboriginal Heathen. Yet, in process of time, and from a variety of causes, a strong opposition came to be awakened against this public and national mode of supporting the Gospel and its ordinances. We need not refer to them; some were sufficiently irritating, and put the Establishment in a disadvantageous position; such as the original limiting of civil privileges to Church membership—compulsory attendance upon ordinances; the raising the support from an annual tax—like the annuity-tax of this city—and making it obligatory upon *all* to pay it. So it was that the Establishment, though sound in doctrine and in its relation to the State, became more and more unpopular, till, after successive changes, intended to remove what was obnoxious, it at last sunk. The period when this took place, in regard to a number of the States, was immediately after the Revolution in 1775. Others struggled on a few years longer. The last remains of the Established organization perished in the State of Massachusetts so recently as 1833. Long before that period the substance had been abolished. Though, from the nature of the political revolution in America—the separation of colonies from the mother country—the ecclesiastical change then naturally came to its crisis, yet it was not *in consequence* of the Revolution. Even had there been no such political, the ecclesiastical change must have taken place, though perhaps not so early; and, what is worthy of notice, when the change was effected, it was not the doing of violent politicians.

To take the fall of the Virginian Episcopal Establishment, for example, the result was not brought about by the labours of Jefferson, but by the Presbyterians, and Baptists, and other religious bodies, who had become convinced that Church Establishments, especially such an obnoxious and oppressive Prelatical Establishment as existed before their eyes, was not a help, but a hindrance, to the truth and cause of Christ; their concentrated influence led the State to determine that such an Establishment should be taken down. As this passage in American history

must be painfully interesting to the present incumbents of the Scottish Establishment, while it is encouraging to the friends of the Free Church, we shall give the details on Mr Baird's authority; merely reminding any of the former who may have time from their onerous duties to turn to our pages, that it is not necessary to wait for a great political revolution, or for a combination of politicians against them, ere it is time for them to set their house in order. If Establishments which held the Headship of Christ, and were not poisoned by civil patronage, could yet not maintain their footing, what chance have they of escape, not only odious by the corruptions of patronage, but damaged through the broken characters of so many of the ministers? Here, then, is the picture of the fall of an Episcopal Establishment. Let not the Scottish Residuaries trust too much to Episcopal England. "After discussing the subject for nearly two months, the Assembly (of Virginia) repealed all the colonial laws attaching criminality to the profession of any particular religious opinions, requiring attendance at the parish churches, and forbidding attendance elsewhere, with the penalties attached thereto. *Dissenters were to be exempted in future from compulsory contributions in support of the Episcopal Church.* The clergy, however, were to have their stipends continued till the first day in the ensuing year, and had all arrears secured to them. The churches, chapels, and glebes, books, plate, &c., belonging to the Episcopal Church, were to remain in its possession. This law was passed on the 6th of December 1776." At this time it was confidently maintained, that two-thirds of the people of Virginia were Dissenters; others held that they amounted to one-half. The union of Church and State was dissolved, in like manner, by acts of their respective Legislatures in New York, South Carolina, and in all the colonies in which the Protestant Episcopal Church was predominant, soon after the Revolution. Nay, the Virginian glebes, in a few years were found not to be a safe kind of property. In 1802 they were brought to the hammer. It is added, that "the opposition to the Episcopal Church, towards the end, was marked by a cruelty which admits of no apology." This is probably just; but men who oppress and persecute others, must lay their account, sooner or later, with retribution. This is the fate of every persecuting Church under God's moral government. Let the Scottish Establishment and its friends take warning.

We might trace the history of the fall of the Establishment in the New England States in the same way; but it is unnecessary. Let us rather proceed to answer a deeply interesting inquiry which must be rising in the intelligent reader's mind. What has been the result of the American separation of Church and State? Has it been so notoriously and fearfully disastrous as to terrify all sober men from the idea of similar changes in this country? Most have been accustomed to think and speak of the breaking up of a Church Establishment as identical with nothing short of revolution, and confiscation, and bloodshed, in their worst forms. The experience of the United States, and of the Disruption which has taken place in Scotland, speak a very different language. Whatever lessons men may fail to learn from them, at least there is no necessity for statesmen or public men remaining in ignorance or doubt any longer as to the ease and tranquillity of the change. There were no political terrors in any part of America in conse-

quence of the abrogation of Church Establishments—no commotion—no rioting—no bloodshed. Religiously, there might be temporary inconveniences and embarrassments—as on occasion of vacant parishes—till the new machinery was set up; but this was all. There was no political disaster—no civil war—which many would fain persuade us must be the inevitable result. What the example of the United States taught sixty years ago, the experience of Scotland during the last two years has amply confirmed. The religion of Scotland has been disestablished. More than half the people, with five hundred of the best and most influential ministers, have abandoned the Establishment; and yet there has been the most perfect peace and order—except from the persecution of the Establishment and its more powerful friends—a persecution apparently designed to goad the Free Church to the fulfilment of their own predictions of violence. Let it not be said that the Establishment still stands, and that, therefore, the case is not parallel. Of what consequence is it that hundreds of parish churches in Scotland continue standing? Would it make any perceptible difference though they were all levelled with the ground to-morrow? Practically the Establishment is abolished completely in whole towns and districts—as really as if a formal deed of separation between Church and State had passed, and the fabrics had been taken down. Any influence which they exert, or will exert, on behalf of order or anything else is plainly gone—hopelessly gone. Strictly speaking, the event may bear the name only of a Disruption; but, to a vast extent, it is really an *abolition* of the union of Church and State; and yet there is no political commotion, far less convulsion. What greater commotion would result from the subversion of the whole? No reasonable man can now imagine that the effect would be more striking. It is certain that it would be far less arousing. Those who remain in the Establishment are much less warmly religious than those who have withdrawn. Hence, there is less room for excitement. So much for the immediate political result.

And now the far more interesting inquiry presents itself: What has been the moral and religious result? This is a question in which all, but particularly the Free Churchman, must feel the most profound interest. We do not inquire whether there was sin, and to what extent, in severing the tie between the State and a free Gospel Church in America, even though the difficulty of maintaining the connection was very arduous. We simply inquire what has been the result, as a matter of fact, on the Church and on the cause of religion? Has it been one of unmitigated disaster and injury—fitted to sink all in similar circumstances into cheerless discouragement? No; the result has been to a great extent innocuous, nay, beneficial. Such is the testimony of the great body—we do not say all—of the most competent witnesses. Indeed, the facts speak for themselves. No one will suppose that we undervalue the operation of the American Church Establishment, with all the disadvantages under which it laboured. It doubtless was the means of good—much good, especially in the earlier days of the colony, when the people were generally united in religious sentiment. Mr Baird cheerfully acknowledges the good, and also the interruption of ordinances and the partial desolation which, in some cases, was the immediate result of its overthrow; but he contends, on the authority of facts as well as the testimony of intelligent men, that the

injurious effects were very partial and short-lived, and not to be for one moment put in the balance against the countervailing advantages. This, of course, does not show that the breaking up of the American Church Establishment was a right thing—that must be determined on other grounds. The great Head of the Church may overrule evil for good—may grant spiritual prosperity in spite of man's sin; but the fact that good, and extensive good, followed the change, is at least fitted to cheer the hearts of the faithful in our land, who have been compelled, out of conscience and regard to the honour of the Church's Head, to abandon their connection with the Church of the State. In the case of the United States, it was, after all, rather a case of difficulty than of principle—of expediency than of right and wrong. Though connected with the State, they were free as a Church in government and discipline, and in the formation of the pastoral tie; still, *after* the separation they were largely blessed. If so, how much more extensive, may it be expected, will be the blessing of the Scottish Free Church, whose office-bearers and members have been constrained, as a matter of principle and of duty to Christ, to dissolve their tie with the State?

We may appeal to a few testimonies to the favourable result on the American field. It is well to be cheered against all possible discouragement. Speaking of the Episcopal Church Establishment of Virginia, Mr Baird says: "Although the ministers and parishes are not *now* so numerous as at the commencement of the war of the Revolution (then they were ninety-one), yet their number is considerable, and constantly increasing. There are seventy-five ministers, and there must be about eighty churches (formerly there were one hundred and sixty-four). But above all, I do not think it possible to find a body of ministers of equal number in any denomination, who, in point of theological education, prudent zeal, simple and effective eloquence, general usefulness, and the high esteem in which they are held by the people, can be regarded as superior to the Episcopal clergy of the present day in Virginia. What a change! How wonderfully has all been overruled by God for good! Instead of perpetual wranglings with their parishioners, and the law-officers about the taxes on tobacco levied for their support, as was formerly the case, they are supported, I do not say extravagantly or abundantly, but in general comfortably, by the contributions of their congregations; and instead of being 'slied'—to use no harsher term—I have reason to believe that they are universally respected, and even beloved, by the members of other Churches."—P. 250. It is right to state, as explanatory of the diminution of ministers and churches between the two periods referred to, that *two-thirds* of the entire number of ministers being adherents of the mother country in the struggle, cowardly abandoned their parishes at the breaking out of the war; and that many of the churches were destroyed, or irreparably injured in its violence. This was starting the Voluntary system of support for ministers and churches in very disadvantageous circumstances—in circumstances very different from those in which the Free Church commenced her career of liberality and labour; and yet we have seen the favourable results. Moreover, many will be disposed to say, that a smaller number of ministers, though less amply provided for, of such character as is described, are far preferable—much

more likely to be useful than hundreds of such pastors as had the heart to abandon their flocks on the first burst of danger. With regard, again, to Maryland, another Episcopal Establishment, Mr Baird writes: "Some ministers did indeed leave their parishes, and the State itself, just after the war of the Revolution, and even so late as 1822, for want of support; but this was either before the Churches had been sufficiently trained to the work of raising a maintenance for their ministers, or it arose from the Churches being really too weak for the burden. Maryland had fifty Episcopal clergymen in 1827 (it had forty-four during the days of the Church Establishment). This number had risen to seventy-two in 1838; and a considerable proportion of the churches were still without ministers. At no period of its establishment by the State was the Episcopal Church of Maryland so prosperous as for some years back. Not that in all cases the clergy are supported as they ought to be, or as they were during the union of Church and State, but, in point of talents and sound learning, combined with piety and other ministerial gifts, they are immeasurably superior to their predecessors before the Revolution. In North and South Carolina, and in New York, though the disestablishment of the Episcopal Church produced, as in other cases, a kind of syncope for a time, from this they ere long recovered, and their prosperity is now incomparably greater than it ever was when it was supported by the State."—P. 251.

These are strong testimonies, as a matter of fact, to the innocuousness, to say the least, of the change. Of course, it is not to be supposed that as many ministers are to be supported, and as amply, in the *same places*, under the Free as the Established system, nor perhaps would it be desirable; but this will not show that the change is a curse. It may still be, on the whole, an extensive blessing—if not a good in itself, yet overruled for good—and, in the case of the Free Church, so overruled as a reward for the fidelity of her members to the power of their divine Head. The Honourable Henry Wheaton, American ambassador at Berlin, a person of high intelligence, writing to Mr Baird, says of the United States, religiously considered: "A great reaction has taken place, within the last thirty years, against the torrent of Infidelity let in by the superficial philosophy of the eighteenth century. I believe the separation of Church and State is with us considered almost, if not universally, a blessing."—P. 283. And in regard to the last, Mr Baird himself says: "On no one point, I am confident, are the evangelical clergy of the United States, of all Churches, more fully agreed than in holding that a union of Church and State would prove one of the greatest calamities that could be inflicted on us, *whatever it might prove in other countries*. This is the very language I have heard a thousand times from our best and ablest men, in speaking on the subject." He then explains the contrary opinion of Dr Dwight, and adds, that Dr Beecher, who originally held the same view with Dr Dwight, has lived long enough to see reason to change, and now is at one with the rest of his brethren. Of course these opinions do not *prove* anything upon the general question. Even good men, and numbers of them, may be wrong in their judgment; but their testimony in the case of America is valuable, to the effect of showing, that, judged of by the mere moral and religious result, there is nothing in the fall of the Church Establishment in the United States to alarm any friend of religion for its best interests; and

that, for similar reasons, there should be nothing to alarm any friend of religion at home, and especially any Free Churchman, in the prospect of the overthrow of the Erastian Establishments of these lands; but, on the contrary, much ground for encouragement and hope.

At this stage of our remarks, we think we hear an objector say: "If the separation of Church and State in America was so harmless, yea, beneficial, how do such statements harmonize with the representations of the deplorable insufficiency of the means of grace which were so common and so well authenticated during the currency of the Voluntary controversy a few years ago?" Our answer is, that there is no discrepancy. In the particular circumstances in which the United States were placed, the separation of Church and State may not only have done no harm, but have been overruled for good. With all this, there may have been an extensive destitution of the means of religious instruction and worship. There was such a destitution even under the Church Establishment system; and there may be the same, or even a more extensive destitution, *now* that the separation has taken place under the Voluntary system. The case of America may still show the insufficiency of that system, and the necessity of a rightly constituted connection between Church and State. Not one fact or statement to this effect may have been invalidated; yet it may be quite possible that *such* a Church Establishment as formerly existed could not be maintained, and that its abrogation, instead of proving injurious, was beneficial. It will not do for the advocates of Church Establishments *now* to point to the religious destitution of America, and imagine that in this they have a satisfactory argument in behalf of the present Establishments of these lands. They may point to the destitution of this country in the same way, but it will not avail. The question is not, whether an Erastian Establishment can be made co-extensive with the population of a country by the aid of public funds—there can be little doubt respecting that point—a Popish Establishment could be made equally extensive—but the question is, whether such an Establishment should exist? and whether the free support of the Gospel *without sin*, though far behind the necessities of the country, be not preferable to the Erastian provision *with sin*, though reaching to the entire country? The question is not now between the sufficiency or insufficiency of the Establishment and Voluntary systems, but between an adequate unscriptural system, and an inadequate scriptural system. And who can hesitate in such cases for a moment as to the line of duty? In no circumstances, surely, must a sinful, Christ-dishonouring system, whatever may be its other recommendations, be patronized and defended. This would be to add to the offence of its existence. On the other hand, a system which is free from sin, though accompanied with many defects, is surely ever worthy of countenance, especially in the absence of anything better. No divine blessing can be expected in the one case. It may be confidently looked for in the other.

We are reasoning the matter generally, and therefore most favourably to the Erastian Establishment. But it must be remembered, that as matters now stand *practically*, the Establishment, in the mere point of religious sufficiency, is as helpless, or rather far more helpless, than the Voluntary system. It is so odious in the estimation of the religious people, and of many who do not bear this character, that though it had a church

and minister in every street and hamlet, it could not supply the people with instruction; for the best of all reasons—because the people will not receive instruction at its hands. The violators of common morality set up to teach morality! And, moreover, none know better than the friends of the existing Scottish Establishment themselves, that however great may be the religious destitution of town or country, *they* have no hope, whether from public or private funds, of adequately meeting it. Practically, and for more reasons than one, they are as helpless as the poorest Church in the American wilderness. It is vain for them to talk of Establishments supplying the religious destitution of nations. As a matter of fact, from moral as well as other causes, *their* Establishment cannot supply any; and no argument can, therefore, be drawn from the ability of rightly constituted Establishments in defence of the wrongly constituted and the odious.

Returning from this digression, we have now to state what is the actual relation of the State in America to the Church of Christ. Many misapprehensions prevail on this point. Owing to the overthrow of its Church Establishment, not a few conclude that therefore, the State must now necessarily be Antichristian—yea, Atheistic. This proceeds upon the idea that *Church endowment* is the alone manifestation of the Church Establishment principle; and that where it does not exist, Christianity cannot be recognised. We have already pointed out this fallacy, and shown how injurious is its operation. Let no good man be troubled with the idea that he has no middle space between a Church Establishment and national Atheism—and therefore cleave to the former, though acknowledged to be corrupt and Erastian, rather than countenance the latter. There is no such sad alternative; and the practice, if not the formal constitution, of the United States is a proof of this. Though there be now no Church Establishment within the borders of the States, there are many direct and indirect recognitions of revealed religion, and marks of honour paid to the God of the Bible. The whole original thirteen States in their constitution expressly recognise Christianity in the most unequivocal form; and Mr Baird contends that the general constitution of the States is silent, not because it despises, but because it takes it for granted. The governors of individual States have all along appointed days of thanksgiving and humiliation on suitable occasions; and issued proclamations full of Christianity, yea, sometimes of a high-toned Christianity. At this moment, there is nothing in the constitutions of many, if not most of the States, to prevent them recognising Christianity, even in the form of an Ecclesiastical Establishment. Under the federal or general government, there are occasional days of fasting; perpetual appeals by oath to the existence and government of the true God, and a day of future account; there are chaplains also for Congress, and for the army and navy; and grants of public money for schools and colleges, where the Bible is read; and the institutions are notoriously under the influence of Christian ministers and laymen, for Christian purposes. There are cases, too, where missionary societies are directly aided by the State. In short, the only thing in the form of Christianity, which seems to be expressly excluded by the federal government is the *endowment of any one religious party* into an Established Church, such as existed when the Episcopalians could boast of an Establishment in Virginia and Maryland, and the Congregationalists and Presbyterians a similar

Establishment in New England. Now, to say the least, it is surely unreasonable to tax the Government of the United States with either Antichristianism or Atheism, for simply not having an endowed Church, when it presents so many indications otherwise of a correct appreciation of the importance of true religion. Many may not see that it is of any consequence what the constitution of the United States is on the subject of Christianity; but others, who look beneath the surface, will see the value, especially in the circumstances in which Free Churchmen and many more are now placed, of being able to appeal to civil government recognising Christianity, though without endowed Establishments. No one can tell how soon this may be the state of things in more lands than America; and one of the very steps to this consummation, is to satisfy intelligent and serious minds, that in giving up all Establishments as now constituted, as Christ-dishonouring, they are not thereby called upon to surrender the idea of the possibility of the recognition to an important practical extent, by civil governments, of the one living and true God, and of Jesus Christ whom he hath sent. The case of America, then, is fitted to disarm the fears both of mere politicians and of religious men in regard to the abolition of endowment, and to show that this is the true way to obtain that religious equality which is so much desired. The change is easy and safe as respects the one class, and morally and religiously beneficial as respects the other.

THE LIVERPOOL MEETING FOR CHRISTIAN UNION.

THE meeting at Liverpool, to which we formerly referred, has been held; and a more important meeting, or one likely to be productive of greater results, has seldom assembled in the history of the Christian Church. The great object aimed at was one of primary importance at all times, and especially in the present day of "trouble, and rebuke, and blasphemy;" and many fervent prayers ascended from thousands of God's people for its success. But still there appeared to be so many obstacles, and the past history of the Protestant Church has been so much a history of divisions, that many went to the meeting with fear and trembling, lest any untoward proceedings might retard, rather than advance, the cause of true spiritual union among the people of God. No doubt some of these referred to had resolved, even in the event of failure, to make the attempt again and again, in the hope of ultimate success—being certain that all Christ's true people were, in reality, one in him, and one as spiritually united together; but still, we are convinced that no one went to Liverpool with any expectation of realizing such a blessed and glorious result as it is now our privilege to record. We have attended many important meetings, and we deliberately say, that a more delightful, cordial, brotherly, triumphant meeting—a meeting in which the Spirit of the living God was more strikingly present, has seldom indeed assembled under heaven. We

need not give very full information in regard to the proceedings, as it has been resolved to publish immediately a copy of the names of all the persons present, with the minutes of all the meetings, as also a full narrative of all that was said and done. It had been previously resolved to have the meetings *private*, both for the purpose of securing more frank and unreserved communication amongst the members of the conference, and because no one knew what the precise result might be; but, at the same time, it was determined to keep full notes of all the proceedings, that information might be given to the Christian public of what was said and done, in so far as that might afterwards be deemed advisable. At the conclusion of the meetings, it was unanimously resolved, that nothing whatever had occurred which it would not be well for the whole world to know; and that, although it would be impossible to convey to any who were not present an idea of the extraordinary spirit and tone of the meeting, it was essential that a very full detail of all that had passed should be printed and widely circulated. This publication, of course, will therefore soon appear, and will fully satisfy public curiosity; but, meantime, we beg to present our readers with some outlines.

1. The meeting was remarkable from the various denominations of which it was composed. In a hall containing about three hundred persons, there were leading individuals connected with *seventeen* Christian denominations—including Presbyterians, Episcopalians, Congregationalists, Baptists, and others; and embracing such men as Mr Noel, Mr Bickersteth, Dr Leifchild, Dr Reed, Dr Vaughan, Dr Harris, Dr Raffles, Dr Urwick, Dr Cox, Dr Steane, Dr Brown, Dr Young, Dr Harper, Dr King, Dr Newton, Dr Alder, Dr Candlish, Dr Cunningham, Dr Symington, Dr Wardlaw, and a host of others well known to fame. Within the walls of that room was contained a great portion of the moving power of the Christian Church in the three kingdoms. No doubt the Liverpool clergy of the Established Church refused to attend, and, from the tone of their letter, it was well they did so. One of them, (Mr Haldane Stewart) has placed himself in a singular position. He has been long praying for Christian union, and calling upon others to pray; and, as was well remarked at the conference, the prayers of Christ's people have been answered, although he was not there to see. It was well, after all, that the first meeting should be select, consisting only of such as were fully alive to the paramount importance of the object aimed at, and, not being bound up and hampered with conventional delicacies or bigoted scruples, were prepared to sacrifice everything but conscientious principle for its attainment. At the same time, we are confident that, the first difficulties being

now surmounted, many timid but worthy people may be happy to become members of the "Evangelical Alliance."

2. The second thing remarkable in the meeting was, the devotional spirit by which it was characterized. Not only was the whole enterprise undertaken in a spirit of prayer—not only was the first whole session devoted to prayer, praise, and reading the Word of God—but the same spirit and exercises pervaded all the deliberations of the meeting. The devotions of the meeting were generally led by venerable men of God, and the whole conference seemed melted and bowed down under the power of the Holy Spirit. Every one who was present will, we think, admit that they have seldom been more deeply impressed, or seen, as it were, more visible evidences of the truth, that God is the hearer of prayer. The very prayers themselves, besides, although offered by men of various denominations, were marked by perfect unity of sentiment and of spirit; presenting thus a vivid illustration of the truth, that all true Christians breathe the same spirit and build on the same foundation. Nor could anything have been more enlivening than the bursts of praise that rose to heaven, ever and anon, from hearts which seemed filled with the same holy love. It was sometimes, in fact, like heaven begun, and we are very sure that many who were present never expected to experience such exalted happiness until they joined the "general assembly and Church of the first-born above."

3. The meeting was very remarkable for the spirit of love and unity by which it was characterized. That there is a real and substantial unity amongst all true Christians is not only true, but a delightful truth. They are all washed in the same blood, and sanctified by the same Spirit; and there is to them "one Lord, one faith, one baptism, one God and Father of all." Not only so—they shall soon be visibly one—one during the glories of the millennium, when "Judah shall cease to vex Ephraim, and Ephraim to envy Judah"—when the "watchmen of Zion shall see eye to eye, and sing together with the voice;" above all, *one* amidst the blessedness of heaven, where they shall all sing the same song, and wear the same robes, and be led and fed by the same living fountains of waters, whilst God the Lord shall wipe away all tears from their eyes. These being undoubted and glorious truths, the yearning desire of many of God's people, and the great object of the recent meeting, was to ascertain whether this real and invisible union might not be made so visible at present as to promote the comfort and holiness of the Church, confound Infidelity, and resist the growing progress of the Man of Sin. This result has, by the blessing of Christ, been signally secured. It was not

found difficult, in the first place, to discover, after full, frank, and unreserved conference, a large basis of truth on which all present could agree. A correspondent of one of the newspapers has given the following summary of these truths in his own words, which the Christian public will soon see more fully announced in the minutes of the conference itself:—

1. The divine inspiration and authority of the Holy Scriptures.
2. The doctrine of the Trinity.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation and atonement of the Lord Jesus Christ.
5. Justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The divine ordinance of the Christian ministry, and the perpetuity and authority of the sacraments of baptism and the Lord's supper.
8. The right of private judgment in the interpretation of the Holy Scriptures.

The doctrines here asserted not only indicate a broad basis of Christian union, but exclude from the Alliance Papists, Puseyites, Socinians, and several other *classes* of heretics. They embrace the *classes* of Christians only who hold the saving truths of the Word of God, and amongst whose members, therefore, Christ's true followers may be expected to be found. But still the main difficulty remained behind. Are those men, in allying themselves together before the world, to be expected to compromise any or all of those points on which they at present differ? Is a man to be called upon, for the sake of union, to give up, in any degree, what he regards as the truth of God? On such a basis union would still have been impossible; for this would have implied treachery to the cause of Christ. It was, therefore, clearly resolved that no member of the Alliance is to be held as under any restraint—that Free Churchmen, and Baptists, and Voluntaries, and all others, are to be fully entitled, at all convenient times, to maintain and defend their views; only it was agreed that they shall desire to do this always in a spirit of forbearance and Christian love. But another question still occurred: May we not be compromised by the very act of meeting publicly with each other, if the union is to be of a representative kind—representative of bodies against whose errors we are publicly testifying; for example, if bishops, and moderators, and presidents, come as representing, not their own personal Christianity merely, but the religious denominations with which they are connected? Undoubtedly. Therefore it was further resolved, that the union shall be exclusively a union of individuals—of Christian men as such—so that, if the Archbishop of Canterbury, for example, shall join the Alliance, he

must come simply as Dr William Hewley, and not as metropolitan of England. These points being clearly understood, and unanimously agreed to, all difficulties vanished, and every resolution at the conference was carried unanimously and by acclamation. Thus the brethren were enabled to steer between the extremes of bigotry and latitudinarianism respectively. It was resolved, also, to appoint several district committees, and to hold aggregate meetings of those who lately assembled, in Liverpool in January, and in Birmingham in April; and to have a great meeting in London in June next, at which eminent men are expected to be present, not only from the three kingdoms, but from America, Germany, France, Belgium—in short, from all the Christian countries of the world. Meantime the London Committee has been authorized to send a deputation to Germany, with the view of having an interview with Ronge, and the other reformers of that country. The great meeting in London will probably be one of the most remarkable in the history of the Christian Church. Let all the servants of Christ be earnest at a throne of grace for its success. "For all these things will I be inquired of by the house of Israel to do it for them." The matters in hand are very momentous, and the difficulties in the way are still great; but we have had great experience of the love and power of Christ in the recent meeting.

Not unto us, O Lord, not unto us, but unto thy name be the glory, for thy mercy and thy truth's sake." Let us still proceed in a spirit of deep humiliation and simple faith, and darkness shall become light before us, and crooked things straight; and the Church of Christ, coming from many lands, and speaking many languages, but all breathing the same spirit, and aiming at the same objects, shall stand forth before an unbelieving world, "fair as the sun, clear as the moon, and terrible," to Satan and all the powers of darkness, "as an army with banners." Nay, who can tell but that greater results shall be reached—not only a more extended front, but a more perfect unity, and the prayer of our Divine Redeemer be soon accomplished: "That they all may be one, as thou, Father, art in me, and that the world may believe that thou hast sent me?" The Lord hasten it in his time!

NOTES OF A RECENT JOURNEY

THROUGH PART OF THE

HIGHLANDS AND ISLANDS OF SCOTLAND.

BY THE REV. JAMES BEGG.

ARDNAMURCHAN AND STRONTIAN.

IN the conclusion of my last communication, I quoted a letter from a zealous friend in Glasgow describing the vast district of Ardnamurchan, more like a county

than a parish, having had, under the Establishment, *four* churches, and one royal bounty meeting-house. In that letter it was remarked, that "the great mass of the people (*excepting* in the semi-Popish districts of Moidart and Arasaig), are most anxious to attend the ministrations of the Free Church." The case, I now understand, is even stronger than it is thus put. I had it not in my power to visit the district of Moidart; but a most intelligent man, and one of the proprietors there, authorizes me to state, that there is no need for *excepting* that country from the above sweeping statement, since the Protestants of Moidart are as anxious to be placed under the ministrations of the Free Church as any in the whole district. "I can state," says he, "from personal knowledge and observation, which a residence of many years has afforded, that the free Protestants in those parts (semi-Popish though they be) are most anxious for visits from our Free Church clergy."

would welcome with joy the appearance of any of her ministers; nay, further, a site for church and manse, if required, would be cheerfully given, free from any shackles or domineering landlord's dictation, so characteristic of our present day." The writer goes on to refer to a circumstance which it is very important for the Free Church to consider, viz., that such districts as Moidart, although requiring the services of the most devoted and energetic ministers, have hitherto been consigned to the tender mercies of the most inefficient and benighted Moderates. "To such an extent," says he, "was this system carried on, that the only difference apparent between Protestants and Papists was, that the one said he was of the religion of the minister, and the other of the priest, and both alike devoid of all spiritual knowledge; in fact, dead in trespasses and sins. And are we, I would ask, destined to be left in this state of ignorance, superstition, and priestly craft, when the Lord is doing wonders in our land, by means of an awakened Free Church? We hope better things of her. It is because I do look to her to remove this opprobrium of the old apathetic State-paid Church, that I now appeal to you. Since my residence here, we have had two converts from the Romish Church; and I venture to say that the Free Church has not within her pale two more zealous adherents. I trust in eternity they shall reap the fruit of their conversion. We have recently erected here a house, which could be made available as a preaching and school-house at all times; and yet, for either purpose, it is as yet as useless as the chapels so impiously wrested from our Free Church adherents by the ruthless hands of an imperious Establishment. I do, therefore, earnestly entreat the friends of religion to turn the attention of our Church to the imperative duty devolving on her to rescue these districts from the spiritual thralldom under which they now groan."

The subject referred to in this communication is of great importance. There are districts in Scotland—such as Moidart, part of Lochaber, and some of the Western Islands—into which the Reformation has, as yet, never penetrated at all. They remain in the same state of unbroken and unmitigated Popery in which they were left in the days of Knox. The Gospel never has been faithfully preached to the poor inhabitants of these neglected districts; and the sin of this lies at the door, and ought to be heavy on the consciences, of the Christians of Scotland. And, now that access is not only freely opened to the Free Church, but that the loud cry of perishing souls has

been sent from the depths of these wild regions—"Come over and help us," I earnestly trust that grace will be given us to go up immediately and proclaim the riches of the grace of God. But to return to our narrative.

We crossed from Tobermory to the district of Ardnamurchan, at a point called Laga. It is a beautifully wooded district, so much so that I understand Sir J. Riddell has agreed to supply a Glasgow company with one thousand five hundred tons of birch annually from these hills, for twelve years. It was mid-day, but the people had nevertheless assembled to hear sermon; some of them having walked fifteen miles. I there saw, for the first time, what I had often read of before—a light burning on the hill as we advanced to the place; and, on inquiry, was told that it was a light to intimate to the people on the opposite side that there was to be sermon; and I saw the boats coming from the opposite shore with people to attend the service. Here was the fiery cross that used to bring out the Celts to war, now used to bring them out to hear the Gospel of peace. Mr Stewart of Cromar, whom we left behind, as we were forced to press on towards Strontian, began the services of the day; and we heard the solemn sound of the psalmody die away in the distant hills. We went to Strontian, where public worship was to take place; and as no previous intimation had been given, it was requisite that means should be taken for summoning the people. As we sailed along the shore, I was much struck with the primitive way in which the intimation was made. A catechist was seated in the boat, and as she brushed along the shore, he cried out in Gaelic: "Sermon at six o'clock." This flew from hamlet to hamlet, and a large audience, when worship commenced, was assembled on the hill. I could not of course understand the Gaelic sermon, preached by Mr McLean of Tobermory; but one thing I could not fail to observe, that the Spirit of the living God seemed to accompany the Word with divine power. Not only did the people hang on the lips of the speaker, but they exhibited the deepest emotion. The audience was dissolved in tears, and deep sobs were heard throughout. It was a calm and lovely evening—the residence of Sir James Riddell was immediately beneath—and I cannot tell how I felt when I stood in that neighbourhood, where the Spirit of God seemed to be at work. When I looked down on the place where one of God's creatures was throwing every obstacle in the way of his cause, I thought it was well for us that God is not like man; and I could better understand the words of the holy man of old, when he said: "Let me fall into the hands of God, and not into the hands of man." I thought, in retiring from that scene, that I would not place myself in the situation of Sir James Riddell for all that he is worth—nay, for the worth of a thousand worlds—refusing the humble petition of that simple people—a petition only for standing-room to worship the God of their fathers! I shortly spoke to the people; and a venerable patriarch afterwards came forward, and made an address to me in his native tongue, shedding tears as he spoke. That address was interpreted, and the meaning of it was, that he blessed God that he had lived to see the day when the Church of Scotland was taking so deep an interest in her scattered children, and sending men to witness the trials to which they were subjected—with a prayer that all blessings might de-

scend upon the Church, and upon us. By examining the map, our readers will see that Loch Sunart, along which we sailed to Strontian, runs up for nearly thirty miles into the interior, and is bounded on the left by the hills of Ardnamurchan, and on the right by the hills of Morven. The village of Strontian, near the head of Loch Sunart, consists chiefly of a scattered collection of Highland cottages. But the house of Sir James Riddell is there, with its smooth green lawn, and its windows looking out, from amidst beautiful trees, upon the placid waters of this loch. Here, also, is a very comfortable inn, the factor's house, and a Government church and manse, as well as extensive lead mines, by which a number of people are employed. Morven has as yet been little penetrated by Free Church ministers; although this summer will not pass, I trust, until its people are thoroughly visited. But the great mass of the people on the Ardnamurchan side are most zealous friends of the Free Church. I was anxious to find the cause of this, as they had been generally under the same kind of Moderate ministers. Indeed, many must remember the case of the minister of Ardnamurchan before the old Assembly. I found that the great agency by which the Gospel had been first preached there was that of the "Edinburgh Gaelic School Society." In many districts of the Highlands, this Society was spoken of as a great instrument of spiritual good. Its humble teachers had been persecuted by Moderate ministers and Moderate presbyteries; but still they had persevered, and God has crowned their labours with a signal blessing. An old man at Strontian stated to me, that before they came to the district, for thirty miles on all sides, there was no evangelical ministry. Indeed, so far as he knew, the Gospel had not been preached in purity, in many of these districts, since the days of Columba and St Oran. The religion of the district so called was little better than the superstitions of Popery. He referred to the well-known story of the Island of Coll, where the laird is said to have brandished his stick over the heads of the people, and thus driven them into the Protestant Church, whence the Protestant religion was called "the religion of the yellow stick;" and said, that in the whole district around Mull, the state of matters had been little better till the Gaelic teachers came; but they had worked with great perseverance, and, notwithstanding a keen opposition, chiefly from the ministers, with great success. About sixteen years ago, the first prayer-meeting in the district of Strontian had commenced. Now, there are three prayer-meetings every week, conducted by the people themselves, and about forty attend each meeting; and two additional large prayer-meetings on Sabbath morning, at seven o'clock, continuing for two hours. Similar meetings have been held in other parts of the vast district of Ardnamurchan. Thus, long before the Disruption, many of the people were gradually prepared to hail, with great joy, the Free Church, although this desire was of course greatly increased, and these smouldering embers kindled into a flame by the powerful sermons of Mr Macrae of Knockbain, Mr McLean of Tobermory, and other ministers before and since the Disruption. Immediately upon the news of the Disruption reaching Ardnamurchan, a letter was addressed to Sir James M. Riddell by a number of the people, asking to be allowed to purchase ground on which to erect a place of worship. This letter was dated June 1, 1843. To this, Sir James sent a reply, dated Sal-

burg, July 4, 1843, from which the following are extracts. It is a piece of very solemn trifling, and is only remarkable as showing a singular admiration for a Church which he himself has long since abandoned. It may be remarked, that the *études* are Sir James's own, and that most of the subsequent documents have never before been published:—

"MY DEAR FRIENDS,—I regret extremely that my departure from Dresden, previously to the arrival there of your letter of the 1st of June, should have caused delay in answering it; because you had a right to expect from me immediate and careful consideration of a subject of such serious importance to your present and future happiness as that on which you have written to me.

"I have observed with great alarm the movement which has been going on in the Established Church of Scotland, from the *first declared act of independence of civil jurisdiction*, by a majority of the General Assembly, in the passing of the Veto Law to the last fatal step—the *separation of that party from the Church of their fathers*, in the bosom of which they were nurtured—which gave them the position they held, and which furnished them with the weapons for her protection that they have wielded for her dismemberment.

"In your letter, you assert your warm attachment to the *principles of the Church of Scotland*, and you inform me that you follow the *Separatists*, because you believe that they alone consistently stand by those principles; and you imply that the *Establishment has forsaken and denied them*.

"This leads to the inquiry, What are the principles of a Church? Are they not to be found in the *doctrines* taught by her? Do they not consist in her Confession of Faith? Now, I am not aware that, throughout the whole of the controversy which has been agitating the Church of Scotland for such a length of time, any one has dared 'to assail' these, or even to approach them with an unallowed voice. The Separatists profess to teach the same doctrines, and they maintain the same Confession of Faith with the Church which they have deserted; but do they follow the example of the great Head of that Church—of the meek and lowly *Jesus*—at whose advent a heavenly host proclaimed, '*Gloria to God in the highest, and on earth peace, &c. will towards men?*'

"My good friends, examine the conduct of the separating party, from first to last, and calmly and dispassionately ask the following questions of yourselves, and let your unbiassed judgment answer them. Have the *words* or actions of the Separatists *redounded to God's glory, or evinced peace and good will towards men?*

"On the contrary, have they not shown contempt for the *existing laws*, and led others to disobey them? Have they not been guilty of *persecution*? Have they not bid defiance to the *powers that be*? Have they not broken up society from its very foundation, and sown the seeds of dissension and discord throughout the whole length and breadth of the land—in every parish and in every private dwelling? Have they not reviled, calumniated, and threatened all who dare to differ from them? Are these the men to whose preaching you look forward as the *means of grace* to you? Is this the party for whose sake you will desert the Church of your fathers, which has for two centuries (*God's grace assisting*) conferred such inestimable blessings on Scotland?

"And has it not still *high claims on your love and rene-*

ration? Is it not a Church of Christ, sanctioned by the voice of ages—established and protected by the laws of the country—in which the *Word of God* is taught in purity and truth—connected with which there is an admirable system of education, calculated to train the rising generation in the way which will lead to *happiness here and to glory hereafter?* Are there not places of worship already provided, where, on each returning Sabbath, you may offer up prayers and praise to *Almighty God* for his many blessings vouchsafed to you; and where the Word of God is preached, and the sacraments administered, by men carefully trained for that purpose—instructed, examined, approved of, by the Church courts before they are pronounced qualified for the sacred office; and in the appointment of any one to a particular parish, the communicants will have a voice, and a very important voice? Is there not in every parish accommodation provided for the minister, that, independent in circumstances, and with his mind at ease in regard to worldly matters, he may devote his whole time and thoughts to the zealous and faithful performance of his high and important duties?

"Are not these great privileges and advantages belonging to your native land? *Bless God for them*, and cherish them with grateful hearts! And, oh! beware that, under the influence of wicked and designing people, you do not in an evil hour cast them off—for you know not what."

The letter ends by positively refusing the request of the people. Subsequently, a proposal was made to allow them to erect a tent, but upon certain very arbitrary and intolerable conditions—as that it should only be erected about two miles from the town, that Sir James should have virtually the right of pulling it down whenever he pleased to think that anything improper had been said or done, and that the religious meetings of the people in Strontian itself should be suspended whenever there was worship in the parish church. The following is a copy of this proposal:—

MINUTE of AGREEMENT between WILLIAM KENNEDY, Factor, on the part of Sir JAMES MILES RIDDELL of Ardnamurchan and Sunart, Bart., and JOHN McARTHUR, Merchant, &c.

"Sir James Riddell, in consideration of the approach of winter, and fearing that the misguided people on his estate might suffer in health from exposure to the weather by assembling in the open air to listen to their preachers; in consideration, also, of an application being made to him for a renewal of the permission formerly granted to put up a tent in this parish, he hereby renews the offer, on the following conditions and stipulations, viz. :—

"1. In granting this permission, it is to be distinctly understood that Sir James Riddell has not in the slightest manner changed his opinion expressed on the subject of the Disruption of the Established Church of Scotland, contained in his letter of July 1843. On the contrary, that every circumstance connected with the said Disruption in the acts of the leading men and others among the Seceders, which he has heard or read of since he returned from the Continent, have had the effect of confirming these opinions.

"2. Sir James Riddell hereby reserves to himself full power to withdraw the leave given, if he should see fit at any time, if there is any abuse or improper conduct by the parties who have seceded from the

Established Church, or any deviation from the understanding of the terms specified.

"3. The tent not to be erected nearer Strontian than Ronachan Burnfoot—a site to be chosen by the said William Kennedy, and the parties between that and Woodend.

"4. The ministrations of the Established Church service shall not in any respect be interfered with, except in so far as the assembling together in the said tent, and the performance of divine worship therein, might be considered an interference. And further, it is to be distinctly understood, that there are to be no meetings held on the farms of Anyheilt or Scotstown, during the hours of divine service in the Established Church at Strontian."

This preposterous and unfeeling offer was ultimately rejected; whereupon Sir James thought himself entitled to assume the tone of a highly indignant and ill-used man, and to throw back all the blame of whatever might now happen upon the poor people. The following letters—one from Sir James' factor, and the other from himself, dated ominously *from Rome*—were handed since round the district:—

Copy LETTER—MR KENNEDY, Factor to Sir JAMES M. RIDDELL.

Strontian, March 29, 1844.

"DEAR SIR,—I send you, enclosed, excerpt from a letter received by me from Sir James Riddell, in reply to mine regarding a site for a Free Church tent, petitioned for by the adherents in this parish. It is right that Sir James' sentiments on this important subject should be known to his people in Ardnachan; and as he likewise, in the same letter, offers a very salutary advice to those who have remained steadfast to the Church of their forefathers, it is the more important that the elders should make their neighbours aware of the very deep interest Sir James at all times takes in their spiritual and temporal well-being. As Mr Stewart, the presentee to your parish, is an excellent, amiable, worthy man, I trust the people will give him a unanimous and cordial reception, and be guided by the advice offered them by Sir James on this occasion.—I am yours truly,
(Signed) "WM. KENNEDY."

Excerpt LETTER—SIR JAMES MILES RIDDELL, Bart., to Mr KENNEDY, Strontian.

Rome, February 23, 1844.

"The refusal of the boon offered, proves to me that the Dissenting party aim at nothing short of the complete overthrow of the Church established in Scotland.

"My eyes being more than ever opened to the intentions of the leading men among the Dissenters—for I consider the poor people as being deluded, and put in the foreground merely for the purpose of carrying these intentions the more easily into execution—I cannot regret the refusal of the boon offered. The door is now closed, not by me, but by the people themselves, against all future concession on my part. In regard to their concerns which are purely temporal, in my relation to them as their landlord, I shall continue to act with the same spirit which has always regulated my conduct—hoping and trusting that the day will arrive when their eyes will be opened, and that they will return to the worship of God 'in the unity of the Spirit, in the bonds of peace, and in righteousness of life.'

"Very much will depend on the personal character, and on the ability and zeal displayed by those who are appointed to the vacant churches.

"I am filled with anxiety on that head, and I wish the people to be fully satisfied. Let them throw aside all prejudice, and judge of the qualifications of the ministers sent to them with hearts and minds free, and disposed to do that which is right in the sight of God—knowing that for all their actions, and particularly for an act involving the eternal welfare of themselves and families to remote generations, they will be judged hereafter."

These documents, of course, require no commentary. It is somewhat of a novelty, and may give one a faint idea of the vassalage of the Highlands, to hear an insulting proposal, like that of Sir James Riddell in regard to the tent, designated a *boon*; and it is truly painful to find a fellow-sinner, whilst acting in such an extraordinary way towards some of the saints of God, making, at the same time, an appeal to the judgment-seat of Jehovah. There is something fearful in the blindness by which such an appeal is dictated—fearful in not only beholding a man altogether insensible to the duty of respecting the law of toleration, and to the privilege of having his land occupied by Christ's true people, and labouring to break down the very barriers by which his own safety is secured and his happiness promoted, but in finding him endeavouring to turn the very God of truth and righteousness into an abettor of his proceedings. It seems to be the great misfortune of men in high rank, who live in a world of flattery of their own, to imagine that they are as far removed above other men in intellect as they are in station, and that their sayings will pass current simply because they have uttered them. It is the great misfortune of all men who are neither experimentally acquainted with vital religion nor will read history to any purpose, to be entirely ignorant of the vast strength of living Christianity. Sir James Riddell ought to read again the Book of Daniel and the 11th chapter of the Hebrews, and he will see what it is against which he is struggling. He may persecute and oppress his people, but he cannot prevail. From subsequent information, I learn that Sir James is still unmoved; but he shall hear more of the matter by-and-by.

We left Strontian next day, with a high admiration of the meek and noble-minded people, whose kindness I shall never forget, and arrived at Tobermory pretty late in the evening. I expected to meet Mr Glass of Musselburgh there, and to start with him next morning at four o'clock for Lochalsh and Applecross.

HINTS FOR MINISTERS.

"A word to a minister is worth a word to three or four thousand souls sometimes."

SELF is an idol which has been worshipped by far greater multitudes than any other deity of either ancient or modern Heathenism. A minister is the last man in the world who should be seen at the altar of this abomination; and yet, without great care, he is likely to be there the first, to linger there the longest, to bow the lowest, and to express his devotion by the costliest sacrifices.

To recommend themselves, is with many the secret but powerful spring of all they do. Self is with them in the study directing their reading, selecting their

texts, arranging their thoughts, forming their images—and all with a view to shine in public. Thus prepared, everything in their pulpit services is regulated to please, not to profit—to commend themselves, not Jesus Christ.

Christ may be the text, while self is the sermon. It is to be feared, that not a few have elevated the cross, only to suspend upon it their own honours, and have employed all the glories of redemption, merely to emblazon their own name. That is the direst, deepest tragedy ever performed by man, since it ends in the actual and eternal death of the performer, who forgets, as he snuffs the gale of popular applause, that the vapours of damnation float on the breeze.

From the hour a man is set apart as a minister of God, till his tongue be inarticulate and his heart cold, his *business*, his *pleasure*, his *aim*, must be to serve God in the ministry of the Gospel, by seeking his glory in the salvation of souls.

A minister has, in the best sense of the term, taken the veil to God. He has taken the vow of separation from the world, so that he could stand with the Saviour on the mount, and refuse all the kingdoms of the world, rather than give up the object which now fills his heart and occupies his hand.

WILL THE SECOND ADVENT BE PRE-MILLENNIAL?

BY THE REV. D. BROWN.

FIFTH AND CONCLUDING ARTICLE.

WE have scarce broken ground on the question of a new dispensation. That question is, Whether the economy of grace, in its present form, is to be broken in upon, and to give place to another, at the commencement of the millennium; or, whether it will run on without interruption or modification till the consummation of all things? The whole matter in dispute is wrapt up in this question. The arguments, therefore, on either side should be direct and decisive. Such, I venture to think, were the two considerations advanced in our last article; the one drawn from the INTERCESSION of Christ as the *Priest*, and the other from his REIGN as the *King*, of his redeemed. His intercession—stretching from the period of his session at the right hand of God to the period of his second coming—serves to mark off, and give date to the present dispensation. Commencing on his going personally *in* within the veil, it terminates on his coming personally *out* at his second appearing. And as we found this intercession to be as much a part of the process of each sinner's salvation, as his death which it pleads, and the application of that death which it procures, how can one of them survive the other? When Christ ceases to intercede, all saving application of his death must necessarily cease also; and the economy of grace, instead of merely assuming a new *form* or mode of administration, is then conclusively wound up. In this case, the millennium, if a state of grace at all, must rank under the present dispensation, and can be nothing else but its full development.*

* I can conceive but one answer to this; but it is one which a child in theology may see through. It may be said, the economy of grace is as old as the fall; and in this wide sense of the term "dispensation," would it not seem to follow that there had never been but one dispensation of grace in the world? I answer, Not

So much for our first argument against any new dispensation of grace after the present; the conclusiveness of which is felt and admitted even by Pre-Millennialists themselves, when their particular way of viewing the advent does not happen to *require* them to oppose it. Take the following proof of this from old *Joseph Perry*, "an unworthy servant in the work of the Gospel," whose pre-millennial system has its own difficulties, though this certainly is not one of them: "There are some things (says he) that these last do hold (meaning those who, in his day, held the views now most prevalent amongst Pre-Millennialists) that I cannot by any means assent unto; and that is, when Christ shall be established on the throne of his glory, in his kingdom, and all the saints with him in a perfect, incorruptible state of immortality, that then there shall be preaching of the Gospel, and conversion-work go forward among the multitude of the nations that shall be found living when Christ cometh, according to the opinion of some good men. I say this is that which I cannot fall in with, but must profess my *dislike* against; because I cannot believe that the Lord Jesus Christ will come down from heaven, and LEAVE THAT GREAT WORK OF HIS INTERCESSION NOW AT GOD'S RIGHT HAND, UNTIL THE WHOLE NUMBER OF GOD'S ELECTION AMONG JEWS AND GENTILES ARE CONVERTED, AND THE MYSTICAL BODY OF CHRIST IS COMPLETED. AND IF SO, WHERE IS THERE ANY ROOM FOR CONVERSION-WORK TO GO ON AFTER THIS?"*

Our second argument against a new dispensation, drawn from the *kingly* office of Christ, was of a similar nature, and is as decisive; for if the Saviour's proper reign commenced when the Father said to him: "Sit at my right hand till I make thine enemies thy footstool;"—and if he "must reign" there, as the apostle assures us he must, "till he hath put all enemies under his feet;"—he will have much more to do ere he leave his present seat of power than even the extremest section of our opponents expect to take place before the millennium. For the apostle says, he must "put down *all*" hostile "rule, authority, and power." And to show that by this he meant not merely the political, ecclesiastical, and spiritual opposition of voluntary agents, but everything interfering with his mediatorial supremacy, whether moral or physical, inward or outward, active or passive, we are particularly informed what is the last enemy he will have to take out of his way, namely, *death*. Till then—which of course means, till the end of the millennium—he must remain where he is; till then, he must continue "expecting;" till then, he cannot come the second time. And here, again, we add the testimony of old *Perry*, whose own system

so; for as we are expressly told that the Holy Ghost was *not given* till Christ was glorified, because, though believers from the first were the subjects of his grace, he was not till then *economically given*—the dispensation of the Spirit not commencing till Christ was glorified—so of the intercession of Christ, though its *efficacy* was experienced by believers from the beginning, the dispensation of an all-prevailing intercession then only began to run its blessed career, when, with his plea in his hand, he went into the holiest of all. And it is of this dispensation we say, that as its commencement is thus clearly marked off by his going in, so its termination, and that of *all its saving issues*, is as definitely fixed by his coming out at his second appearing.

* The Glory of Christ's Visible Kingdom in this World Asserted, Proved, and Explained, in its two-fold branches; first, Spiritual—secondly, Personal. By Joseph Perry, &c. Northampton, 1721, pp. 219, 220.

The Presbyterian reviewer of Mr James Scott may see, perhaps, from the above quotation, that his views are not quite so *novel* as he represents them to be; though I am far from thinking that they are less encumbered with difficulties than the reviewer's own, or that either the arguments or the tone of Mr Scott are likely to recommend them much.

allowed him to reason this point against his friends: "As to this place—the 110th Psalm—(says he), 'tis very full in the proof of the point that Christ will not come from heaven until the elect are all converted. If the Lord Jesus is to sit at the right hand of the Father, and not to descend from thence till his enemies are bowed down to his feet, then certainly none of the elect shall be left behind to be bowed down by him after his descension; and, therefore, they must all be bowed and brought home to Christ, by regenerating grace, before his personal coming. And if so, THEN HERE CAN BE NO CONVERSION-WORK GO ON AFTERWARDS."*

III. But by far the most conclusive arguments against a new dispensation, arise out of a detailed examination of the dispensation itself, as expected and contended for by Pre-Millennialists. If what they look for is to be realized during the millennium, it will be a new dispensation indeed; but if it shall be found, on an examination of it in detail, that no such features as they contend for are to characterize the latter day, all room for a new millennial dispensation is taken away.

The difficulty, however, of such an investigation is very great; not so much from the discrepancies on almost all the details, and nearly every text on which these are built, which obtains amongst the different pre-millennial writers, ancient and modern—these are certainly confounding enough—but from the interminable nature of the subject. In the writings of Pre-Millennialists, it is a perfect *mare magnum*—an almost shoreless ocean. Instead of attempting to follow them through the labyrinth of texts in which they involve their readers, and the endless speculations which they spin out of them, perhaps the principal features of the expected millennial dispensation, may be ranged under the three following heads:—

First, its *moral* character.

Next, its *ecclesiastical* character. And,

Lastly, its *physical* character.

The MORAL CHARACTER of the expected dispensation embraces, first, the *new way* in which the subjugation of the world to Christ is to be effected; and next, the *new features* which are to distinguish the Christianity of the millennium from that which has hitherto obtained.

First, The millennial conversion of the world is not expected to take place by the agencies now in operation, but altogether *in a new way*.

That on which most dependence seems to be placed is the PERSONAL MANIFESTATION OF CHRIST; but to this are added, judgments on the *Antichristian nations*, and a *Pentecostal effusion of the Spirit*. On all these agencies they write with great looseness, and painful are the sneers which they sometimes throw out at alleged attempts to convert the world by means of Bible and Missionary Societies, and their ill-disguised insinuations—sometimes not disguised at all—against the word and the blessed SPIRIT themselves, as inadequate

* Perry, p. 221. But you may still ask—admitting all we have said as to the intercession and reign of Christ, at the right hand of God, till his second coming—May not a *new* millennial dispensation be conceived to take place, *within the limits of this Gospel dispensation*, strictly so called? Answer, No; not in any proper sense of the term. A new feature in the external history of the Church of Christ, or a fuller and more glorious development of its internal character, is not a new dispensation. It must be marked by some authoritative change of divine ordinances—some decisive alteration in the Church's external administration; whereas we found that both the sealing ordinances of the Gospel Church *run parallel with the economy of grace itself*—beginning and ending with it. Thus all these magnificent lines of truth meet in the same point, proclaiming the continuance of this present dispensation, unmodified and uninterrupted, till the end of the millennium, and terminating in the august presentation to the Father, at his second coming, of a consummated work and a perfected kingdom.

to accomplish the predicted evangelization of the world. "The more common opinion (says Mr McNeile) is, that this is the final dispensation; and that by a more copious outpouring of the Holy Spirit, it will magnify itself, and swell into the universal blessedness predicted by the prophets, carrying with it Jews and Gentiles, even the whole world, in one glorious flock, under one shepherd—Jesus Christ the Lord. This is reiterated from *pulpit, press, and platform*. It is the usual climax of missionary exhortation, or rather missionary prophecy."* "Multitudes of professors of religion (says Mr Brooks) are at this time under a delusion in regard to the nature of those events which are impending over the Church of Christ. The generality are agreed that a great crisis is at hand, and likewise that we are on the eve of the millennium; but the party just alluded to are disposed to think that this period of prosperity to the Church is to arrive without any previous season of tribulation; that we are to *glide into it, as it were, by the instrumentality of our various institutions for evangelizing the heathen*; by means of which there will be a *gradually increasing diffusion of scriptural light*, until the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea. (Isa. xi. 9.) As regards, however, the kingdom of Christ, which is the millennial kingdom, the testimony of Scripture is most abundant to the fact, that it is to be ushered in by desolating judgments; and that the universal prevalence of religion, hereafter to be enjoyed, *is not to be effected by any increased impetus given to the PRESENT MEANS of evangelizing the nations*; but by a stupendous display of the divine wrath upon all the apostate and ungodly."† One other quotation, of rather a bolder character, we may add: "The Scriptures (says Mr Joseph Tyso) do state the design of the *Gospel*, and what it is to effect; but they never say it is to *convert the world*. Its powers have been tried for eighteen hundred years, and it has never yet truly converted one nation, one city, one town, nor even a single village. Yet some Christians are vainly supposing that it will, 'by a gradual and accelerated progression,' convert the world. The Scriptures never state that the *Gospel*, or *Christian economy*, will be the means of converting the world. That the world will be converted is evident from many Scriptures; but they ascribe it *principally to other causes*, and not, as our opponents will have it, *entirely to the preaching of the Gospel*. In all cases, the Jews will have a pre-eminence: 'To the Jew first,' and their restoration will be to the Gentiles as life from the dead," &c.‡ Can anything be looser than these statements, or more painful than the inferences which follow from them? A few sentences will suffice to put the matter on its right footing.

1. The question here is not one of *time* at all. It is of no consequence whether the conversion of the world is to be quick or slow, gradual or instantaneous. With our friends we rejoice to anticipate the unparalleled rapidity of the millennial accessions to the sceptre of Christ. In that respect, all things will then be emphatically, delightfully, overpoweringly, "new." But the question is, Will they be *organically* new? Will the *means* of effecting these surprising and delightful changes be the same as are now in

* Lect. on the Jews, p. 72, first edit.

† Elem. of Proph. Interp., pp. 227, 228.

‡ Defence of the Personal Reign of Christ, pp. 41, 42. London, 1811.

Another work of this author is most favourably noticed in the *Investigator*, though on some points the writers differ.

operation, or will they be different? Will the *cause* of them be the same as of conversions *now*, or will it not? Nor let these writers shelter themselves under such expressions as, "Our various institutions for evangelizing the heathen"—"The present means of evangelizing the nations." These, they know well, are but vehicles for conveying the *Gospel* to a world of perishing sinners, and as they find no fault with them as such, and never hint that their inadequacy to effect the conversion of the world lies in the defective or unscriptural mode in which they are wrought, it is plain, that by "The *institutions* for evangelizing the heathen"—"The present means of evangelizing the nations," they just mean the *Gospel itself* in any way that the Church can now convey it to the world. Accordingly, the last quoted writer explicitly states, not that our Bible and Missionary Societies have failed, but that the Gospel itself has failed, to accomplish any general conversion, for want of *power* to effect it: "Its *powers* have been tried for eighteen hundred years," and this is the result. "Other causes," then, must be brought into the field. But even this writer is forced to soften down his language in the end. The world's conversion is to take place "*principally*" through these "other causes;" nay, it is only "*not entirely*" to be brought about by "the preaching of the Gospel." And this he follows up by telling us of the pre-eminence the Jews are to have, and how their recovery is to be as life from the dead to the Gentile world. What matters it to our present question, in what order the thing takes place, and what special influence in forwarding it particular events may have? The one question is, Will this general conversion, come when and by what instrumentality it may, consist—as conversion now does—of the *reception by sinners of a preached Gospel*?

2. Similar remarks are applicable to all that is said about the *judgments* which are to usher in the millennium—the "stupendous display of divine wrath" (to use Mr Brooks' language) which is to prepare the way for it. Probably here also we might be very much at one. We cannot, indeed, go into the exaggerations on this subject which their most erroneous views of Christ's *coming to judgment* oblige them to indulge in—as in the concluding head of our argument we shall show. But judicial visitations and afflictions upon Antichristian *Churches* and *nations*, on a large scale and of a terrible character, under which "the inhabitants of the world will learn righteousness," and their millennial subjugation to Christ be mightily advanced, we believe in as firmly, and deduce probably from the same texts and considerations, as our friends themselves do. But what has this to do with the point in hand? The question is, Have we here any new *principle* of conversion? Will these judgments occupy a different place in conversion, or operate in a different way from what the judgments of God now do? Judgments or afflictions possess no intrinsic converting power. They appeal—they soften—they proclaim, with a voice of their own, what a fearful thing it is to fall into the hands of the living God; and thus, in conjunction with the *saving truth*, they are fitted to prepare the soul, like Ezekiel's covered skeleton, for the breath of the new life, when the blessed Spirit shall be pleased to impart it. Will these public judgments, then, operate on any other principle than this of *sanctified affliction*? Will the *Agent* be different? Will the *saving truth* then be other than that Gospel which has ever been

"the power of God unto salvation to every one that believeth it?" If so, then the effect produced must be different also—a *different Christianity* from what we have been familiar with from apostolic times. But if *not*—if the *principle* on which these judgments will operate, in preparing the way for the millennial submission to Christ, will be the same as is now in operation, it is of no use to dwell upon the "stupendous" character of them, whether as to nature or extent; for we have here no new method of grace—nothing characteristic of a new dispensation.

3. As to a pentecostal effusion of the Spirit, as one of the new means, or "other causes" than those now in operation for the world's conversion, the confusion of thought is as surprising as it is great. Of what consequence to our present question is the *measure* in which the Spirit's grace shall then be vouchsafed, as compared with what has yet been enjoyed? Let it be pentecostal—let it even be more copious than actually descended on that memorable day when the "ministration of the Spirit" first commenced—the one question is, Will the Spirit then be shed down upon a *different principle*, or operate in any different way from what has been experienced since the day of Pentecost? Was not the whole fulness of the Holy Ghost authoritatively committed to Christ, in reward of his humiliation, immediately on his exaltation to the right hand of power? Hath he not had, from that time, "the seven spirits of God?" Has he ever given the Spirit but on the *principle* of that pentecostal effusion? and should he dispense the gift, before and in millennial times, in such copiousness and breadth, as to make the day of Pentecost itself be "no more remembered nor come into mind," will there be here aught that is new in principle—ought save the opening out, to a greater extent, of the treasure then committed to Christ—the giving, on a grander scale, of that "promise of his Father" which he received on the day when he was taken up, and which, in greater or less measure, he has never since then left his Church without? If we are right in this, then neither here is there room for a new dispensation.

Brushing away, then, these irrelevancies, there remains but one element in the conversion of the world, as expected by our friends, which in principle will certainly be novel, namely, the personal manifestation of Christ at his second advent. Let us, then, examine the bearing of this expected manifestation upon the world's conversion, as it is viewed by our pre-millennial friends, and in the light of divine truth.

It is difficult to find a plain and full statement on the point in any of their writings. Many of them proceed upon Mede's idea—that Christ's glorious appearance to Saul of Tarsus will be the *type* of the manner of Israel's conversion. Even those, however, who rest little on this, do—so far as I know—with one accord understand the prophet Zechariah as intimating that their conversion will be brought about by the personal appearing of Christ to them at his second advent, in these words: "They shall look on me whom they have pierced, and mourn," &c.; and, connecting this prediction with that of John in the Apocalypse: "Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him," they seem to regard the converting effect of Christ's personal appearance as extending beyond the Jews to the

world generally; that is to say, such as have not been exterminated by the pre-millennial judgments. Mr Maitland of Brighton, whose writings are those of a spiritual man, limits the "every eye" which shall "see him," to every eye in *Christendom*, and thinks that only "all kindreds of the" lower or prophetic "earth" shall "wail because of him," on account of the vengeance which it shall bring upon them. Accordingly, he shall appear, says he, "first to the judgment of Christendom (2 Thess. i. 7-10); secondly, to the conversion of the Jews (Rom xi. 25, 26)," &c.* Similar hints are to be found in nearly all their writings; but Mr Tyso is rather more explicit and comprehensive: "The Scriptures (says he) ascribe the general conversion of the world, *first*, to the personal coming of the Lord Jesus Christ. . . . It appears that there will be a *short space* for repentance even at the second advent. For in that day when the Lord will seek to destroy all nations that come up against Jerusalem, he will pour upon the house of David and upon the inhabitants of Jerusalem the *spirit* of grace and supplication, and they shall look upon *me* whom they have pierced, and they—not the Jews only, but as John expounds it—'all kindreds of the earth shall wail because of him'; that is, *they shall be brought to true repentance, when they 'see him coming with clouds:* Even so, Amen.' (Zech. xii. 10; Rev. i. 7.) Here the first two causes of general conversion are mentioned together—the *second advent*, and the pouring out of the Spirit. . . . Under this dispensation God displays but a small degree of his grace, compared with what he has in reserve for the millennial dispensation. Wherefore gird up the loins of your mind, be sober, and hope to the end for the *grace* that is to be brought unto you *at the revelation of Jesus Christ*† (1 Pet. i. 13), who at this period will be *revealed* from heaven with his mighty angels, taking vengeance upon the ungodly, and destroying Antichrist, by the brightness of his personal coming."

On this notion of the *converting efficiency* of Christ's personal appearing, I beg to submit the following remarks:—

1. It is in flat contradiction to the uniform strain of Scripture regarding the purpose of Christ's second coming. *Judgment*—in its twofold aspect of acquittal and glorification in the case of believers, and condemnation and vengeance on those who would not that he should reign over them—this is represented as the proper and formal object of Christ's coming *in every place* where that coming is *clearly and unequivocally* spoken of. It may be said, there are passages which speak of his coming for other purposes, although the reference to his personal advent in these passages is denied by us. The answer to this is obvious. If Christ is to come personally for *converting* purposes, it is too important a fact to be found only in doubtful texts. There are statements of the *fact* and the *objects* of his coming numerous enough, and involving nothing on which a reasonable doubt can be raised. If in these passages there is no hint of conversion as one of the objects of his advent—still more, if these passages connect his coming exclusively with *judicial decision and awards* upon men—is it not a rashness in the last degree reprehensible and perilous, on the

strength of doubtful statements, in the proper interpretation of which they are not even agreed among themselves, to mould the purposes of his coming into a perfectly new shape—to mix up a new day of *grace* with the day of *judgment*?* GRACE and JUDGMENT are just the exponents of the first and second advents—expressing in one term the characteristic natures and objects of each; both having respect to the same purpose, and the latter being just a *taking account* of the former. I appeal to all Scripture in proof of this, and I might perhaps appeal to the breast of every Bible-instructed man for an echo to this statement.

2. This view of the purpose of Christ's personal coming is equally opposed to the uniform tenor of Scripture on the subject of *conversion*. THE SPIRIT is the agent here; and the reception of THE TRUTH is the result of his work. Many means may, doubtless, be employed to prepare the heart for this reception; and if our friends mean no more than that Christ's personal appearing will be one of these means, we have merely to show, as we shall presently do, that there is no scriptural warrant for this, and that there is an incongruity in the notion itself. But his is not the light in which they hold it forth. The question is, Will it come in to *supplement the present power of the Word and Spirit* for the conversion of the world? If so, then it is to be regarded, not as one of the means in the Spirit's hands, but as something having a converting character of its own. There is here a deep wound inflicted upon the work, and a high dishonour done to the person, of the blessed Spirit. He wants ability, it would appear, to bring the world into subjection to Christ, without Christ's *own* personal advent to help out his work; and yet the appearing of Christ, as is admitted, will not supersede the necessity of an internal gracious operation of the Spirit upon men's hearts in order to their conversion. The more this notion is looked at, the more inconsistent with the whole analogy of faith, and we may add, with itself, does it appear; the more disparaging to the blessed Spirit and to the word of his grace; the more offensive to every spiritual mind.

3. The evidence relied on, in support of this notion, is of the slenderest nature.

(1.) Matt. xxiii. 39: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"—as if this taught that he would be personally seen of them at their conversion. It might be enough to set aside this, simply to say, that the statement of the passage is incorrectly given by this view of it; for it is not said that they shall see him, *in order to their being brought to hail him believingly as their Messiah*, but that they shall see him *when, and not until* they believe in him; so that the passage, even supposing it to intimate a sight of his person, does not express what it is brought to prove. But it does not intimate a personal coming of Christ to the Jews. The preceding words determine the sense: "Behold your house is left unto you desolate; *for* I say unto you, Ye shall not see me henceforth, till," &c. Their "house"—not the mere temple, but their Church-state—was left desolate by his *departure* from them, and was to be gladdened and restored by his *return*. What, therefore, the departure was, that will the return be. Was the departure, then, the removal of his person from their ocular view? This would no more have left them desolate than it does his believing

* Nine Discourses on the Parable of the Ten Virgins, pp. 23, 24. By the Rev. C. D. Maitland, A.B., Perpetual Curate. Second edition. Brighton, 1831.

† These are the author's own *italics*, to mark emphatically the sentiment, that Christ's appearing will be of a converting character—will "bring *grace*" for that purpose. We do not remember ever before to have fallen in with this preposterous interpretation.

‡ Defence of the Personal Reign of Christ, pp. 43-45.

* The bearing of the pre-millennial scheme upon the final judgment we have no intention of despatching in this passing allusion to it. It is a distinct, and the last branch of our argument on the whole question, and, in our view, more vital than almost any other.

people now, in whom, though now they *see him not*, yet believing, they rejoice with joy unspeakable, and full of glory"—hoping to see him personally in due time. It was his *judicial withdrawal* from them, as his visible Church, in which dwelt his gracious presence, and from which he received acceptable services. In this sense he was speedily to leave them desolate, and in this sense at length to return to them with favour. The "desolation" was not realized till long after his *personal* departure, though their doom was sealed from the day of their putting Messiah to death; and the reversal of their doom awaits their believing reception of him as the Saviour. This accomplished, he will return to them in loving-kindness, and take them again into covenant; "neither will he *hide his face* any more from them; for he shall have poured out his Spirit upon the house of Israel." (Ezek. xxxix. 29.) As the departure from them had nothing to do with his personal removal, so neither will his return to them have anything to do with his personal advent. Both are judicial, and have reference to his *gracious regard*—the taking of it away first, and the restoring of it in the end.*

(2.) Zech. xii. 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall *look upon me* whom they have pierced, and they shall mourn for him," &c. That this means a look, by the *bodily* eye, upon his visible person, seems to be the view of nearly all Pre-Millennialists; but nothing is more foreign from the passage—nothing more abhorrent from its scope. This look, whatever it be, is represented as the result of that "pouring out of the Spirit of grace and of supplication: upon Israel," mentioned immediately before; and does not this determine it to be a *believing* look? What connection of cause and effect is there between any effusion of the Spirit upon men's souls, and their ability to see a visible object with the bodily eye? Some will reply, We do not deny this look by faith; for they will believe in Christ with their hearts, while their eyes behold him personally. But the one does not fit on to the other. To believe in him, when he stands confessed before their eyes in all his glory, is not the believing which in Scripture stands opposed to seeing; and that is saving faith. It is impossible not to perceive that the passage either speaks of a *believing* look without sight, or of such an *ocular* sight as is everywhere in Scripture contradistinguished from what the old divines call a *faith's view* of him. *But it cannot mean both.* And as it will be admitted, we imagine, that here it is the believing view which is connected with Israel's conversion—as it is certainly this, and this only, which the prophet ascribes to the outpouring of the Spirit upon them—the other view, of a bodily look, is altogether excluded, and will be felt by every one who has no system to get support to, impertinent and offensive.

(3.) Rev. i. 7: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen." This unquestionably refers to his personal advent; but how it supports the view in question, or is even consistent with

it, I cannot see. The one pretext for imagining *conversion* to be here intended as the design of his advent, is its supposed identity of scope with Zechariah's prophecy, just discussed. "They shall look on me," says Zechariah—"Every eye shall see him," says John. "He whom they have pierced," says Zechariah—"They also which pierced him," says John. They shall mourn for him as for an only son," says Zechariah—"All kindreds of the earth shall wail because of him," says John. Thus closely parallel, it will be said, are the two passages; and as the one relates confessedly to the conversion of the Jews, conversion must be in the other passage also, as one subject of the personal advent. The answer is obvious. That the one passage *suggested* the other, there can be no doubt at all; but that the sublime announcement of John is anything more than an *adaptation* of Zechariah's language to a quite different scene from that which he foretells, is equally evident. For, in whatever light "every eye shall see him" at his personal advent, *in the same light* shall "they also that pierced him" then behold him, as is plain from John's language. Now, as it cannot be maintained that all whose bodily eyes see Christ at his second advent, shall look on him also by faith and be saved, as Israel will be, it follows that a *faith's view* of Christ is not in this passage of John at all; and *conversion*, as connected with faith, has no place here, as an object of the second advent. The passage announces the *conclusive* effects of the second advent, as indicated by the feelings which it will awaken in the breasts of his own murderous people, in whose skirts shall be found, uncleansed, the blood of the Lord of glory, and of all who have "crucified to *themselves* the Son of God afresh" "as travail upon woman with child, and they shall not escape." "They shall *wail* because of him." There is nothing here, then, to countenance the notion of the second advent being for *converting* purposes.

(4.) The visible appearing of Christ to Paul of Tarsus at his conversion, is thought to favour at least the *principle* contended for. Made, after whom Pre-Millennialists generally have inclined the same way, thought that this manner of Saul's conversion was typical of the mode of Israel's conversion; and when the apostle says to Timothy, that "for this cause he obtained mercy, that in him *first* Jesus Christ might show forth all long-suffering, for a *pattern* to them who should hereafter believe on him to life everlasting," it is thought he refers not merely to the fact, but to the *manner* of his conversion, as pointing to that of others. Some have drawn out of this an entire plan of the Jews' conversion, which is elaborated with as much confidence as if it carried with it its own evidence. I allude to Mr Cunningham of Lainsshaw, and others, who expect that the Jews, brought up in an unconverted state into their own land, under the conduct of Jesus unseen, will there be pleaded with by severe trials, and brought to the extremity of suffering; till, being led by this discipline to cry for the immediate appearance of their long-expected Messiah, he at length—to their astonishment, dismay, grief, and joy—shows himself to them, as to Saul of Tarsus, in the person of the hated Nazarene! Beautiful, but baseless theory! With the steps by which the Jews shall be led to the national reception of Him whom their fathers crucified, and in what sense they shall be again taken into covenant, we have at present nothing to do. The subject, indeed, is one of great interest; and under its proper head we shall endeavour

* Compare Hos. vi. 13—vi. 3: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return unto the Lord. . . . After two days will he revive us, and the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his *going forth* is prepared as the morning, and he shall *come unto us* as the rain, as the latter, and former rain unto the earth."

your to bring out the testimony of Scripture upon it. The triumphs of the Gospel, and the glory of Christ's kingdom in the latter day, are bound up with it, and give it a claim on our attention which we delight to acknowledge. But our present question is: Will the personal appearing of Christ be the cause, or one of the causes, of their national conversion? For this belief there is not the shadow of ground. We have discussed the passages on which the expectation is based, and found them wanting; and now we are reduced to a supposed analogy between their conversion and that of Saul of Tarsus. This analogy will be found wanting too. Our space in these articles will not admit of lengthened discussions on particular passages; but the substance of what we might be disposed to say may be briefly expressed. The proper object, then, of Christ's appearing to Saul of Tarsus, was *not his conversion*, but *his call to the apostleship*. To qualify him for this, it was indispensable that he should have "*seen the Lord*." This he had not done in the days of his flesh; and therefore Christ behoved to appear to him in some visible way, if he was not to want the most essential of all qualifications for his destined office. To this, accordingly, we find him repeatedly referring, and with peculiar satisfaction to its being supplied him in so unexpected and glorious a way: "Last of all, he was seen of me also, as of one born out of the due time." "Am I not an apostle? Have I not seen Jesus Christ our Lord?" How important it was that he should be able to challenge denial of this on the part of those who questioned his apostolic claims, we may see in almost all his epistles. Then, again, while we find him referring to his having seen the Lord in connection with his *apostleship*, we do not find him referring to it in connection with his *conversion*, but to that grace from which all conversion springs: "Who was before a blasphemer and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly, in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus." "But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain." Now, as all will probably admit that the *grace* to which Paul ascribes his conversion was not the mere grace or favour of an external sight of Christ, but that *internal* work of the Spirit of all grace, in the hands of Christ, to which every other conversion is owing; and further, as such *outward* manifestations of Christ are powerless to convert—this being the work of grace upon the soul—we think that to connect Paul's conversion with the outward manifestation in the way that our friends do, is undeniably contrary alike to *his own way of viewing it* and *the analogy of faith*. It may be replied, that, admitting what we have said about converting grace, we have here an example of internal grace and external manifestation going together; and why may there not be a like combination in the case of Israel's conversion? But the question is not, Whether the two things may, in point of fact, go together; but, Whether they will go together as *two distinct causes of conversion*? We affirm, that Christ's appearance to Saul was, in no sense, a cause of his conversion; that while it had a specific and important object, already mentioned, it is neither connected with his conversion by himself, nor was it, *more or less*, competent to his conversion; that while hundreds and thousands were at that very time converted without any such manifestation, simply by the instru-

mentality of the *Word* and by the power of the *Spirit*, so there was nothing to hinder Saul's conversion in the same way, had not other purposes required that Christ should appear to him; and finally, that as our friends plead the *inadequacy* of the present means and agencies for converting sinners on any great scale, and, to compensate for this inadequacy, they introduce their expectation of conversion by a personal appearing, the case of Saul is *no illustration at all* of this, inasmuch as it was to supply no deficiency of power and means then in operation for converting purposes that Christ appeared to him.*

Such, then, and so slender, are the grounds on which our pre-millennial friends make so bold with the personal advent of Christ, as to mould it into a cause of general conversion; and I feel persuaded, that I carry with me every intelligent and impartial student of God's Word, when I say, that a larger conclusion from smaller premises never was drawn; and that a specimen of rasher meddling with the awful verities which circle around the second coming of Christ is not to be found.

And now, what is the result of all the inquiry we have made into the alleged *worship* that is to characterize the general conversion of the world at the millennium? Why, that there is no ground for it at all, but much every way against it. The one thing that *would* have been new in principle we have seen to be a baseless expectation; and the other things on which reliance is placed are all in operation already—I mean *judgments* and the effusion of the *Spirit*. When both these are in operation upon the grandest conceivable scale, they are but the agencies of this present dispensation in full play, and will only show what a mine of wealth and what a magazine of power for the spiritual recovery of this dark and diseased world were in possession of the Church's Head, and were all along the dowry of his people. That more fidelity on the Church's part would have hastened the predicted consummation, is language which we are fully warranted in using. But He to whom are "known all his works from the beginning of the world," has ordered "the times and the seasons" in such mysterious correspondence with the faithlessness of his Church, as to bring out, in affecting relief, his own sole glory, in the long-promised subjugation of the world to Christ, and the utter worthlessness of his people as the instruments of it. With a view to this, he suffers the Church to lie for ages in ignoble ease, in pitiful leanness, in a state of carnality which at once blights its fruits, poisons its streams, and rends it in pieces; while the world, all unpitied, lies powerless in the enemy's hand, and its dark places are full of the habitations of cruelty. But when "the time to favour her is come, even the set time, he will arise and have mercy upon Zion." Then will it appear that it was from no want of *resources* in the *economy* under which the Church "slept," that the enemy was permitted so successfully to "sow his tares," while she to so little purpose sowed her wheat; for the astounding revolutions in the Church's fortunes, which are to bring in the millennium, shall be seen to be but the fruit of *present resources brought only into full operation*. And how glorious the prospect,

* I might have added what, to my own mind, is the point of strongest contrast between the two cases. Christ's appearance to Saul was *not his second advent*. The expected manifestation, in connection with the Jews' conversion, is *so*. The one was during the reign of *grace*—the other makes a coming, which all Scripture connects with *judicial objects* and *final awards*, to be but the turning of a new leaf in the *economy of grace*.

in this view of it!—the instrumentalities for spreading the Gospel indefinitely multiplying; all the missionary principle and energy of a Church quickened from the base torpor of ages previous, evolving themselves even to its own astonishment; majestic steps in Providence awing the spirits of men, and constraining their anxious attention to long-despised truths; and above all, “the Spirit poured from on high” in unparalleled and overpowering measure. O how delightful to anticipate, under the operation of these principles, the universal submission to the sceptre of Christ, which is to characterize the latter day! And while there is here not a single principle that is not already in operation, and consequently no pretext whatever for looking for a *new* dispensation, how much more satisfactory and attractive to a well-conditioned mind is this way of bringing about the grand result, than any rude interposition of visible manifestations—any interruption of the magnificent operation of God’s ordinary laws of working, by immediate and short-hand methods of obtaining the result!

We have been carried along on this point, so far beyond its due proportion in this article, that we fear it will scarce be possible, in the brief space which remains, to do anything like justice to the other branch of what we have termed the MORAL CHARACTER of the expected dispensation, namely, the *new features* of the millennial Christianity. At the risk, however, of swelling this article beyond the usual limits, we must try to give, in however compressed a form, some view of the very important elements involved here.

Secondly, then, the Christianity of the millennium is to be distinguished from that which has hitherto obtained, by the following *new features*:-

1. The separation of the tares from the wheat in the visible Church.

2. The mixture of open vision with the exercise of faith.

3. The total absence of Satanic influence.

4. The absence of those trials with which God’s people have always hitherto been exercised, and will be till then.

1. The millennium is to be distinguished from every previous condition of the world, by the separation of the tares from the wheat—of the merely nominal from the real people of God.

On this point our friends seem to think themselves impregnable; and yet, perhaps, there is no branch of the subject on which they betray more confusion of thought and inability to abide by the crown state rents. Let us first hear how they put their argument. “Let (says Mr McNeile) both tares and wheat grow together, is characteristic of the whole period of the Lord’s absence. Now, I ask, is this phrase, ‘Let both grow together,’ equally characteristic of the millennium and of this dispensation? If it be answered, Yes; I cannot for a moment dispute that *such* a millennium will precede the coming of the Lord: we have it already. The millennium predicted by the Holy Ghost is not, however, so motley a concern as this would make it. Its characteristics are: ‘The people shall be *ALL* righteous’*—they shall all know the Lord from the least of them unto the greatest of them in EVERY place incense shall be offered unto my name, and a *PURE* offering’ &c. These and similar predictions manifestly describe a state of things contrasted with the present;—that state is the millennium. The tares must be removed previous and preparatory to the millennium. The sea-

son of the removal of the tares is the harvest. The harvest is the period of the Lord’s coming with the holy angels. Consequently, the Lord’s coming must be previous and preparatory to the millennium. It may be here remarked, how every sectarian effort to get what is called a pure Church, is a petty attempt to antedate the millennium by the removal of the tares,* &c. But one of the best put statements of this argument which I have seen, is in a tract lately issued, entitled “Present Dispensation: its Course,” being No. 2 of a Series on Prophecy, † by an esteemed brother, whose impartial eye I should be glad if these remarks could meet. The length of the following extract from this tract the reader will perhaps bear with, on account of the important principle it involves, and the opportunity it gives us of grappling with the argument in its most plausible form. “On this parable of the tares (says he) we would submit the following remarks:—1. It spans the whole economy under which we are now living. It begins at its very beginning, and goes down to its very end. It commences with his personal ministry on earth; it closes with his personal coming to judgment at the end of the world. It is therefore a brief abstract—a kind of miniature view of all that lies between these two extreme limits—between the first and the second coming of our Lord. The history of the whole economy here. 2. Between these two extreme limits

we find no trace nor hint of any millennium. After and beyond the second coming of the Son of Man, and his gathering out of his kingdom ‘all things that offend, and casting them into a furnace of fire,’ we do find some notice of that blessed state: ‘Then shall the righteous shine forth as the sun in the kingdom of their Father.’ Now, if a state of things so very peculiar and blessed in its nature as the millennium, and of such long duration, had been to occur between these two points, would it have been entirely omitted in the picture? Suppose its place, in point of fact, to be there, would not its omission in this picture of the whole be somewhat like a history of our race without the Fall, and of our recovery without the Cross—the very capital feature omitted? 3. The best of the dispensation is *first*, not *last*. It begins well, grows worse, and ends worst of all. The Son of Man first sows his field. . . . Then ‘men slept’—a mark of degeneracy on the part of the Church; and taking advantage of this his enemy, the devil, came and sowed tares among the wheat’ the good retrogrades, the evil enters and prevails. 4. The dispensation thus becoming a mixture of good and evil, this mixture continues, not for a while merely, but down to the very end. . . . It was to be a mixed economy, down to its very close. . . . The rectifying which comes at last is not by *mercy* but by *judgment*—not by the sowing of grace, but the sickle of vengeance—not by an extension of the

* Sermon on the Second Advent, Note, pp. 41, 42. This is a literal transcript from his Lectures on the Jews, published eleven years before. During the interval, instead of suspecting any flaw, he seems to have only grown in confidence of its strength; for he tells us, a couple of pages after this note, that, after discussing with an evangelical clergyman the topics in question, he ceased to occupy the defensive position, and asked him his view of those passages of Scripture which are the turning points of the whole debate; and that the substance of his reply was: *The passage is important, very important, indeed; but I have not made up my mind as to the meaning of it.* He somewhere else, I think, says that he had never been able to get an answer to this argument from any of his opponents to whom he propounded it. Now, we do not intend to blink the question here raised, after the example of this very intelligent clergyman. We have made up our mind as to the meaning of this passage; and let him or others overthrow, if they are able, what is advanced on it in the text.

† Edinburgh: 1845.

* His own capitals.

Gospel, the labours of ministers, or any gracious instrumentality whatsoever now at work, but by the angels of God, who are to accompany the Son of Man at his second advent. . . . It will consist, not in *re-sowing*, but in *reaping*, the *field*. . . . 5. The termination of this economy, therefore, is in *judgment*, not *mercy*. . . . mercy, however, not by an extension and enlargement of the *economy of grace*, but in a new economy altogether; for in it the evil shall be purged out by consummate judgment on the wicked. The present economy, according to this sketch of its course, does not terminate by an enlarged exercise of grace, in the common meaning of the word, nor by the use and success of any agency now in operation—the Gospel—the ministry—the Spirit. It is ended by an agency and an act entirely new and different—by the immediate intervention of the Son of Man, &c. 6. We may add, that the kingdom, in its *perfect state*—the reign of *unmixed good*, thus introduced by power and judgment—has its seat in the very same world where the evil existed, and whence it is now cast out. . . . In this world is the kingdom, imperfect at first, and mixed with evil, afterwards made *perfect* by the Son of Man and his angels, and *entirely unmixed*. And it is in this kingdom . . . that the righteous, when the moral atmosphere has been cleared by the last act of judgment, shine out as the sun without a cloud.”—Pp. 3-6.

Such is this argument, so much relied on. Let us see what is in it. What are the two contrasted states here? What is the future *unmixed*, as contrasted with the present *mixed state*? Is it the *glorified state*, or is it the *same mortal state* as the present, and differing from it only in *purity*? Our friends may take either alternative that they choose.

(1.) Do you say, The unmixed state here is the glorified condition of the now suffering Church? We perfectly agree with you. What else can those words mean: “Then (at the harvest) shall the righteous shine forth as the sun in the kingdom of their Father?” But if so, what has this to do with the millennial condition of men *in the flesh*? You hold that, during the millennium, while the glorified are in an unchanging state of bliss with Christ, the world will be full of kindreds, and peoples, and tongues, and nations, sojourning on it in mortal flesh. *Our whole question has to do with this: last*, and just is, Whether the coming of Christ will be *after* their millennial era has run out, or before it begins? Now, your reasoning is this: There will be no such millennial state of men in the flesh *before* Christ’s coming; because at Christ’s coming the now suffering Church will be then in a state of glory. You prove that there will be no unmixed state of men in the flesh, because those who are now in mortal flesh will, at Christ’s coming, be in a state of glory. Do you not see that you are confounding the *unmixedness of the glorified state* with an *unmixed state of grace upon earth*? But,

(2.) Perhaps you prefer to say that the unmixed state here spoken of is the state of the Church sojourning in the flesh during the millennium. This is the only form in which the argument can be made any sense of; and it is clearly that which both the writers point to whom we have quoted. Mr McNeile, who will have no “motley concern” of a millennium, describes it in such Scripture language as this: “The people shall be *ALL* righteous—they shall all know the Lord,” &c. Of course this means, and is meant to mean, the people who shall then be living as mortal men. The tract writer speaks

of the “purifying of the moral atmosphere,” by which is to be established “the reign of *unmixed good*, the *perfect state*,” and so forth throughout the whole extract, which, unless it refer to the unmixedness and perfection of a state of things upon earth, and among mortal men, is unintelligible. Well, if such a state of perfection is to be established upon earth, and among mortal men, I can see no answer to their argument. Jesus, in this parable of the tares and the wheat, and in that of the good and bad fish, does undeniably speak of mixedness and imperfection as continuing on earth till his second coming; and if the millennium is to be this separation of the tares from the wheat, it must be *after* and not before his advent. *But as your premises are false, your argument is worthless.* Will you maintain that the state of men in the flesh, during the millennium, will be an absolutely unmixed and perfect state? Mr McNeile comes very near it, but feels his ground to be tender, and every now and then puts in a qualifying word. Most of them speak of the millennial state in language which will bear no nice dissection, except on that supposition. But few, if any, are bold enough—with some very troublesome scriptural statements about the imperfections that will attach even to the millennium itself before their eyes—to affirm that literal perfection will characterize it. Now, the separation of the wheat and the tares—the one gathered into the barn, the other burnt with fire unquenchable—is undeniably a *perfect* and *absolute* separation—such a separation as none that we know maintain will be found in the Church, which will consist of mortal men during the millennium. The passage, therefore, is nothing to their purpose, take it how they will.”

Should any one still ask, as a question of interest, how it is that a period of such importance as the millennium, should not have been noticed—some shape in such parabolic sketches of the Church’s history—the answer is to be found by our taking the proper dimensions, and seizing on the characteristic features of the millennium. The object of these parables was to mark out the mixed state of his kingdom till the end of the world. Since this mixture, then, was not to terminate till after the millennium—since *itself belonged to this mixed state of things*—why should he mention it? The truth is, that the millennium will be a *new world* only in respect of the hitherto miserable, corrupted, and prostrate condition of Christ’s cause in the world; in respect of the *glorified state*, it will be nothing at all different from what has existed from the beginning. Looked at, therefore, from the far distant past, the prophets kindled into rapture in announcing it; looked at under the light of the heavenly glory in which the Church is soon to shine as the sun in the kingdom of our Father, *it is lost in the present gracious state of which it is a part*; and only in the book of the Church’s fortunes and destinies on earth, where its chronological epochs are traced in splendid symbols and mystic numbers—only in the precious Apocalypse—have we even a mention that there will be a millennium at all.

NOTE TO THE READER.

I regret being compelled to stop here. When I

* It is curious to see how, when Mr James Scott, by his ultra views of the millennial state, forces his reviewer to state, in opposition to him, his own views, he admits all that we say of the mixed and imperfect nature of the millennium, and thus destroys the argument from the tares and wheat.

began these articles, I had no fixed intention of separate publication; but having now decided in favour of this step, the continuation of the subject, in the present form, will be scarcely necessary; and designing to terminate somewhere, it may be just as well to stop here. The subject, it will be seen, gets too extensive for the pages of a magazine. I may just state, that after disposing of the points already noted, on the *moral* character of the expected millennial dispensation, I should have taken up, under its *ecclesiastical* character, the ritual separation between Jew and Gentile, the re-establishment of a temple-service at Jerusalem, and all the matters which this involves; while under its *physical* character, I should have discussed the *conflagration* and the *restored paradisaical state*; then would come the *resurrection* and the *judgment*.

Notes on New Books.

Letters, chiefly to Christians under Bereavement; and True Penance, a Sermon. By the late Rev. JOHN JAMESON, Methven. Edinburgh.

The lamented clergyman whose name has been brought before the public in this little volume, was a grand-son of the Rev. W. Wilson, one of the four founders of the Secession Church in Scotland, and laboured in connection with the same Church at Methven, where he died in January 1837, after a useful ministry of about thirty-nine years. From the elegantly written memoir prefixed to the Letters (by Dr Young of Perth), we learn, that though Mr Jameson's habits were of a quiet and retiring nature, yet, from the acuteness of his mind which he was endowed, and the truly benevolent and enlightened tone of piety which pervaded his entire character, he was peculiarly fitted for accomplishing the work to which he was called. From being much accustomed to mental composition, and other circumstances, it often required all the power of his sympathy to induce him to write to his friends. "He could hear of their prosperity, and be glad, without sending them a letter; but the tale of their woe moved him to offer them the condolence of his heart;" and hence, most of the Letters are addressed to individuals suffering under the severest of all domestic trials. The author had himself been sorely tried in the furnace of affliction, and had thus learned, in the best of all schools—that of experience—how to open up and apply those overflowing stores of comfort which it is in the province and power of religion to bestow, and of the believing heart to receive. The Letters will be found very suitable for such occasions, and cannot fail to be highly prized. The Sermon is truly a sermon "for the times;" and is well worthy of perusal.

Passages from the Life of a Daughter at Home. London.

The object of this little work is to teach the principle of self-denial. This it does by tracing very minutely the shades of temper, character, and conduct in domestic life; and by showing the true nature of that Christian principle, and its necessity to true happiness in the discharge of our most common duties, as well as to real growth in grace. The book is well conceived and gracefully written, and may be useful to some, by enabling them to detect a species of injurious self-indulgence where they had not suspected it to exist.

Bunyan's Pilgrim's Progress, Illustrated Edition.

Bunyan's Pilgrim's Progress; a Poetical Version.

Bunyan's Grace Abounding; or, A Life of Bunyan. Written by HIMSELF. London.

There is no danger that too many editions of the "Pilgrim's Progress" will be issued, let them be as numerous as they may. We hail every appearance of that unrivalled allegory with delight; and, in particular, we rejoice in the peculiarly beautiful "jewel" edition just published by Bagster. It is illustrated by two hundred and seventy engravings, from entirely new designs; and we do not hesitate to say that these designs are by far the most appropriate of any that we have

yet seen. It would not be easy to conceive anything more perfectly suitable for a present to young people than a copy of this edition of the "Pilgrim's Progress." The large, or library copy, is indeed a "jewel," as it is somewhat quaintly styled; but neither beauty of type, nor elegance and appropriateness of illustrations, nor any other device, will ever reconcile us to "a poetical version" of Bunyan's glorious prose epic. In truth, we can scarcely conceive a greater perversion of taste than such an attempt. So far from delighting in the appearance of this poetical version, we unhesitatingly condemn it; and we earnestly wish that Mr Burder had given us another volume of Village Sermons, and abstained from touching what no true poet would have touched, and no man of good taste would wish to see altered. But since it cannot succeed, we may let it alone. On the other hand, we strongly recommend this beautiful edition of the "Grace Abounding," for which we thank the publisher.

"Enter into thy Closet;" or, Secret Prayer, and its Accompanying Exercises. By the Rev. JAMES M'GILL, Hightae, Lochmaben. Second Edition. Glasgow.

To those who have already seen this work, and know it, we need say nothing; to those who are not yet acquainted with it, we say this: Procure it, peruse it, meditate upon it, and pray to be enabled to follow its directions. We know of no treatise on prayer of which we so thoroughly approve, and we confidently recommend it to all professing Christians, as a treatise which it is impossible to peruse without great advantage.

Prayers and Hymns; to which is added, The Millennium, a Poem. By CLARA COULTHARD. London.

The production of a tender and enthusiastic mind; but the authoress, we think, ought not to have ventured on publication. To the poem, we may add, are appended a string of the usual arguments in favour of the "personal reign."

Stories of the Primitive and Early Church. By SOPHIA WOODROOFE. Edited, with an Introduction to the subject, By G. S. FABER, B.D. London.

The main design of this little book is to counteract the effect of the insidious publications of the Puseyite party. They seek to introduce their Popish notions and principles by means of legends of saints and saintesses, by whom all their vain and gross superstitions were held and displayed. It is not an extravagant idea to think that an exhibition of the principles and characters of eminent and real Christians, who lived in the times of the Primitive Church, may serve to counteract those fabulous legends. The stories contained in this little volume are well fitted to produce this end, both in themselves, and by means of the introduction and the notes supplied by the learned and venerable editor. Indeed, the greatest value of the volume consists in its introduction and notes, and these are truly valuable. It is, besides, exceedingly interesting to see a scholar so eminent, an author so voluminous, as Mr Faber, undertaking what may seem the humble task of editing a volume of simple stories by a lady. We love and venerate him all the more on account of this proof of his sincere piety and gracious humility; and both on that account and because of its own merit, we warmly recommend the little volume so introduced to the public.

Exercises in Logic: Designed for the Use of Students in Colleges. By J. T. GRAY, Ph. D. London.

We regard this little treatise as calculated to be useful to students of Logic, either before commencing a full course of logical studies, or after its conclusion. It is well arranged, clear and precise in language, and its illustrative examples and exercises skilfully adapted for the end in view. The student who has mastered this little treatise will find himself well prepared for profiting by the study of more elaborate works.

Expository Lectures on the Epistle of Jude. By the Rev. WALTER M'GILVRAY, Minister of Hope Street Church. Glasgow.

This is a work of no common merit. Energy, both of thought and of expression, is its leading characteristic. Its author thinks for himself—thinks freely and boldly, and uses equal freedom and boldness in the language which he employs. This gives a strong degree of interest and impressiveness to the work, and carries the reader forward without permitting his attention for one instant to abate. There are several very obscure points in the course of this short epistle; and we are

inclined to differ from Mr McGilvray with regard to the view he takes respecting some of them. But as these points are both obscure and of comparatively minor importance—such as the prophecy of Enoch, and the contest between Michael and Satan about the body of Moses—we do not think it necessary to enter upon any discussion concerning them; and as, in all matters of essential moment, we are thoroughly agreed with the able author, we can frankly and earnestly give to his striking and impressive work our hearty approbation.

Miscellaneous.

AN EXAMPLE TO PRESBYTERIANS.—An aged Churchman has sent the Bishop of Montreal £6,000 for the advancement of the church in his diocese. The bishop will apply it to the college founded at Lennoxville. The donor above referred to lives in great privacy, with an establishment upon the most moderate and simple scale. He lately gave £500 towards the endowment for the bishopric of New Brunswick. His deceased wife and her brother, a country clergyman, also gave jointly £6,000 towards the churches erected by the Bishop of London. "Go thou and do likewise."—*American Paper.*

DISGUSTING POOR-LAW ATROCITIES.—Some disgusting disclosures have just taken place with reference to the management of the paupers in the Andover Union. They had been so starved, under the "coarser food" system, that while engaged in their disgusting occupation of bone-crushing, they have been even glad to pick up the bones on which there was any meat, and gnaw them, to satisfy the cravings of their nature. It seems that the paupers were "ready even to fight over the bones;" and when one came upon "a good bone, unobserved by the rest, he contrived to steal it away and hide it till he got an opportunity to eat it;" and when it is considered that the bones referred to consisted of the bones of horses and other animals, and "occasionally bones from the church-yards," some idea may be formed of the horrible state to which the paupers must have been reduced. There is nothing we have heard of in the history of sieges and shipwrecks of a more repulsive nature than these extraordinary revelations; and, but for the unquestionable authority on which they are published, it would be impossible to believe them. — *Leeds Times.*

Four new Roman Catholic bishoprics are about to be established in China, in the cities thrown open to Europeans by the treaty of Nankin. The French government has offered to concur with the Pope in erecting churches in those cities.

THE FIRST JESUIT ESTABLISHMENT IN THE PRESENT CENTURY.—Very soon after the last war of liberation, and the establishing of the *Holy Alliance*, Jesuitism was introduced into Austria; but so great was the caution resorted to for not offending their public apprehensions, that this name was changed into that of *Redemptorists*—meaning the order of the Redeemer. They obtained from Government the oldest church in Vienna (that of the Holy Steps) and have continued their sly yet unrelaxed labours up to the present time. It is from here that they have crept, like venomous parasites, over Germany, France, and Switzerland, creating everywhere unspeakable confusion, and lately deluging the countries thus contaminated with the blood of innocent citizens.—*German Paper.*

WESLEYAN METHODISTS AND MATRIMONY.—At the late Conference, the Wesleyan Methodists resolved not to admit to the Theological Institution any married student, or any person under engagement of marriage. The reason assigned for this prohibition is, that young men so circumstanced eagerly snatch at any means of getting a livelihood. At the same Conference the Methodists determined, for the first time, to avail themselves of the new marriage act, and to have their marriages celebrated by their own ministers, in their chapels. [Whatever may be thought of the former resolution, the last is as it should be, and we hope it will be immediately and actively carried out. We would strongly advise them to commence forthwith the establishment of non-parochial cemeteries, by which they will be freed from the chance of having their feelings outraged by the refusal of some Puseyite parson to read the burial-service over the remains of their relatives. We would ask: Do our fathers and dear relatives sleep the less soundly from being interred in unconsecrated ground?]

EPISCOPALIAN CHURCH IN SCOTLAND.—Letters from the Archbishop of Canterbury and the Bishop of Exeter have been published in the newspapers, denouncing as guilty of "manifest schism" "any priest or deacon, whether ordained in England or Scotland, who presumes to minister in any diocese in Scotland in defiance of the bishop's authority." The latter bishop had been reported as intending to consecrate a chapel in Nairn. He states, in reference to this report, that he was astonished at such a rumour, and that "the notion of" such chapel "being in connection with the Church of England, unless through the Bishop of Moray, is monstrous." "The bishops in England have no jurisdiction whatever out of their own dioceses respectively." The Archbishop of Canterbury, in his letter, says: "Of congregations in Scotland not acknowledging the spiritual jurisdiction of the bishop in whose diocese the chapels are situate, yet calling themselves Episcopalian, we know nothing. In order to prove their right to this designation, they should be able to show what bishop in England has authority, by law or by custom, to regulate their worship, and to direct or control their ministers in respect of discipline or doctrine. In default of such proof they cannot be considered as Episcopalian, though the service of their chapels be performed by clergymen who have been regularly ordained by a bishop."

[Mr Drummond of Edinburgh, has published a letter in answer to these statements, in which he says: "Those with whom I have the privilege to act in Scotland, have the written sentiments of bishops of the Church of England, in direct opposition to those of the Archbishop of Canterbury, the Bishops of London and Exeter."]

MUNIFICENT ENDOWMENT—AIREDALE COLLEGE.—Mrs Baron of Bradford, in addition to numerous other donations, including £2,000 towards building the College Chapel, and day-schools in connection with it, has gifted £8,000, vested in the 3 per cent. consols, the interest of which is to be expended in the education of the students who shall be resident in Aire-dale College, preparing for the exercise of the Christian ministry amongst the Congregational or Independent Churches of this land.

JEWS.—The *Bremen Gazette* states, that one hundred and thirty Jews, enrolled in the army, were lately admitted by baptism into communion with the Greek Catholic Church. The ceremony took place at Saratoff, on the banks of the Volger, and was attended by great numbers of different creeds.

A press of matter has compelled us to delay various articles, including several additional "Literary Notices," till our next.

Calls Moderated.

Aberdeen, Greyfriars' Church.—Rev. Mr Trimrose, September 25.
Blackford.—Rev. Andrew Donald, A.M.
Kinghorn.—Rev. Mr Ballingall, September 11.
Kinglassie.—Rev. Mr Speirs, October 1.
Kirkcubright.—Rev. William Sinclair, September 25.
Mains.—Rev. A. G. McGilvray, October 1.
Sunday, Island of.—Rev. John Jeffrey, August 23.

Ordinations and Inductions.

Edinburgh, West Church.—Rev. Mr Stirrat, September 25.
Meigle.—Rev. Mr McPherson, late of Mortlach, September 9.

New Churches Opened.

Colmonell.—By the Rev. Mr Grant of Ayr.
Chenkers.—By the Rev. Dr Paterson, Glasgow, September 21.
Nigg.—By Mr Gordon of Eddertoun, September 11.
Yarrow and Meggetdale.—By the Rev. A. W. Brown, of St Bernard's, Edinburgh, September 23.

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THE

FREE CHURCH MAGAZINE.

THE HIGHER PERIODICAL LITERATURE OF THE DAY.

THE NORTH BRITISH REVIEW—THE BRITISH QUARTERLY
REVIEW—THE CALCUTTA REVIEW.

THE periodical literature of a country, in modern times, forms one of the most certain indications of that country's character and progress for good or evil. If this be true of periodical literature generally, it is especially so of its higher periodical literature—its magazines and reviews; for in them are embodied the opinions held by the leading minds in the community. At no distant period there were but the two great rival Quarterly Reviews—those of Edinburgh and London. To them we were constrained to look for full and elaborate criticisms on large and expensive works in the various departments of literature and science; and while we readily grant that they presented us with much important information, with many an able digest of valuable works, and with much admirable writing, we cannot express approbation of the manner in which they treated religious subjects. In the Edinburgh Review, religion was too commonly either disregarded, or touched with cold and half-scornful hand; except, indeed, when it was assailed with bitter mockery, as in the case of its missionary enterprises. The London Quarterly, on the other hand, strove to maintain somewhat more of the character of a stately and dignified forbearance, not devoid of High-Church haughtiness and intolerance. To periodicals of inferior power and lower pretensions were generally left the notice of the great mass of religious productions, in which, of necessity, these works were neither so ably nor so fully discussed. One injurious tendency of this state of matters was, to elevate purely secular literature, and to depress that of a more sacred character, in the estimation, at least, of all who trusted in the oracular deliverances of these two sovereigns in the realms of criticism.

But a change has taken place—a change so great as to merit the designation of a mental and moral revolution. Religious subjects now command the attention of men of the greatest ability and learning. The Edinburgh and London Quar-

terly Reviews have greatly changed their tone, and admit articles in which religion is treated with every appearance of sincere respect, however questionable may be the views of the writers; and in the North British and the British Quarterly Reviews we find periodicals of the highest class; whose avowed object it is, not only to devote a large space to religious subjects, but to treat every subject in accordance with the spirit of true religion—of evangelical Christianity. When the North British Review first appeared, we hailed it with great delight, and with high hopes, though not devoid of anxiety as to its success. That anxiety we may now dismiss, as its success appears to be beyond the risk of failure; and although it encountered a very severe calamity in the death of its distinguished editor, it has not only survived it, but is advancing on its career with scarcely abated energy. Perhaps we might say, that some of its articles want the polish which a few touches of his hand would have given; yet this is but slightly apparent, and only in some articles. Were it not that it might seem ridiculous for us to attempt reviewing so able a Review as the North British, we would be disposed to offer a few remarks on some of the articles contained in its recent Numbers. It was, for instance, the duty of the North British Review to present its readers with a thorough dissection of Tytler's History of Scotland, so as to have destroyed at once and for ever the claims of that strange production to credit, or even to respect. The first article on that subject was, comparatively, a failure. It contained some very eloquent passages, amply proving its author's own powers; but it was no adequate review of Mr Tytler. The article in the recent Number takes better ground, and accomplishes its purpose more completely, both in vindicating the character of John Knox from the mean and treacherous aspersions of his pitiful assailant, and in proving Mr Tytler's utter inability either to conceive or to execute the great task of a historian. But still we think the peculiar enormities of Mr Tytler's boasted work, and of his own character as an author, have not been so clearly stated nor so deeply branded as

they deserve. Of Mr Tytler's personal character we know nothing, and have no desire to know anything; but his character as an author is before us, in his own handwriting; and did our space allow, we would willingly undertake to prove, that the whole compass of historical literature does not contain a production more destitute of all claims to be respected and believed than Mr Tytler's so-called History of Scotland. This we unhesitatingly declare, and pledge ourselves to prove it, if disputed, to be the character of the production—that it *very rarely contains truth truly stated, and does not maintain consistency with its own statements for even a few consecutive pages.* Our regret is, that the reviewer has not made this sufficiently evident, as, from what he has written, we perceive that he was well able to do. But we must quit this part of our subject; merely stating again, that we regard the recent Number of the North British as an excellent Number, and as giving evidence of undiminished ability and strong prospects of increasing success.

Soon after the commencement of the North British, another new periodical appeared, entitled the British Quarterly Review. We hailed it with equal pleasure, regarding it as an additional proof that the public mind had indeed undergone a mental and moral revolution. A careful perusal of the successive Numbers of this able periodical has by no means diminished our gratification. It displays throughout the proofs of sound learning, mental power, and a healthful and manly piety. When we add that it is the organ chiefly of the Congregational body in England, and is understood to be conducted by Dr Vaughan, our readers will not be surprised to learn its ability: but we direct their attention to another quality which they might not, perhaps, so readily have expected. Men are very apt to adopt the notion, that enlarged liberality of mind belongs to themselves and their party, while those of other parties are narrow-minded and prejudiced. Such was the opinion entertained by many respecting English Dissenters; and we may perhaps be permitted to say, that some of the writings of that body of men gave too strong presumption of these qualities. But the British Quarterly has already succeeded in greatly removing that impression. While we rejoice in the truly liberal and manly tone of the work, which may help to remove *our* erroneous notions, we anticipate a similar effect upon the minds of English Dissenters themselves, as one certain consequence of being engaged in writing for a wider public than formerly. They will, we trust, forgive us for hinting to them, that they have yet something, nay, much, to learn respecting the true character and principles of the Free Church. This we state confidently, in consequence of an article in

the second Number, written expressly on the Free Church, in a very kind and generous spirit, and yet in which there occur several very strange and even ridiculous misconceptions of our principles. We are not surprised that this is the case, nor are we offended; but while we think it right to notice it, for the purpose of guarding our friends against the error of supposing that they yet fully understand us, we rejoice to find that they are directing some attention to the subject, and shall be glad to give some explanations in due time. Meanwhile, we are delighted to see such a Review produced by English Non-conformists; we anticipate great advantages from its appearance; and we very cordially recommend it to the support of our friends.

The Calcutta Review well deserves to take its station by the side of the periodicals already named. It is, indeed, in some respects, the most remarkable work of the kind which has yet appeared. When we think of what India was only a few years ago, it seems almost incredible to state that British India can now produce a Quarterly Review, not inferior in size and literary merit to the best of those produced in the mother country; yet so it is. Several of the articles in the Calcutta Review are of the very highest literary merit. At the same time, they display to our admiring view much of the wild and wonderful in the history and the mythology of our great Indian Empire, with which we were scarcely at all acquainted, and which, nevertheless, we are deeply concerned to know. It is not difficult to trace the pens of some of our distinguished missionaries in the pages of the Calcutta Review; and this we mention as an additional reason why the patronage of the British public ought to be extended to the work. Further, in some of the Numbers we find articles—the productions of native talent—written in a style of purity and ease which would do credit to a thoroughly educated Englishman; and this also is an additional recommendation, as indicating something of the powers and acquirements of those Hindus who have begun to profit by British education. We regret to quit this subject without giving some few specimens of the deeply interesting matter contained in the Calcutta Review; but we must content ourselves at present with earnestly urging our readers to make themselves as fully acquainted with it as possible.

We cannot at present prosecute these remarks; still less can we attempt to institute any inquiry into the respective merits of these above named Quarterly Reviews. Our direct object is to draw attention to the important fact, that a mental and moral revolution has already taken place in the British dominions, giving to religious topics that pre-eminence in the public mind which is their due. The fact is apparent to every atten-

tive and intelligent observer. And there are several most important considerations which such a fact suggests. What is the duty of sincere and evangelical Christians in such a juncture? Is it not to direct more attention to periodical literature of all classes than they have ever hitherto done? If they do not, spurious pretenders of every kind will rush forward to occupy the field, and the mind of the community may be greatly misled, in its very awakening moment, by these pretenders. We rejoice to see periodicals of the highest class appearing. We urge our countrymen, south and north, to give them strenuous support. It would delight us to see the North British, the British Quarterly, and the Calcutta Reviews lying side by side on the tables of all who can afford to procure them. There would be in such a juxtaposition, and in the course of reading which it implies, not a little of evangelical alliance. By this means, Free Churchmen, Nonconformists, and Anglo-Indians, would come to know each other better, very soon, and to love each other all the more in consequence of such knowledge. Besides, by these means we both instruct those who need instruction, and encourage rising genius and learning for future and more elaborate exertions. In our age mind must rule, and physical force must obey. Let us cultivate awakening mind, imbue it with sound principles, and direct its springing energies to spheres of congenial exertion. If this be wisely and vigorously done, statesmen and politicians may ply their craft in vain. A mightier power than any that they can wield is a *thing*, and will soon direct the movements of the civilized and Christian world. Can our statesmen and politicians learn and understand this lesson? Are they at length prepared to yield due homage to true, pure, and free religion? They may not do so yet, perhaps; but the time is not distant when they will be compelled to know its power—peaceful, silent, but irresistible, like the motion of the mighty heavens.

ON THE REVIVAL OF POPERY.

POPERY has revived with a character altogether unchanged. That it is changed, humanized, and purified, is what its political supporters among lukewarm Protestants have been forward in declaring, and what a few Papists, with, however, much less frequency and more caution, have also affirmed; but, in opposition to all such statements, we assert that it has revived with perfect sameness of character. There is much about its pretensions to show the impossibility of change. It is the infallible Church; if, therefore, it ever decreed that the heretic should be punished with death, as it cannot be denied that it did, then there must be truth and right in its judgment still, else its infallibility is gone. It received, it avers, its every doctrine and rule from apostolic authority; and therefore, without departing from the apostolic faith, there can be no abandoning of those very doc-

trines by which Paul pointed out the coming apostasy—the forbidding to marry, and the commanding to abstain from meats, or the prohibition of the Bible, or the driving of men into the fold of the Church by brutal coercion. But not to dwell on this, enough has appeared already to show that the Romish Church is the same maintainer as of old of doctrines utterly destructive of the honour of God and his Christ, as much a lover of religious darkness and deceit, and as much possessed of a persecuting spirit, as ever. She must be cautious, indeed, and *lay*, in many a case, restraint on her wishes, till she either has power to execute them, or can venture to throw her disguise aside; still, enough has come to light to show that she is unchanged, though circumstances may be somewhat changed, and may render it prudent for the present to conceal what might be justly and generally offensive.

I. It is a system of unchanged idolatry and will-worship—of saint-worship, angel-worship, and priest-worship. Look to the language of their devotions—not to such books as Bonaventure's *Psalter*, or the *Offices of St Francis*, but to their regular and accredited formularies. In the "*Ordinary of the Mass*" the people are taught to say: "I confess to Almighty God, to blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary, ever virgin; blessed Michael the archangel, blessed John Baptist, the holy apostles Peter and Paul, and all the saints, and you, father, to pray to our Lord God for me." Here confession is made, not more to God himself than to angels and saints, nay, than to the priest that leads their devotions. All put on precisely the same level; for all are joined in *one and the same act of worship*. Jehovah is stripped utterly of his honour, and classed with his creatures, yea, even with his sinful creatures; and Christ is stripped of his, for he is put out of view altogether; while the mediation of angels, and saints, and the priest is resorted to, to obtain the favour of God. And this is the usual strain; for these quickly follow: "We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins." Omitting such passages, because they are too many to be quoted, which merely state or involve the transubstantiation of the bread and wine into not only flesh and blood, but also into the very "*divinity of Christ*" (Pope Pius' Creed)—that the wafer, when held up by the priest, is to be "*adored*"—we have the blasphemy of a sinful worm pretending to be a priest *over* the great High Priest of the Christian profession, and daring to say: "Accept, almighty and eternal God, this unspotted host (*i. e.*, sacrifice, viz., the transubstantiated bread), *which I, thy unworthy servant, offer unto thee for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting.*" "Receive, O holy Trinity, this oblation (*i. e.*, the sacrifice spoken of in the preceding quotation as offered) which we make to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and in honour of the blessed Mary, ever a virgin, of blessed John Baptist, the holy apostles Peter and Paul, and of all the saints; that it may be available to their

honour and our salvation, and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth." "O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions; and grant that we who believe her to be truly *the mother of God*, may be helped by her prayers." In the services for the endless saints' days, we perpetually meet with such prayers as this: "Graciously receive, O Lord, we beseech thee, our offerings; and grant, by the merits of blessed *Anastasia* the martyr, that they may avail for our salvation." Take a few different samples: "Rejoice, O Virgin Mary! *thou alone hast destroyed all heresies*." "O Mother of God, intercede for us." "Release, O Lord, the souls of all the faithful departed from the bonds of their sins." "Behold the wood of the cross [this is said during the uncovering of the cross on Good Friday] on which hung the Salvation of the world. Come, let us adore." "*We adore thy cross*, O Lord, and we praise and glorify thy holy resurrection; for *by the wood of the cross* the whole earth is filled with joy." * Then we have "Anniversary Mass for the Dead," "Common Mass for the Dead," festivals of dozens of saints—festival "of St Peter's chair at Rome"—of "St Peter's chair at Antioch"—"the finding of the holy cross"—"the exaltation of the holy cross"—"St Peter's chains"—"the stigmas of St Francis" (*i.e.*, the marks of Christ's five wounds, which they lyingly pretend that Christ himself imprinted in the flesh of Francis, as of many others); we have "the blessing of the fire—of the five grains of incense—of the paschal candle," &c. This, it must be remembered, is but one department of the devotions of the Romish Church, and, in some respects, not the worst; and what a monstrous system is it!—dishonouring to God, robbing Christ of the glory which is his alone, of being mediator between God and man; and therefore necessarily ruinous to every soul that receives it in anything but utter darkness and ignorance.

II. There are matters on which the sameness of character which we allege to belong to the Papacy will be far more eagerly inquired into by many, and which, though not in reality so important, are more startling. Few things more distinctly show Popery's sameness of character, or present it in a more alarming point of view, than the re-establishment of the Jesuits, their rapid increase, and wide spread. So troublesome had their intrigues proved—so busy, yet secret, and therefore mischievous, their interference in all things civil and sacred—so dangerous their organization, and so nefarious their morality—that the minds of even the Catholics were thoroughly turned against them. Prior to their suppression in 1773, they had actually been shipped off in a body from some Popish countries, and landed in the Pope's States. It was a bold step, to re-establish such an order as this. It was casting down the gauntlet to the whole world, and proclaiming that Rome would not depart from one of its old assumptions and demands. And we see abundantly the fruit of this step; first, in Popery's progress since it was taken, and then in the troubles which the Jesuits have raised in both France and Switzerland.

* See "Missal for the use of the Laity, containing the Mass, &c. Belfast, 1829." pp. 3, 5, 10, 12, 39, 56, 317, 352, 160, 162. For similar false doctrines and blasphemies, see pp. 21-27, 54, 64, 68, &c. The work quoted is a selection from the "Missal for the use of the Laity," as its title bears. Those acquainted with the Missal know well that its atrocities have not been exaggerated, but the reverse, in this translation.

Let us glance at a few facts which show that Popery is unchanged—1. In her hatred of the light; 2. In her deceptions, or, in Scripture phraseology, her sorceries; and, 3. In her persecuting spirit.

1. Whatever truth there may be in the charge (and there is much), that Popery is unfavourable, nay, hostile, to the advancement and enlightening of the human mind, the charge we now make is her resistance to everything that might cast light on her real character, bring her pretensions to be weighed in the balance of scriptural truth, or bring to blinded men the true knowledge of salvation. Let no man be deceived by all Popery's diligence in some quarters about education. It is nothing but to prevent other people educating her slaves and victims. The thing must be done, and will be done. But if it be done by others, light will be let in upon their minds which would be troublesome. Popery's "Index Expurgatorius," which includes almost all the great works of Protestant divines, and many books in history, and every department of literature, tells how it would fetter the human mind, and keep it in darkness. The Pope's denouncing, no farther back than last year, D'Aubigné's History of the Reformation, and M'Crie's History of the Reformation in Italy, as "most libellous and detestable books," shows how zealously it is sought to stifle freedom of inquiry, and to keep up the ignorance which may be the mother, if not of true devotion, yet of devotion to the Romish See. But above every fact in this department stands pre-eminent the prohibition of the Holy Scriptures. This is no *brutum fulmen* of an old council, long ago dead and buried. It is not only alive still, but in active operation, wherever it can be ventured on. We have adverted already to the state of matters in Austria. When the deputation to the Jews landed at Leghorn, they thought there could be no crime in giving away a few tracts in a *free port*. They gave eight gospel tracts to as many men, who carried up their luggage. Scarce an hour elapsed ere an officer appeared inquiring if they had distributed these tracts. Their whole books were straightway carried off, and themselves summoned before the commissary of police without delay. The result was, that on the censor's report, many of their tracts were kept, and along with them all copies of Keith on the Prophecies, as containing interpretations opposed to those of the Church of Rome; that the members of the deputation were commanded immediately to leave Leghorn; and had passed on them a sentence of perpetual banishment from the Tuscan dominions. In Sardinia, every Bible is taken out of the people's hands by the Popish Government. But, in place of many facts—last year the Pope issued an encyclical letter, in which, after denouncing Bible Societies as the most pernicious and dangerous of all institutions, and exhorting bishops and priests to be on their guard against them, to watch their agents, and so on, he enjoins them, "wherever they find any Bibles in the vulgar tongue in the possession of the faithful, to take them out of their hands, and to use all the force of pastoral affection to bring those who had been seduced by these *bad books* to a sense of the grievousness of their sin, and to expiation of their fault by salutary penance." After this, it is a small matter to say that Protestantism is opposed in Belgium by the priest threatening every proprietor who may seem inclined to grant a spot on which a Protestant church might be built, with being allowed to drop into hell without the rites of his Church—a threat commonly success-

ful—or that prayer-meetings have been put down in Rome. These are small matters compared with the Pope's declaring, so far on in the nineteenth century, Bibles in the vulgar tongue to be bad books, and the mere possession of them a grievous sin.

2. Rome is the same in her deceptions—her pious, or rather impious frauds. It is needless to dwell on her unholy trickeries, so common even in these days—her traffic in hairs, arms, nails, blood, and bones, of pretended or real saints—the wood of the holy cross—the Virgin's house at Loretto—her jubilees and pilgrimages, and the privileges connected with them, &c. The Holy Coat of Treves, which, notwithstanding its twenty-three competitors, is invested with wonder-working power, to the deception of men's souls, and the filling of the bishop and his priests' coffers, may well supersede the necessity of all other proofs. The palpable falsehood of the whole story—the brazen-faced impudence with which it is maintained—the base purposes for which it has been forged, and which it is made to subserve—the thorough prostration of mind, under the influence of senseless and ruinous superstition, which it is employed to effect or perpetuate—mark Rome out as plainly still the great harlot who maketh “merchandise of the souls of men.”

3. The Papacy has revived unchanged in her persecuting spirit. This appears in the encyclical letter already referred to, which closes with calling on all princes and civil powers to put its denunciation in force, and trying to frighten them into compliance by assuring them that, if they did not stop the sectaries, the people would soon learn to cast off their allegiance. But far more prominent facts have attested, and are attesting, that Popery's persecuting spirit is unchanged. So early after the commencement of its revival as 1815, the south of France was for many months the scene of a most brutal and indiscriminating persecution of the Protestants, in which their worship was suppressed, their houses burned, their property destroyed, and hundreds of them put to death. Doubtless, advantage was taken of the political changes which had so recently taken place to carry matters to extremities which otherwise might not have been reached; but that does not alter the fact that it was the servants of Popery who, for their religion's sake, or at least in its name, pillaged and murdered their inoffensive fellow-citizens. In Tuscany all abandoning of the Roman faith is prohibited, though we are not aware under what penalty. But so effectual is it, that no conversion from it has been known for many years at Leghorn, where there are always a number of foreign Protestants, with, at all events, one stationary English clergyman. We noticed already the law of Austria in regard to converts. That law is no barren letter. In the course of last year, some appeared in the dominions of that power, urging various most reasonable modifications in the mode of conducting worship—such as that the service should be no longer in Latin, but in the vulgar tongue, and that the cup in the Lord's supper should be given to the laity as well as partaken of by the priest. The Emperor replied to them by a proclamation, exhorting them to shun all desires of change, and very significantly reminding them of the above law. Nay, how short a while is it since the converted inhabitants of the Zillerthal were, under the operation of this iniquitous law, compelled, to the number of some hundreds of families, to leave their native abodes, and to seek a resting-place beyond the Austrian do-

minions altogether! We noticed also the law of Portugal. And under that law was Maria Joaquina within these few months condemned to die; while twenty-two persons were imprisoned, to be tried for the crime of reading the Bible! In Sardinia, the Waldenses, so interesting to all lovers of the truth as it is in Jesus, have been subjected to many most grievous persecutions. After the general peace, they suffered in precisely the same way as their brethren in the south of France. And more recently by measures akin in spirit to Pharaoli's, though different in form, have endeavours been made either to prevent utterly their increase, or to compel them to abjure their ancient faith. And we need but to name Tahiti, to recall most disgusting treachery, and oppression, and woful bloodshed—all for Popery's purposes, and at Popery's bidding.

Such facts as these proclaim that the woman whom John saw “drunk with blood,” has not lost her appetite for blood, and only waits a convenient time to glut it to the full.

The whole features of Rome's old character, to which we have thus shortly referred, might be illustrated by numberless facts from our sister island of Ireland. Denunciations from the altar of those who give the Bible, and of those who read it—the Archbishop of Tuam's publicly commending the man who took an English Bible with a pair of tongs, and burned it in the fire—the priests' endeavours to suppress all Bible schools, cursing the teachers, and sometimes excommunicating the parents who send their children to them—these things proclaim with trumpet-tongue Popery's hatred of the Bible. Of the pious frauds of their soul-destroying faith they have an abundant share too. They lately received at Dublin a supply of relics (*i.e.*, of dead men's bones), which they welcomed with great veneration. They have their holy wells and holy lochs; pilgrimages to which, and penance at which, are represented as effectual to take away sins; and which, if profitless to the worshippers, are at least profitable to the priests, with their sale of absolutions, indulgences, and such like priestly wares. Then, as to the persecuting spirit which Popery there breathes, let the hardships, dangers, and deaths which have so often attended converts to Protestantism—let the long harassment, and persecution, and attempted starvation of the converts at Achill, and the renewing of the same measures against those at Dingle, bear witness. Popery can wear a mask when it suits her purpose; but ever and anon the mask is dropping off, and there stands revealed the old stern mother of harlots and abominations of the earth, as prone to darkness, deceit, and blood, as ever.

While Popery is thus rapidly reviving, and manifesting its old, unchanged spirit, there is also a mustering and movement against it. When there is a vigorous revival of a principle, it not unfrequently brings the antagonist principles into the same state. The efforts made in Britain since about 1800 to circulate Bibles, and send forth missionaries, doubtless had some effect in stimulating the exertions of Popery when it began to revive. And its exertions have, in their turn, stirred up in some places greater zeal against it, and more direct attacks upon it; of which the results have in various instances been signally blessed. God is in this way giving forth his own proclamation: “Come out from amongst her, my people, that ye be not partakers of her plagues.” And given by him, it is no mere proclamation, but a word of

power. Everywhere he is gathering his own people out. Sometimes through the teaching and labours of others, as the Bible schools and General Assembly's missionaries in Ireland; sometimes through some glaring exhibition of its own superstition or unscriptural practices, as in the case of the Holy Coat of Treves; sometimes through the providences of God letting in the light, as in the Bible Ciocci discovered; sometimes through the inborn resistance of the mind to the degrading dogmas and senseless mummeries of Popery, as strikingly exemplified in the earlier history of Ronge; has there been awakened the spirit of inquiry which soon disenthral the man from Romish bondage, and suffers him not to rest till he reaches the peace and liberty of the Gospel. Everywhere is this process going on, and going on with a rapidity long unknown. In Austria Proper, in Germany, in Belgium, and, above all, in France, are men, earnest, resolved men, rising up, who, first emancipated themselves, are bending their whole force to emancipate others from the bondage in which they have so long been held. In many a soul Popery's power is tottering—in many it is entirely subverted. The call for Protestant pastors, or rather for teachers of the pure Gospel—for as yet many do not know that that is Protestantism—is rising loud and clear from many a spot over which there brooded lately the dead quiescence of uninquiring Popery. If the evangelical Protestant Churches are not at this crisis faithless to themselves, and faithless to their Lord, many a foot of lost territory may be regained from Antichrist. And though no effectual hindrance should be offered to his onward progress, till he advance to the eminence from which he shall be cast down with speedy destruction, yet the Lord's elect shall be gathered out, and beside the hidden ones whom he may reserve to himself, shall be raised up many witnesses, who shall prophesy against Antichrist though it were in sackcloth, and who may receive the crown of martyrdom at her hand in those darker days in which witnesses shall again be slain.

EXTRACTS FROM MODERN BRITISH WRITERS.

NO. IV.—JOHN FOSTER.

DEFECTS OF PREACHERS.

I.—BLAIR'S SERMONS.

THE last fault that we shall allege, is some defect on the ground of religion; not a deficiency of general seriousness, nor an infrequency of reference to the most solemn subjects, nor an omission of stating sometimes in explicit terms the leading principles of the theory of the Christian redemption. But we repeatedly find cause to complain that, in other parts of the sermon, he appears to forget these statements, and advances propositions which, unless the reader shall combine with them modifications which the author has not suggested, must contradict the principles. On occasions, he clearly deduces from the death and atonement of *Christ*, the hopes of futurity, and consolations against the fear of death; and then, at other times, he seems most cautious to avoid this grand topic, when adverting to the approach of death, and the feelings of that season; and seems to rest all the consolations on the review of a virtuous life. We have sometimes to charge him, also, with a certain adulteration of the Christian moral principles, by the

admixture of a portion of the worldly spirit. As a friend to Christianity, he wished her to be a little less harsh and peculiar than in her earlier days, and to show that she had not lived so long in the genteel world in the creation without learning politeness. Especially it was necessary for her to exercise due complaisance when she attended him, if she felt any concern about his reputation, as a companion of the fashionable, the sceptical, the learned, and the affluent, and a preacher to the most splendid congregation in the whole country. It would seem that she meekly took these delicate hints, and adopted a language which no gentleman could be ashamed to repeat, or offended to hear. The sermons abound with specimens of this improved dialect, but we cannot be supposed to have room here for quotations; we will only transcribe a single short sentence from the Sermon on Death: "Wherever religion, virtue, or true honour call him forth to danger, life ought to be hazarded without fear." (Vol. ii. p. 224.) Now, what is the meaning of the word "honour," evidently here employed to denote something distinct from virtue, and therefore not cognizable by the laws of morality? Does the reverend orator mean that, to gain fame or glory, as it is called; or to avert the imputation or suspicion of cowardice; or to maintain some trivial punctilio of precedence or arrogant demand of pride, commonly called a point of honour, between individuals or nations; or to abet, as a matter of course, any cause rendered honourable by being adopted by the higher classes of mankind—a Christian ought to hazard his life? Taken as the ground of the most awful duty to which a human being can be called, and yet thus distinguished from religion and morality, what the term means can be nothing good. The preacher did not, perhaps, exactly know what he intended it to mean; but it was a term in high vogue, and therefore well adapted to be put along with religion and virtue to qualify their uncouthness. It was no mean proof of address, to have made these two surly Puritans accept their sparkish companion. If this passage were one among only a few specimens of a dubious language, it would be scandalous in us to quote it in this particular manner; but as there are very many phrases cast after a similar model, we have a right to cite it, as an instance of that tincture of the unsound maxims of the world which we have asserted to be often perceptible in these sermons. This might be all in its place in the sermons of the despicable Yorick; but it is disgusting to hear a very grave divine blending, with Christian exhortations, the loathsome slang of duelling lieutenants, of gamblers, of scoffers at religion, of consequential fools, who believe their own reputation the most important thing on earth, and, indeed, that the earth has nothing else to attend to; and of men whose rant about perhaps the glory of dying for their country is mixed with insults to the Almighty, and imprecations of perdition on their souls.

This doubtful and accommodating quality was one of the chief causes, we apprehend, of the first extraordinary popularity of these sermons. A great many people of gaiety, rank, and fashion, have occasionally a feeling that a little easy quantity of religion would be a good thing; because it is too true, after all, that we cannot be staying in this world always, and when one goes out of it, why, there may be some hardish matters to settle in the other place. The prayer-book of a Sabbath is a good deal, to be sure, toward making all safe, but then it is really so tiresome. For penance,

it is very well ; but to say one likes it, one cannot for the life of one. If there were some tolerable religious thing that one could read now and then without trouble, and think it about half as pleasant as a game at cards, it would be comfortable. One should not be so frightened about what we must all come to some time.—Now, nothing could have been more to the purpose than these sermons ; they were welcome as the very thing. They were unquestionably about religion, and grave enough in all conscience ; yet they were elegant. They were so easy to comprehend throughout, that the mind was never detained a moment to think ; they were undefiled by Methodism ; they but little obtruded peculiar doctrinal notions ; they applied very much to high life ; and the author was evidently a gentleman. The book could be discussed as a matter of taste ; and its being seen in the parlour excited no surmise that any one in the house had been lately converted. Above all, it was most perfectly free from that disagreeable and mischievous property attributed to the eloquence of Pericles, that it “left stings behind.”

With these recommendations, aided by the author's reputation as an elegant critic, and by his acquaintance with persons of the highest note, the book became fashionable ; it was circulated that Lord Mansfield had read some of the sermons to their Majesties ; peers and peeresses without number were cited as having read and admired ; till at last it was almost a mark of vulgarity not to have read them ; and many a lie was told to escape this imputation, by persons who had not yet enjoyed the advantage. Grave elderly ministers, of much severer religious views than Dr Blair, were, in sincere benevolence, glad that a work had appeared which gave a chance for religion to make itself heard among the dissipated and the great, to whom ordinary sermons, and less polished treatises of piety, could never find access. Dainty young sprigs of theology, together with divers hopeful young men and maidens, were rejoiced to find that Christian truth could be attired in a much nicer garb than that in which it was exhibited in Beveridge, or in the Morning Exercises at Cripplegate.

If the huzzas attending the triumphal entry of these sermons had not been quite so loud, the present silence concerning them might not have appeared quite so profound ; and if there had been a little more vigour in the thought, and anything like nature and ease in the language, they might have entered again into a respectable and permanent share of public esteem ; but, as the case stands, we think they are gone or going irrevocably to the vault of the Cypriotes. Such a deficiency of ratiocination, combined with such a total want of original conception, is, in any book, incompatible with its staying long in the land of the living. And, as to the style, also, of these performances, there were not wanting, even in the hey-day and riot of their popularity, some doctors, cunning in such matters, who thought the dead monotony of the expression symptomatic of a disease that must end fatally.—Vol. i. pp. 64-68.

II.—PALEY'S SERMONS.

There will be considerable curiosity, and even anxiety, in the religious public, to learn the exact character of Dr Paley's religious opinions ; and each of the chief opposed classes of the believers in Christianity would be glad to find cause to assume so eminent a reasoner as according specifically with their views. As far as we can judge, he is not to be fully

appropriated by any one of these classes. It is evident that his judgment was in a state of indecision relative to several important questions ; and that candour must suggest, as we have suggested, the magnitude of his labours, in the investigation of the great basis and authority of religion in general, in excuse for his not having devoted a competent share of attention to the determination of the specific principles dictated in the Inspired Book which he so powerfully defended.

It would be more easy, perhaps, to say what this most able inquirer's opinions were not, than precisely what they were. His ideas of the person of Christ are nowhere attempted to be formally explained, and are but very slightly unfolded even by passing intimations.

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With regard to the death of Christ, he expresses strongly his impression of the mysteriousness both of the appointment itself and of the manner in which that sacrifice produces its appointed effect ; but he fully asserts that it was really and strictly a sacrifice, that it is constituted a part of the economy of human redemption, and that, though in some inexplicable manner, it is efficacious toward that great object. How much we regret that the sermon written to assert this great doctrine, which we regard as absolutely of the essence of the Christian religion, should have been confined to ten pages ! We could not but be much gratified to find the respected author decidedly avowing this faith ; but it is painful to observe his apparent reluctance to dwell on it, even long enough to illustrate its evidence. He says : “We have before us a doctrine of a very peculiar, perhaps I may say, of a very unexpected kind ;” and this its peculiarity and strangeness would seem to have caused him an irksome feeling in advancing it. He seems to have quite forgotten, that exactly in proportion to the degree in which it is of a peculiar and unexpected nature, the proof of its truth ought to have been laboured and complete ; whereas he appears to have been haunted by some uncomplacent feeling, which precipitated him through a scanty though appropriate selection of scriptural authorities, connected by short reasonings, and followed by a general conclusion, to escape from the subject as soon as possible, by a suggestion or two concerning the moral influence which such a doctrine claims, and is adapted to have, on our feelings. “It was only,” he says, “for a moral purpose that the thing was revealed at all ; and that purpose is a sense of gratitude and obligation”—a position which we do not perfectly understand. We should have thought that the purpose for which that sacred economy was revealed, must be exactly parallel to that for which it was appointed. If it was appointed as a grand expedient for saving men, the leading purpose of its being revealed must be, that men may so understand it, adopt it, and confide in it, as to be saved.

The sermon which follows the one on the efficacy of the death of Christ, is designed to prove that all need a Redeemer ; and this is done in a plain and rather forcible manner, by displaying the imperfect state of the human character, even in good men, and representing what a slender claim could be founded on such deficient virtues. But though it must, on the whole, be allowed that the Doctor is not very much a flatterer of his species, we think that, in unfolding the culpable state of the human character, he does not go to the depth and basis of the evil. He seems to

regard moral defect, or sin, rather as accidental to individual men, than as radical in the nature of man; and therefore that necessity of a Redeemer which is primarily to be inferred from the inspired declarations respecting the melancholy moral condition of our very nature, is inferred solely from an enumeration of actual sins and sinners. According to our view of the doctrine of the New Testament, it is not precisely and *merely* because men have been guilty of a certain number of specific sins of omission and commission, that they need a Redeemer (and, on this hypothesis, some men much more than others, as having been guilty of more and greater sins); but more comprehensively and abstractedly—because they are in that radically corrupt state of moral being of which these specific evils are but the indications and natural results. Nor does our author appear to entertain such an estimate of the operation and awards of the divine law of perfection, as to make the inference from this quarter as to the necessity of a Redeemer so absolute and so awful as it seems to be made in the New Testament; for though he judges that on the ground of this law a man could not, by his best efforts, have merited the vast and endless felicity designated by the term Heaven, he is by no means disposed to pronounce that such a man might not have merited on that ground *some* measure of happiness; much less that the imperfect obedience would have merited punishment. The necessity of a Redeemer that is here insisted on, is therefore of a very modified kind.

There are in the volume several sermons on the influences of the Holy Spirit; but they do not lay down a very defined doctrine on the subject. In some passages the preacher seems very anxious to avoid representing those influences as of purely arbitrary operation on the part of the Divine Being, and to maintain that they are determined toward their object by some favourable predisposition in that object; or that they are not often granted till after they are requested. In other passages, the theory of the divine operations on the mind appears to us to go very nearly the whole length of the doctrine denominated Calvinistic, particularly when the Doctor adverts to the sudden conversion of very wicked men. On this topic he speaks in much stronger terms than are probably ever heard from the greater number of the pulpits of our Established Church—in such terms, indeed, as, from any other man, would be deemed most Methodistical and fanatical. He expresses (and every page of the book bears the most perfect marks of sincerity) his delight and his thankfulness to Heaven, on account of those instances of a sudden change of mind and character, in consequence, perhaps, of hearing a sermon, or reading a passage of the Bible, or hearing some casual observation, which many official divines are attempting to scout, in language of ridicule or rancour, as the freaks or fancies of a pernicious enthusiasm. The Doctor had too much of the spirit of a true philosopher, to reject an important class of facts in forming his theory; and too little of the bigot, to be indignant that notorious sinners should become devout Christians and virtuous citizens, because they became so in the mode and the precincts of Methodism. For this contempt of the ignorant, bigoted, and irreligious rant which prevailed around him, we honour him too much to be willing to make any of the remarks which we intended on some parts of his sermon on “The Doctrine of Conversion,” founded on that expression of our Lord, “I

am come not to call the righteous, but sinners to repentance;” on which he observes: “It appears from these words, that our Saviour, in his preaching, held in view the character and spiritual situation of the persons whom he addressed, and the differences which existed among them in these respects; and that he had a regard to these considerations, more especially in the preaching of repentance and conversion.” (P. 116.) We would only just ask, Who were the righteous among our Lord’s hearers?—the Scribes, Pharisees, and Rulers? or were they the Sadducees? or were they the publicans and sinners? Plainly, who and where were they? Can anything be more evident, than that it was of the very essence of our Lord’s mission and ministry to adjudge them *all* unrighteous, absolutely every one, excepting those who were become his converts and disciples? Could any of his hearers reject *him* and be righteous? But it is plain that the epithet was not in this instance applied by him to his converts and disciples, as it had been absurd to say: “It is not my object to convert those whom I have already converted.” If, therefore, the term was applied to any class of his hearers, it must be to those who rejected him. And how could it be applied to them? How, but evidently in the sense in which the text has been so often explained—as a severe irony on the proud self-righteous Pharisees? Or if such a mode of expression be thought inconsistent with the solemn simplicity of our Lord’s character, the passage may be interpreted as this simple proposition: That it was *because* these persons, in whose company he was so often found, were sinners, that he frequented their company—that to be in the society of sinners was the sole object of his sojourning on earth; for that, if men had been righteous, they would not have needed a Saviour.—Vol. i. pp. 262–265, 267–269.

III.—SYDNEY SMITH’S SERMONS.

Some agreeable and instructive authors of the clerical profession, in whom we have observed a very serious dissent from what appears to us, and has appeared to many of the most eminent divines, the revealed theory of religion, have been, however, very careful that whatever they said on religious subjects should be conformed to *some* standard of opinion; aware of the indecorum, to use no other term, of flinging off, at perfect random, sentiments in which Christian truth is necessarily implicated. The present writer, in utter contempt of any such rule of propriety, will, for the sake of saying a spirited thing, hazard (and indeed without seeming sensible that the hazard is of any consequence) an utter violation of *any* scheme of doctrine entertained as truth by any class of professed believers in Christianity. As one instance from a hundred, he describes an hospital as being “ample enough to call down the blessings of God on a city, and *ripe out half their sins.*” (Vol. i. p. 127.) We should think there is no class denominated Christian, that would avow a creed compatible with such a doctrine as this.

There are, however, a very few points of faith, to which all the carelessness of our preacher does not prevent him from most steadily adhering. One of them is, of course, that all hopes of the divine favour are to be founded on human merit. This is everywhere assumed in the most broad and unceremonious manner, unaccompanied (and it is so much the better) with any unmeaning pretence of ascribing something to the sacrifice of Christ. Indeed, on this one point

of the Christian doctrine he appears to have been at rather more than usual pains to form an opinion; for he asserts, precisely, that "it is contrary to the repeated declarations of the Gospel, it is derogatory to the attributes of the Deity, to suppose that Jesus Christ dwelt among men for any other purpose but to show them that rule of mortal life which leads them to life eternal."—Vol. ii. p. 252.

If there were any portion of these volumes, or anything in their general character, that could be fairly construed into an opposite doctrine to that which is here avowed or implied, we should be quite willing to attribute such a passage either to complete carelessness of expression on theological points, or to that studied inaccuracy which we can remember to have seen occasionally resorted to by smart ecclesiastics, as an expedient for averting the imputation of having been so dull and clerical as to occupy their thoughts about the articles of a creed—we should be prompt to take the matter in whichever of these ways should be the most complaisant to the writer. But the whole tenor of these sermons accords with the opinion so obviously avowed in this passage. Now we suppose nobody will dispute that a layman, or a Dissenting teacher, is perfectly at liberty, so far as his accountableness to any human authority is concerned, to avow his rejection of that economy of redemption which is founded on the propitiatory sacrifice of Christ; but, even after all we have seen, we feel some little remaining capacity of wondering, when we find this done in a bold unqualified manner, by a minister who holds his situation in virtue of having subscribed, *ex animo*, the Articles of the Established Church, and who takes occasion, in one of these sermons, to insist on the necessity of articles and subscription for preserving the integrity of the faith! All will admit, we presume, that an opinion which disclaims the doctrine of a real atoning sacrifice in the death of Christ, cannot be advanced but in direct contradiction to the sense of our Articles, to the judgment of those who framed them, and to the opinions of the grand body of the divines of the Church who have held and enforced them ever since. It is plainly a rejection of what has always been of the very essence of the object intended by the national mind in maintaining the religious establishment.

If no publication ever came with more defective claims, in point of theological quality, than these sermons, we must employ a different language as to what they exhibit of intellectual ability and moral instruction. They display a great deal of acuteness, diversified mental activity, and independent thinking. Whatever else there is, there is no common-place. The matter is sometimes too bad, sometimes too good, but always too shrewd, to be dull. The author is a sharp observer of mankind, and has a large portion of knowledge of the world—what is more, he has exercised much discriminative observation on the human heart, and often unfolds a correct view of its movements, especially the depraved ones. He has indicated in it so many native principles of pernicious operation, that if he cared about philosophical consistency he would turn orthodox at once, and be behind no "Methodist" of us all, in representing the necessity of an influence from heaven to purify so corrupt a source of agency. We have seen many instances of men choosing to be absurd philosophers, in order to avoid being sound divines; but did he not laugh outright in his study, when he was making sentences about "manly resolution," "noble pride," and other such things, as being the forces which were to

subdue internal evil, and defeat, throughout a campaign of half a century, a world of temptations! We should indeed be sorry if he could be in so gay a mood when going to lead his auditors into so fatal an error; but we cannot conceive that he could avoid that perception of incongruity which usually excites the risible muscles. Really, notwithstanding all we have said, we think the man has a more Methodistical basis than half his clerical brethren. A man who entertains *his* estimate of the condition of human nature, holds a principle which, by correct inference, precipitates the mind to despair on the one hand, or leads it towards the reprobated doctrines on the other; and it would be an admirable proof of "manly resolution" and "noble pride," to reject them because formalists, and sciolists, and profligates, and fribbles, and divers other sorts of creatures, all wisely join to sneer at them, for the most part, without so much as ever attempting to understand them!

The morality will often be, of course, very defective in principle, in works wherein the theology is so scanty and so erroneous. Making, however, the due allowance for this and for every other deteriorating cause, there will be found, in these sermons, a large share of valuable instruction. General principles of morals are sometimes developed with very original illustrations. The discriminations of right and wrong are often strongly marked. Moral agents are represented in a great diversity of situations, and many of those situations are brought forward into view very forcibly, by means of well selected circumstances and strong colouring. The reader will observe that the moralist has the real world and the present times constantly in his view. His observations have the advantage of bearing a relation to facts—they are the moral lessons of a man who knows the world—they are pictures as well as precepts. In one of these discourses we are not so much listening to a formal lecture, as accompanying the moralist into some scene of human action, apposite to the topic he has chosen, and hearing him make a series of acute and spirited comments on the prominent circumstances as they present themselves. This prevents regular and extended discussion, but it throws peculiar force into particular passages. It casts the surface of the composition in points, generally sharp, and sometimes sparkling. It is to be noticed, at the same time, that his moral observations, while bearing so strong an impression of acquaintance with the real world, will, in some instances, be also found rather more accommodating to the world's standard of moral principles, than the moral speculations and instructions of a teacher would be, who should qualify his knowledge of the world with an equally intimate knowledge of Christianity. It will easily be conjectured, that our present instructor will lay down his moral rules at somewhat more than a sufficient distance from Puritanical spirituality and austerity. Yet we find less reason to complain than we should have expected in moral reasonings so little indebted directly to the light of true theology. A new proof is here afforded, that in a country where Christianity is well known, these intelligent men who give it but very little attention, and who despise some of its leading principles—if they should ever have happened to hear them stated—have nevertheless acquired, insensibly and involuntarily, a much higher tone of moral sentiment than we find in the Heathen philosophers. Our preacher's tone is sometimes very high; we were really surprised, as well as gratified, to find him, for instance, giving no

quarter to the love of praise as a motive of action.—
Vol. i. p. 327–329, 336–338.

THE HARDENING OF PHARAOH'S HEART, VIEWED IN CONNECTION WITH THE REDEMPTION FROM EGYPT.

THE discussions with which so large a part of our late Numbers has been occupied, first on the atonement, and then on the pre-millennial advent of Christ, have rendered it inexpedient to devote any portion of our space to the examination, formerly commenced, of certain more difficult passages or statements of Old Testament Scripture. There still remain some, however, belonging to that portion of Scripture from which the former were taken; and for the present we select one which has not been so much the occasion of misrepresentation and abuse by Infidel writers, as of perplexity and contention among Christian divines—the hardening of Pharaoh's heart. This has been so commonly handled in a controversial manner, and for exclusively doctrinal purposes, that it may seem impossible to hit upon any mode of explanation which will be generally acquiesced in. We believe, however, that if the subject were calmly and impartially considered, this will be found not altogether impracticable; and that, in the essential elements belonging to it, there is nothing with which any evangelical Christian will be disposed to quarrel, while the things recorded concerning it will be found by all, like every portion of inspired Scripture, “profitable for doctrine, for reproof, for correction, and instruction in righteousness.”

The subject can never be rightly viewed but in connection with the deliverance of Israel from the land of Egypt; and it is very much from overlooking this that any misunderstanding should have arisen upon the subject among really Christian writers. One can easily see that several methods might have been taken to accomplish the deliverance of Israel; and had the Israelites been merely an ordinary race of men, suffering an unjust oppression; and had the whole question been how to get them released from that state of oppression in the easiest and speediest manner, a method very different from that actually pursued would certainly have been adopted. It is here that unbelieving and worldly men begin to err. They can see only earthly principles at work, and present interests at stake; and hence the course of the divine procedure appears to their view charged with many imperfections and evils. But in rising to a more correct view of the subject, it must be borne in mind at the outset, that higher relations and more important interests were concerned than those of a worldly nature. The Israelites were the chosen people of God—in covenant with him; and though greatly degenerated from what they had been in the days of their fathers, still they constituted the Church of God. With them was peculiarly identified the honour of God—they were the representatives and stewards of the cause of Heaven; and the power which afflicted and oppressed them, as it trampled upon rights which the God of Heaven had conferred, so at every step in its wicked career it was provoking the execution of the curse which was hung over the enemies of the seed of Abraham. If the cause and blessing of Heaven were bound up with the Israelites, which Pharaoh and his people had ample opportunities of knowing, then, in setting him-

self against them, as their enemy and oppressor, Pharaoh distinctly espoused the interest, and became heir to the doom, of Satan.

Besides this, it must also be borne in mind that all God's dispensations and dealings toward his Church during Old Testament times were of a preparatory nature, being specially arranged and ordered with a view to the introduction of Christ's work and kingdom. From the fall of man to the coming of Christ, the Church was in a course of training for this; and though everything which then took place had an immediate purpose of its own to serve, yet we can never get at the full end and reason of its appointment, unless we keep carefully in view the bearing it was designed to have on the objects and dispensation of the Gospel. Then, if it be inquired what was the real and essential character of that course of preparation through which the Church was made to pass before the coming of Christ, we shall find it to consist in this—that God's providential dealings toward the Church, whether as regards the Church itself, or the Church in its relation to the world, were directed by the overruling hand of God, so as to bring out, in the external history and temporal affairs of the Church, the great truths and principles which were, in the fulness of time, to develop themselves in the spiritual, divine, and eternal realities of Christ's work and kingdom. These truths and principles, which were to appear in the dispensation of the Gospel, required a lengthened preparation of this nature; for they were so different from what men naturally desired and expected, that unless they had been seen to be adopted and acted on by God in a series of operations before, and on a scale of things more level to their comprehension, they would not have believed Christ's work and kingdom to be of God at all; so that all the things which happened of old may truly be said to have happened for our learning, upon whom the ends of the world have come; and we can never know the great end, at least, and main reason of their appointment, unless we keep clearly in view their design as preparations for the kingdom of Christ; that is, regard them as purposely embodying in temporal transactions and events the great truths and principles which were in due time to pervade the spiritual and everlasting kingdom of Christ.*

Applying these remarks to the case before us, we are to expect that the method of Israel's deliverance from the land of Egypt would be conducted in such a manner as not merely to secure their release from the yoke of bondage, but, at the same time, to give the clearest and fullest representation possible of the truths and principles hereafter to be disclosed and acted on in the redemption to be brought in by Christ. And this being the case, the following general features *must* have distinguished the deliverance:—1. It must have appeared to be a work of great difficulty—accomplished in the face of very powerful obstacles—from the strong grasp of an enemy who, though a cruel tyrant and usurper, yet, on account of their sin, had acquired over them a lordly dominion, and by means of terror held them subject to bondage. 2. Hence it necessarily required to be effected by the execution of judgment on the adversary; so that, just as the work of judgment proceeded on the one hand, the work of deliverance would proceed upon the other, and the children of Israel would attain their proper freedom only when the power that

* See this illustrated at length in Fairbairn's *Typology*, pp. 67–94.

held them in bondage was completely spoiled and vanquished. 3. Finally, this twofold process of salvation with destruction must have been of a kind fitted to call forth the peculiar powers and perfections of Godhead, compelling all who witnessed it to own the wonder-working hand of God, and instinctively, as it were, to exclaim: "Behold what God hath wrought! He has done great things for his people; holy and reverend is his name."

Such elements, we say, *must* have been found in the work of Israel's deliverance from Egyptian bondage, on the supposition of its possessing the character which the principles of the Bible itself would lead us to expect in it. On this scriptural ground—the only one from which a clear and satisfactory view can be obtained of the subject—we take our stand, in looking at the affairs of this temporal deliverance; and doing so, we not only can discover a reason for their existence, but are not able to conceive how they could have been ordered materially otherwise, so as to secure the ultimate ends of their appointment. They could not, any more than the things which entered into the history of Christ's redemption, have been left to chance, or to any lawless power working as it pleased; but must have been arranged "by the determinate council and foreknowledge of God." The desolating of the land of Egypt was a necessary part of the plan, and the slaying of the first-born, and the overthrow of Pharaoh and his host; and, as these could not have taken place without the hardening of Pharaoh's heart, so this also must have formed an essential part of the divine plan. Indeed, the hardening of Pharaoh's heart, being the sort of hinge on which the whole plan turned, could least of all be left to a vague and shifting uncertainty. Somehow the hand of God must have been in it, absolutely securing its existence; otherwise, the plan might have altogether miscarried, and no fitting correspondence have appeared between the preparatory and the ultimate things of redemption.

It is clear, therefore, at first sight, that a mere permission on the part of God, or simply allowing Pharaoh to harden his own heart, does not come up to the necessity of the case, as it also cannot be fairly reconciled with the marked and distinct manner in which it is connected with the agency of God; for while Pharaoh is said seven times to have hardened his own heart (Exod. ii. 13, 22, —iii. 11, 15, 32, ix. 7, 34)—it is also seven times declared that God hardened his heart. Exod. iv. 24, vii. 3, ix. 12, x. 20, 27, xi. 10. Not only so, but this action of the Lord, whatever it might be, in hardening Pharaoh's heart, is twice mentioned before Pharaoh's doing so himself; and when this hardening process was advancing toward its latter stages, and had more evidently assumed the aspect of a supernatural state, it is then more particularly ascribed to the Lord; so that out of the seven times the assertion is made, four of them occur near the close of the transactions. This cannot justly be regarded as accidental, but is obviously designed to force on us the conviction, that the hand of God had much to do in the matter. Even Tholuck admits, in a note furnished for the English translation of his Commentary on the Romans, that there must have been such a divine interference: "That the hardening of the Egyptian was, on one side, ordained by God, no disciple of Christian theology can deny. It is an essential doctrine of the Bible, that God would not permit evil, unless he were Lord over it; and that he permits

it, because it cannot act as a check upon his plan of the world, but must be equally subservient to him as good—the only difference being, that the former is so compulsorily, the latter optionally."*

The simple point, then, to be determined is, what hand precisely had God in the hardening of Pharaoh's heart? Negatively, every sound interpreter will admit, that in so far as sin was involved in the matter, it was not of God—"he did not put evil into Pharaoh's mind." (*Hallekane.*) In the Bible, from the fall downwards, God constantly appears as the hater of sin—condemning its ways, and taking vengeance on its inventions; and even a child may perceive, that if God makes himself known as the avenger of sin, he cannot possibly be its author. Throughout this portion of Scripture, he is seen pouring out judgment after judgment on Pharaoh's rebellious course; and, therefore, in the wickedness displayed in that course he could have no part. Nor did he need; for Pharaoh's heart was sufficiently prone of itself to sin. It was already strong in the proud and lordly disposition which inclined it to sin in the direction it did—leave it but alone to follow its own bent, and it will infallibly oppose the mind and will of God.

But while this so far accounts for the fact of Pharaoh's unrighteous opposition to the divine will as to make it all his own, it does not sufficiently account for the kind, manner, and extent, of the opposition. It is here that there was both room for a direct and positive agency on the part of God, and a necessity, according to the divine plan, for exerting it—an agency, not simply permitting the principle of sin in Pharaoh to operate, but, in the language of the Westminster Confession, "powerfully bounding" its course of action: "God's providence extendeth itself to all sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing them, in a manifold dispensation, unto his own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God." It is wholly chargeable on man himself if there is a sinful disposition at work in his bosom; but that disposition being there, and resisting the means which God employs to subdue it, the man no longer has control over the course and issue of events. This is entirely in the hands of God, to be directed by him in the way which is best adapted to secure the ends of his righteous government. He gives to the sinner the natural ability and means—puts him in the situations, and presents him with the objects, which will have the effect of turning his sins into the form and channel which most exactly fit them for the place they are to hold in the divine administration. "The wrath of man" God does not in any sense produce—in its origin it is man's, and not God's; but God "makes it to praise him"—that is, he outwardly directs and bounds its operations so as to make it further and promote his righteous purposes; and "the remainder of wrath"—whatever would have the effect of hindering or defeating these purposes—"he restrains."

That there should have been hatred in the heart of Joseph's brethren toward him, was their own iniquity, from which they ought to have turned; but that, in the wild uproar which this evil passion occasioned, the precise channel should have presented itself of selling him into Egypt—this was of God, as he him-

* Bib. Cabinet, vol. xii. p. 249.

self afterwards testified: "It was not you, but God that sent me hither." And so here, in the case of Pharaoh, it was his own proud and wicked heart that prompted him to refuse the command of God to let Israel go; but even with that sinful disposition unsubdued, he might have acted differently from what he did. Mere selfishness or considerations of policy might have induced him to restrain it, as from like motives, not from any proper change of heart, his priests first, and afterward his courtiers, appear to have wished.—Exod. viii. 19, x. 7. But the hand of God was upon him in such a way, that while he clung to the evil principle, it must take the infatuated and fool-hardy course it did. He was so powerfully bounded, so wrought upon and hedged in, that this one channel lay open to him; and if, in his spirit of rebellion we see the guilt and infatuation of man, in its particular course and manner of operation we see the impress of the hand of Omnipotence.

We have only, then, to ask, what was required, beside the evil heart of pride and unbelief, to make Pharaoh pursue the course he did, in order to determine precisely the amount of divine interference and agency. Now, two things alone seem to be required: 1. The strong and courageous disposition, which fitted him for standing fast under outward troubles, and braving formidable dangers—which, being a natural gift and endowment of mind, not only may, but must, have been imparted by God. Strength and vigour of mind for any work of difficulty can only come from God; and that this should have been possessed in so remarkable a degree by the Pharaoh who then occupied the throne of Egypt, was the effect of God's agency, though Pharaoh alone was responsible for the abuse. Then, 2. Certain circumstances were required, of a kind fitted to draw fully out the disposition of Pharaoh—to give it scope and occasion to exercise itself; for otherwise the disposition might have lain comparatively dormant, or, at least, might not have run anything like the infatuated course it did. But this, also, was of God; it was he who "brought about those circumstances which made the heart, disposed to evil, still harder." (*Tholuck*.) Most writers who substantially admit this, and especially those of the school of Whitty and Macknight, limit the circumstances tending to produce such an effect, to the lenity and forbearance of God, in so readily and so frequently releasing Pharaoh from judgment. There can be no doubt this was one of the circumstances which, on such a mind as his, had a hardening effect; but there were others besides that. We are to place to the same account the particular kind of miracles commenced with, which were such as the Egyptian magicians seemed, at least, to have the power of performing, and so furnished Pharaoh with so ready an excuse for refusing. To the same account, also, the progressive nature of the demands made upon him—beginning first, with a request for leave of three days absence to worship; then insisting on the same liberty for the wives and children; and, finally, when the others were conceded, claiming a right, also, to take the flocks and herds—making it at last clear and evident that an entire escape from the land was meditated. There was no deceit in this gradual opening of the divine plan; nor even when the most was asked, was more demanded than Pharaoh should from the first have voluntarily granted. But so little was sought at the beginning, to make the unreasonableness of his conduct more distinctly apparent; and the gradual and successive

enlargement of the demand was designed and fitted to act as a temptation, to prove him, and bring fully out what was in his wicked heart. And so, also, unquestionably was the last circumstance in this marvellous chain of providences—the leading of the children of Israel, as into a net, between the Red Sea and the wilderness—fitted, as it so manifestly was, to suggest the thought, when Pharaoh had recovered a little from his consternation, and felt the humiliation of his defeat, that now an opportunity presented itself of retrieving his honour, and being at last avenged on his adversaries. In the whole we see the directing and controlling agency of God, not in the least interfering with the liberty of Pharaoh, or prompting him to sin, but still permitting him to be assailed with such temptations as were fitted, in such a temperament as his, to shut him up to the course he took, and to render the result, as it actually occurred, a matter of moral certainty.

1. The subject, when thus explained and understood, is fraught with comfort to the people of God; for it shows that the proudest and most inveterate enemies of their good are not left to do as they please, and cannot even shape their own course themselves. The contest is presided over and directed by infinite power and wisdom, so as still to hold in a certain check the wildest passions of men, and determine them to run out on the things which can be made subservient to the highest interests of the "Church." "I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man, that shall die, and of the son of man, that shall be made as grass?"

2. But what a solemn and fearful thought for sinners! In kicking against God, how truly do they kick against the pricks, and bring upon themselves swift destruction! However they may fret and disquiet themselves, they still cannot alter his determination, or change in the very least the current of his wise and holy purposes. Their impotent rage shall but serve in the end to entangle themselves more deeply in ruin, and as a foil to display more brightly the glory of God in their destruction. "Woe to him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands!"

ON THE PARAPHRASES.

[THE writer of the following paper has had no communication with the Editor of the *Free Church Magazine* on the subject to which it refers; and he therefore wishes the opinions advanced to be regarded as his own, and not as those to which the *Magazine* is any way pledged. It is only by free discussion that the Church can be enlightened on the matter, and freedom of inquiry is best obtained by allowing parties to publish their views simply in the character of correspondents.]

Four different opinions have been promulgated regarding the Paraphrases:—

1. That they should continue as they are.
2. That the more objectionable of them should be expunged.
3. That the whole collection should be suppressed.
4. That those which are bad should be removed, and better compositions substituted in their stead.

We hold the last view to be the preferable, and

to the support of it we purpose to dedicate this article. Our controversy lies chiefly with those who adhere to the third opinion; and therefore we shall dismiss the first and second by stating, that those paraphrases which undeniably are deficient in evangelical fulness, or are devoid of poetical merit, should at once be dismissed from the collection.

The third opinion is based on the assumption, that the Psalms of David are to be regarded as, by divine appointment, the *exclusive* psalter of the Church universal; and could this be satisfactorily established, there would, of course, at once be an end to all further investigation. No positive proof to this effect has been advanced, and therefore the question falls ultimately to be discussed on other grounds; but, in the meantime, we shall attend to what may be called the Scripture argument.

I. It is at once admitted that the Book of Psalms is a divinely appointed psalter, and one that is suitable to the Church in all ages. All that we contend for is, that it is desirable that "the New Testament Church should have a New Testament hymn-book," to be used not in preference to, but along with, and subordinate to, the psalms of the Old Testament Church. The contending for this point does not necessarily imply that any slight is meant to be cast on the Book of Psalms, as has improperly been insinuated—it is simply an intimation that some believers would, in the celebration of praise, in connection with certain points in the Gospel economy, occasionally prefer the more direct reference to those topics that the New Testament contains; in other words, they feel, in particular instances, that it would be more desirable that they should model their anthems of praise more from the narrative of apostles and evangelists, than from the prediction of the prophets. Doubtless all the facts and doctrines of the Gospel, with the attendant train of emotions which they are fitted to excite, can, by adaptation, be expressed by the Psalms; and with those who can, and prefer doing so, no interference should be made; but if others are disposed to practise somewhat more latitude, and are prepared to show that in this they violate no divine injunction, nor expose themselves to any hazard of spiritual declension, but rather the reverse, why should they be hindered? The liberty they crave imposes nothing on their brethren, who are left to pursue unmolested the range that they have prescribed to themselves; and therefore, as the one does not aim at a coercive extension, the other should not insist on a coercive limitation. The absence of New Testament hymns may be a want to those who have a predilection for such compositions, but their presence can impose no hardship on those who limit themselves to the Old.

The precise period when the Psalms were collected in their present form is unknown; but the presumption very plainly is, that they were collected together at different times, and by different persons. "Accordingly," says Horne,* "in the Masoretic copies, and also in the Syriac, they are divided into five books, viz:—

"The FIRST Book, comprising psalms i. to xli., and concluding thus: '*Blessed be the Lord God of Israel, from everlasting to everlasting. Amen and amen.*'—Verse 13. With a few exceptions, all these psalms are ascribed to David; and hence this is supposed to be the first collection which he made.

"The SECOND Book includes psalms xlii. to lxxii.,

* Introduction, iv. 107.

and ends with '*Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and amen. The prayers of the son of Jesse are ended.*'—Verses 18–20. Nineteen of the thirty-one psalms in this book are attributed to David, and it is probable that this was his second collection.

"The THIRD Book comprehends psalms lxxiii. to lxxxix., which is thus concluded: '*Blessed be the Lord for evermore. Amen and amen.*'—Verse 52. Eleven bear the name of Asaph, to whom the collectorship has been ascribed.

"The FOURTH Book contains psalms xc. to cvi., and concludes thus: '*Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say Amen. Praise ye the Lord.*'—Verse 48. The collector of this book is unknown.

"The FIFTH Book consists of psalm cvii. to cl., and concludes: '*Let every thing that hath breath praise the Lord. Praise ye the Lord.*'—Verse 6. The collector of this is also unknown.

"The formation of the whole five books into one has generally been ascribed to Ezra."

Here, then, we have a sacred anthology, commencing, as some think, with Adam, but undeniably with Moses, and extending over the whole period of the Jewish history, up to the time when the Hebrew canon of Scripture was completed. In the fugitive shape in which these inspired compositions existed anterior to the time of David, they doubtless would be largely used in the religious services of the Israelites, public and private; and when they were put into a collected form, it is equally clear that their use would be greatly extended. But the question is, Were they *exclusively* so used? If we are to use nothing but them, is it not fair and reasonable that we should inquire whether they of the olden time uniformly expressed their songs of praise in the words of the psalms? Passing over the odes of Moses (Exod. xv. and Dent. xxxii.), and the prayer of Samuel's mother (1 Sam. ii.), as having been delivered before the psalms existed in a collected form; and passing over, also, the numberless passages where the word "praise" is incidentally used, we come to Isa. xxvi., where it is said that that chapter should be "*sung as a song in the land of Judah*"—a phrase which certainly would not have been used had the psalms been intended as the only authorized songs of praise. The devotional exercises of individual believers corroborate this.

1. We have the prayer of Jonah (ii. 2), which, from the express employment of the term of "*voices of thanksgiving*" (verse 9), is evidently intended as more of a psalm than a prayer—a view which will be strengthened by a comparison of the language used by the mariners when they "*cried unto the Lord.*"

2. The prayer of Habakkuk (iii.) Although also called a prayer, the structure shows it to be a composition precisely similar to many of the psalms; and the dedication at the end: "*To the chief singer on my stringed instruments,*" puts the matter beyond dispute.

3. The writing of Ezekiah (Isa. xxxviii.) is of the same character. In verse 20, he says: "*The Lord was ready to save me; therefore we will sing my songs to the stringed instruments,*" &c.

These instances may suffice to show that, in times of national, domestic, and individual trial, the Jews did not restrict themselves to the exclusive use of

the Psalms. We shall next inquire whether a similar latitude was not observed under the Christian dispensation. Our Lord and his apostles both refer to the Psalms as a complete book; and they very frequently quote them with a precision which gives strength to some negative proofs to which we shall soon refer. In the meantime, we mention the sacred songs of which direct intimation is given.

1. The song of Mary.—Luke i. 46.

2. The songs of the shepherds. It is said that they "returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke ii. 20)—plainly intimating that their praises bore direct reference to the events of which they had personally been cognizant.

3. The prayer of Simeon.

4. The example of our Lord and his apostles. The "hymn" sung at the Lord's supper (Luke xxvi. 30), is, from tradition, said to have been from the Psalms, and on that we shall not insist; but undoubtedly our case receives some strength from Eph. v. 19, where Paul recommends the Ephesians to "speak to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord." And again, Col. iii. 16, where he exhorts another body of believers to "let the Word of Christ dwell in them richly in all wisdom: teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord." We have already stated, that the allusions contained in the New Testament regarding the Book of Psalms is of a strict and minute character; it is not, therefore, conceivable that the Apostle Paul could have employed such phraseology as this if he intended that the source whence the songs of praise of the converts at Ephesus and Colosse were to be from the Psalms alone. But we have examples given,

5. Of the praises of angels.

(1.) At the birth of our Lord, when the heavenly host praise God in language not to be found in the Psalms.—Luke ii. 14.

(2.) In the Apocalypse—when the celestial choir sing a "new song," saying to the Lamb: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests."—Rev. v. 9, 10. Strains equally sublime with these may be found in the Psalms; but, will any one deny that a pregnancy of meaning attaches itself to them when sung after the ascension of Christ, which could not have been realized by the mere prediction?

We have now gone over the Scripture argument, and have found, that whilst we nowhere have any intimation that we are to limit ourselves to the Psalms, we observe positive instances of angels and good men, in the Old and New Testament, praising God in language not to be found in the Book of Psalms.

II. Let us now inquire into the opinions held on the point by the Christian Church generally.

In the Alexandrian manuscript, preserved in the British Museum, the Book of Psalms is designated, "The Psalter, with Odes" the latter being the Odes of Moses, Hannah, &c., to which we have already made allusion; and this shows that the system of paraphrases is one of some antiquity. Proceeding onwards, we find every confessor and martyr who possessed any predilection for poetry, consecrating his talents to the production of hymns, more or less adapted for use in public worship, and so establish-

ing, at least a presumption that the authors did not regard such an application of their labours as involving any impropriety; and, at the time of, and subsequent to the Reformation, when the praises of God were, for the first time in this country, sung in the vernacular language, religious hymns were extensively composed and employed. During the Protectorate, Royalists and Puritans appeared to vie with each other in the production of sacred poetry—Donne, Wotton, Quarles, Herbert, &c., represented one side; and Milton, Vaughan, &c., the other. At the period of the second Reformation, this species of literature continued to be cultivated; and in 1648 (certainly no period of declension) the Commission of the General Assembly of the Church of Scotland appointed a committee for the express purpose of selecting hymns for public worship, to be used along with the amended version of Ruse's Psalms, which are presently sung in our churches, and which, in passing, we may mention was the *sixth* English metrical version which had been in actual use over the country. Like many other committees, this one does not appear to have been over-active; and, although Zachary Boyd was of their number, nothing definite was resolved on for many years afterwards. Up to this time Zachary's muse was most prolific; but the rejection of his version of the Psalms by the Westminster Assembly, as well as by the Edinburgh Assembly, had probably displeased him; and it is possible that, unexcited by the lyres of living poets, the committee would perform their duty in a perfunctory manner. The subject slept for some time, till, at last, the present paraphrases and hymns were introduced in the latter half of last century; and, in the interim, many important national changes had taken place.

The Psalms had become familiar as household words. The Covenanters sung them on the battlefield; they were the first lessons taught to the children of the nation—for the young mind is impressed with poetry before prose attracts attention; they were sung by the martyrs at the scaffold; and, in more peaceful times, they were the last breathings of the private Christian, who died surrounded by his sorrowing household. They had thus become deeply interwoven with the religious feelings of the population; and the new hymns were therefore regarded with considerable jealousy. The Psalms had often been altered; and had a collection of hymns been added at the time that the present version was finally approved of, no objection would, in all likelihood, have been made; but after constant use for much more than a century, innovation became a hazardous experiment. Moreover, beyond the negative obstacle arising from simple dislike of change, there was the more positive element of dislike to, or distrust of, the parties who took upon themselves the charge of editing the Paraphrases. They were mostly Moderates; and a dread was entertained which afterwards turned out to have been not unfounded, that in these compositions the peculiar doctrines of the Gospel would not be brought out in all their fulness. It is true, that the greater portion of the paraphrases were originally composed by Watts and Doddridge, and of their evangelism none could doubt; but our grave forefathers had an idea, which perhaps lingers amongst us to this day, that English Dissent is somewhat volatile, and, consequently, the names of these two good men did not carry with them the same weight that they would do now. Besides, the Moderate

editors took extensive liberties with the writings of those from whom they quoted. In those days, fervour in sacred poetry was deemed fanatical in a religious point of view, and vulgar in a rhetorical sense; and therefore all supposed excrescences were carefully pared down to what was reckoned a proper canonical standard. Christian poetry was thus constrained to move in all the cumbrous stiffness of an artificial dignity of style, frigid in expression and bald in conception: nay, it was great condescension that it should be allowed even that; for at the time we speak of, Dr Johnson given utterance to his anathematizing dogma, religion forms no fit subject for poetry. Perhaps the Olney Hymns would not have altered his opinions had he lived to see them; but those who have felt their own souls borne aloft while perusing them, or the sacred hymns of Cowper, Kirk White, Heber, Coleridge, Montgomery, Barton, and (may we not add?) our own McCheyne, can now point to strains of such unquestionable excellence as will rebuke the petulant remarks of any captious critic who may again presume to sneer at sacred poetry. All parties have now acknowledged its utility as an element in public worship—from the pompous Romanist down to the simple Moravian. The Methodists, Independents, and Relief Synod, have each their hymn-book; and the United Secession body have one in the course of preparation. Only two bodies in Scotland formally discountenance the use of hymns; so that if determined by the suffrage of Christendom, the balance of testimony is overwhelmingly in their favour.

III. Our last argument is founded on the identity that subsists between prayer and praise.

Public prayer has been described as embracing adoration, thanksgiving, confession, and petition. Many of the psalms contain the whole four; and all of them may be said to contain more than one of them. The circumstance of all the people joining in the singing, the loudness of sound produced by the general concert, and the animation produced by the sociality of the exercise, may, at first sight, mark out thanksgiving as the appropriate office of the psalm; but a little further consideration will show that the exigencies of public worship could not be accomplished unless the whole four acts were performed, either simultaneously or at different times. Praise, then, resolves itself into a species of prayer, sufficiently divested of formal arrangement to admit of expression in poetical measure, and of celebration by the variety of persons composing a Christian congregation. If this be conceded, and we would advance no supposition that we did not think could reasonably be so, then it follows, that the subjects which can lawfully be introduced into prayer, can, with equal propriety, be introduced into praise. Now, in prayer, the Christian minister uses expressions taken from all parts of the Old and New Testament, and the more he uses Scripture language, the richer are his prayers in spiritual unction—why should not a similar latitude be allowed in praise? If there be anything in the identity we have referred to, such a latitude should be allowed; and if allowed, then that is all that is asked for in the matter of hymns. It may, indeed, be said that the Church has an inspired psalter, but no inspired liturgy; but the whole question turns on this, and, as we have seen, the proof regarding the institution of a universal psalter is scanty in the extreme. Except the collection of

the psalms into one book—a circumstance which does not necessarily imply exclusiveness of character—there is not one argument which can be used in favour of a universal psalter, which might not be used to support a universal liturgy, entirely couched in the language of Scripture. If the praises of the Church admit of being identically and precisely the same in all ages, then do her prayers admit of a similar sameness, and so do the pulpit addresses of her ministers; and, therefore, the only consistent Church in this respect which the world has yet seen, was the Church of England in the days of the homilies, when her clergy prayed, sung, and preached, by rote. Of course we are far from saying that a general correspondence does not exist, and will exist in the wants of the Church in all ages; but what we are now speaking of, is the verbal expression of these wants by human forms of speech. Extremes meet, and it certainly is somewhat singular that the class most opposed to hymns are also most opposed to liturgies, and yet they cannot maintain their ground without borrowing some of the arguments advanced in behalf of liturgical observance.

Another consideration, somewhat allied to the foregoing, consists in the oneness of character belonging to praise. Like prayer, however much it may be varied in the outward character of the circumstances in which it is conducted, the essence of praise is, that the soul address God; which is obviously what is implied in making "melody in the heart to the Lord." The spirituality of the exercise secured, all else is as nothing; the sincere disciple who sings a hymn, may be accepted rather than the formalist who sings a psalm of David; but more than this, from the oneness which we hold as appertaining to spiritual homage, we cannot conceive of a hymn being acceptable to the King of kings in one external form more than another. He would be a strange man who would not sing Heber's noble missionary hymn at a missionary meeting; and if sung at a missionary meeting, why not at a missionary sermon? Where is the Sabbath school where Robert McCheyne's Reasons why children should fly to Christ would not be sung? and if none, why should it be excluded after a sermon to the young? Where is the Christian family who, at domestic worship, would not sing the hymn on prayer, by James Montgomery? and if there sung, why not in the "great congregation," which is just an assembly of Christian families?

THE DOVE AND THE RUIN.

[Is an excursion in the neighbourhood of Edinburgh, the writer of the following lines had occasion to pass an old ruined tower, which, in former days, was the seat of one who gained unenviable distinction as a ready and unscrupulous tool in the persecution of the Scottish Covenanters. On entering the door-way to examine the ruin, a dove was observed nestling near the roof. The place, and the well-known emblematic character of this favourite of the groves, suggested some little fancies, a specimen of which is embodied in the following stanzas.—1843.]

TRAVELLER.

O dove! that charm'st the stream and grove, is this fit haunt for thee?

The walls are blackening into dust—the chambers foul to see:

No cowslip peeps beneath the bush, no lark salutes the morn;
Spring quickens not the plane tree's leaf, nor swells the budding thorn.

O! hie thee to the Almond banks, where beeches stately grow;
For there thy wing may sweetly rest—thy murmur sweetly flow.

This spot is waste and desolate, and leaf and blade are scar;
Then why, O tender, warbling Dove! why art thou resting here?

DOVE.

Slight no spot in this beautiful earth—
Crumbling tower, or desert wild;
For Nature, which hath given them birth,
Bestows fit dower on every child.
Love makes lovely all she looks on,
And flow'rets spring where she glides along;
Ruins smile and deserts blossom,
And braughless thickets fill with song.
From confusion order wakes—
After midnight morning breaks:
This spot is dear, the leaves all scar,
Yet I, the Bird of Love, am here!

TRAVELLER.

The curse of rapine stamps decay on buttress, arch, and wall;
The earth around is barrenness, whereon no dews may fall;
The spoiler of the saints is spoiled, his heritage laid bare,
And all is blackness now where he, the bloodhound, had his lair.

The blight may fail to ripe the flower, the lightning lose its aim,

But vengeance from the Lord shall blast the persecutor's name.
This spot is waste and desolate, and leaf and blade are scar;
Then why, O gentle-hearted Dove! why art thou resting here?

DOVE.

When for the crown and the covenant
Scotland's faithful remnant stood,
And Antichrist did hotly pant
To glut his maw in the elect's blood,
O'er the moorland tracked by foemen—
In torturing cell, on gallows tree—
Peace hung o'er them, Heaven before them,
And death but gave them victory.
When the bloodhound held this den,
Weakest things had strengthening then!
This spot is drear, the leaves all scar,
Yet I, the Bird of Peace, am here!

TRAVELLER.

But what avails heroic strife?—the crown of glory won?
The father's creed is ridiculed by his degenerate son;
The burning martyr-words of faith are laughed at with disdain—

He sealed the covenant with his blood—his blood is shed in vain.

To endless struggles, baffled hopes, our weary lot is fixed;
The victory that one age proclaims is still undone the next;
And prostrate in inglorious dust our aspirations lie;
'Tis better that we eat and drink—to-morrow we must die!

DOVE.

If thou hadst faith like a mustard seed,
Couldst thou tremble thus agast?
The clouds may shift, but the sun shines through,
And tempests rage, but the earth stands fast.

Symbols wane—the truths rekindle,
With fuel fresh and wider spread:
Old oppressions stir; but valour,
By ages stronger, strikes them dead.
Forward, forward rolls the war!
Triumphs beckon from afar!
This spot is drear, the leaves all scar,
Yet I, the Bird of Faith, am here.

—Border Watch.

J. D.

NOTES OF A RECENT JOURNEY THROUGH PART OF THE HIGHLANDS AND ISLANDS OF SCOTLAND.

BY THE REV. JAMES BEGG.

CONCLUSION.

I FIND that it would occupy too much time and space were I to execute my intention of giving anything like full notes of my Highland journey. I must, therefore, run over what remains in a very cursory way, and bring the whole to a close with a few practical observations.

I found my friend, Mr Glass, as I expected, on board the steamer at Tobermory; and we left that interesting place at four o'clock in the morning for Lochalsh. The morning was, upon the whole, favourable. Already the sun was up, and we had a pleasant sail. Having rounded the point of Ardnamurchan, we skirted along the bleak and rugged-looking coast of Moidart and Arasaig on the right, having on the left the celebrated

ISLAND OF EGG,

with its striking peak, and surrounded by the other "Small Isles." We were, in fact, in the very midst of Popish darkness, and still more revolting Protestant tyranny. It gives one a singular idea of the state of matters in this country, when one actually sees the few pitiful acres perched in the midst of the ocean, on the strength of possessing which, a fellow-creature dares to stand between his fellow-sinners and God, and to exert a power to which Queen Victoria herself cannot pretend, and for attempting to exercise which a race of monarchs were driven ignominiously from the throne. A mysterious providence it is which gives such a man as Dr Macpherson power to hand down his name to contempt by oppressing some of the most devoted saints of God! But still even this has been overruled as a powerful means of rebuking a godless world, and of illustrating the power of lofty principle, by Him who "maketh the wrath of man to praise him," and who will restrain the remainder of that wrath; but who, at the same time, says concerning those who trample upon his people: "It were better for them that a mill-stone were hanged about their necks, and they were cast into the sea." It well becomes all the people of God to pray for Mr Swanson and his interesting flock, in their peculiarly trying circumstances; that the heart of their oppressor may be turned; that they themselves may be supported and sanctified amidst complicated troubles; and that, by means of their sufferings, the cause of Christ may be greatly advanced. And surely it becomes those who are sitting in peace, selfishly unconcerned amidst abundant privileges, to remember with gratitude their own more favourable circumstances, and that "to whomsoever much is given, of them also much will be required."

We approached the Island of Skye, and halted for a few minutes in a pleasant bay before Armadale House, the residence of Lord Macdonald, to whom about one-half of this large island belongs. His Lordship's residence seems one of the best in the Highlands, being an excellent house, surrounded with fine wood and beautiful fields. It presented a most striking contrast to many of those wretched huts which we afterwards saw, in which the poor people live by whose toil his Lordship's magnificence is upheld. When will the nobles of our land learn wisdom? And yet, not satisfied with this temporal degradation of the people, Lord Macdonald is also one of the most determined site-refusers in the Highlands, as if resolved to starve their souls also. But of this more afterwards. We entered the Kyles of Skye—a narrow strait, with beautiful swelling hills on either side, between the Island of Skye and the mainland—so narrow, that in one place a bridge might be thrown across. At Glenelg, about half-way through this strait, we were again delighted to be joined by Dr Candlish and Mr Beith, who had, in the meantime, visited Kilmalie, and many other districts. After a short and pleasant sail, we at length emerged into a beautiful basin, having all the appearance of an inland lake, surrounded with fine wooded hills—a large white-washed house being right in front, on the very margin of the shore, brilliant at that time in the rays of the summer sun, and contrasting beautifully with the placid lake in front and the green woods behind. This was

LOCHALSH,

the residence of Mr Lilington, who owns a property here of eighty-five thousand acres, and at whose house, it being now Saturday, all of us but Dr Candlish, who went on to Portree, were to remain till Monday. Mr Lilington presents a striking contrast, in many respects, to the great mass of Highland proprietors. He is not a member of the Free Church, and is considerably eccentric; but he is a man of decided Christian principle; and his efforts to promote the cause of Christ have been blessed both in this and other lands. His house is open to all ministers of Christ. He is an excellent landlord, and is surrounded by a thriving and contented people; and from what I could learn, the Highlanders there, when thus treated, are more comfortable by far than our Lothian hinds. Many of them even become wealthy, and buy land in Canada. Such men might, no doubt, contribute more largely than they do to the cause of Christ; but in this the people require training. The parish of Lochalsh presents a striking picture of the effects of the Disruption in the Highland parishes generally. It contains a population of about three thousand persons. Previous to the Disruption there were two large congregations—one at Lochalsh and one at Plockton, a considerable fishing village in the parish; and there were no Dissenters. At the time when we visited the district, the church of Plockton was *shut up*—the road to it grown over with grass—the manse falling into decay—whilst, by a great effort, about *twelve* persons were got to attend the old parish church; in other words, the people have left the Establishment in a body. Two Free churches have been erected, and have each large congregations. The Free church at Lochalsh contains at least twelve hundred people. On the Sabbath which we spent there it was filled with a most interesting congregation of persons of all ages, with strongly marked Celtic fea-

tures, in addition to the congregation at Plockton. Mr Glass preached two sermons in Gaelic to an audience deeply attentive, as usual, and I one in English; and I afterwards went six miles farther up the country to a very wild and sequestered district, and addressed a company of shepherds, chiefly from the south of Scotland. Mr Beith preached on the same Sabbath to his former flock at Glenelg. On Monday we started from Lochalsh, passed Plockton, saw its deserted church, and after a short sail, found ourselves within five miles of

JANETOWN,

the head quarters of Lochcarron, the property of Mackenzie of Applecross. Lochcarron is a fine arm of the sea, which, after running a long way inland, makes a complete turn, and then is so entirely landlocked, that for six miles it has all the appearance of a quiet inland lake. At the head of this lake Janetown is situated, and through that village and along the shore of the lake, the mail road passes from Inverness to Skye. The neighbourhood is beautiful; but the houses of the people are generally poor huts, and the country bears strong marks of the tyranny of the feudal system. We had no sooner entered the territory, however, than we were struck with the deep interest manifested by the people in spiritual things. As we walked along the road—for we could get no conveyance—we were struck with the eager faces of some of the people who accosted the men who carried our luggage. We found that they were earnestly inquiring if we were Free Church ministers, and if there would be sermon in the evening. It was then past six o'clock—it was seven when we reached Janetown; but so rapidly did the news spread, that at eight o'clock about eight hundred people had assembled to hear the Gospel preached, and they sat with the deepest interest till eleven o'clock. The place of worship here is only a canvass tent sent down from Edinburgh. The minister did not come out, and a preacher of the Free Church labours here. The notorious proprietor of Applecross refuses to give an inch of land on which to erect a Free church, with a view, as he himself has said, of supporting, "if possible," the deserted Establishment. The white tent presents a singular and somewhat interesting appearance from the public road; and the floating church, which we are now taking means to prepare, and which will ride most peacefully in the quiet waters of Lochcarron, will be no less singular and interesting. We were so much interested in this place that we resolved to spend another day there, on our return from Applecross. Next day we crossed over about six miles, to a place called

KISHORN,

on the way to Applecross—a considerable village, inhabited chiefly by fishermen, at the top of a loch of the same name, and also the property of Mr McKenzie. Here we found a large congregation at mid-day, to which Mr Glass preached in Gaelic, and I made a short address. The people seem most deeply interested in spiritual things, and have, nearly to a man, adhered to the Free Church. A circumstance was mentioned to us which illustrates very strikingly the state of matters in the Highlands. There was a most intelligent and pious schoolmaster here belonging to the Free Church. He was ordered to remove, and for the purpose of making the order effectual, his

house was actually torn down over his head. The people are, in fact, treated like the veriest slaves. We had to press on, however, as we had promised to be at Applecross at night, and a tremendous pass over a dark scowling mountain intervened. I had not previously heard of this pass; but in looking since into "Anderson's Guide," I find it justly spoken of as "one of the grandest scenes in the Highlands." He compares it to Glencoe; but I have seen both, and I reckon this decidedly superior, although it is far out of the usual road of travellers. "The road," says Anderson, "steals along the impending precipices on the north side of the corry, which rise so steep that the water-courses have had to be paved for many yards above and below, to prevent the materials being swept bodily away; and as it attains the upper rocky barriers which stretch across the summit of the pass, it winds and twists along their crevices like a cork-screw, and is upheld by enormous buttresses and breastworks of stone. The cliffs into which the mountain on the opposite side is cut are fully six or eight hundred feet high, quite perpendicular, yet disposed in great horizontal ledges, like the courses of gigantic masonry; while from the whole being formed of bare, dark-red sandstone, unrelieved either by grass or heather, and almost constantly shrouded in mist and rain, the scene is to many quite appalling. The gusts of wind, accompanied often by sleet, which blow down this pass, frequently render it difficult even for horses to keep their feet, and occasionally the stoutest Highlanders are fain to cower down among the stones for shelter. Deer and ptarmigan are often seen at the road-side; and when the summit of the corry is attained, the astonished traveller finds himself on one of the higher acclivities of the Bein Bhain; and if the top is clear, he imagines himself (though erroneously) at no great distance from it. In fine weather, the view from this point is of course extremely grand and extensive; and the descent thence to the secluded, pastoral, and beautiful glen of Applecross, though steep and tortuous, is ever welcomed by the tired, if not affrighted, wayfarer. Amidst the surrounding bleakness and desolation of the sandstone mountains of this district, which attain an elevation of upwards of two thousand feet, the bay and homesteads of Applecross have ever been as an oasis in the desert." It is certainly very pleasant to come down upon the quiet valley of

APPLECROSS,

after passing over such a mountain, and to see the smoke of the mansion curling upwards from amidst the trees, and the houses of the people scattered along the shores of the sea; but we were little prepared for the scene we were now to witness. The night was very chill; and when we asked where the people were to meet, we were led along to a place on the very shore, amidst the stones and tangle of the sea-beach, and which could only be approached by clambering over a precipice. Here the tent was erected, and old and young assembled, and sat without a murmur, singing the praises of God in those singularly wild and plaintive notes which melted all our hearts at the Inverness Assembly, and hearing the Gospel preached in the face of a biting wind, and with the waves of the Atlantic dashing at their feet. I question if the world, at this moment, can match such scenes as these. It seems that the people—nearly all of whom left the Establishment—had at first taken their station at the road-side. This was reck-

oned too good a station for them, and they were driven down to the place to which I have referred. There they worship still. The proprietor knows all this. When the people of Sutherland worshipped on the sea-shore, the Duke was far away. But Applecross lives on the spot, and knows perfectly well what is going on. Burnet tells us a striking fact of the Duke of York, who was afterwards ignominiously driven from the throne of Britain: "When any," says the historian, "are to be struck in the boots, it is done in presence of the Council; and upon that occasion almost all offer to run away. The sight is so dreadful, that without an order restraining such a number to stay, the Board would be forsaken. But when the Duke was in Scotland, he was so far from withdrawing, that he looked on all the while with an unmoved indifference, and with an attention, as if he had been to look on some curious experiment. This gave a terrible idea of him to all that observed it, as if the man had no bowels nor humanity in him." In like manner Applecross lives unmoved amidst scenes which would melt a heart of stone; and it is currently reported in the district, that he has been seen looking calmly with his glass at the humble people on their way to worship, and at the place where they shiver on that bleak shore. How he can sleep in his house, whilst perpetrating such a manifest atrocity, is to us a matter of astonishment—how he does not hear, in every wind that blows, a sound of vengeance—how the very waves of the sea do not seem to cry out: "I have seen, I have seen the affliction of my people"—how he can come down to a civilized country and mingle with other men, so long as he is guilty of such intolerable oppression, is to us a matter of amazement.

We met with the greatest kindness from the people, and especially from Miss Mackenzie, at Hartfield House, where we remained all night. Here, as usual, a number of the people came, to be present at family worship—a more noble people I have never seen. We were particularly struck with one woman, who told us that from her youth she had occasionally walked fifty miles to hear the Gospel, there being no Gospel in Applecross. "Death," said she emphatically, "has reigned in this place for many years." She has still to walk fifteen miles to hear the Gospel; but since the Free Church began she walks that distance most cheerfully. We had announced a sermon at Shieldag on the following day—a place at least ten miles from Applecross, and also the property of Mr Mackenzie. The first thing I saw, when I looked out in the morning, was people starting for this sermon. The way was over another great rough mountain, but, in this case, without a road. We performed the journey on foot; and it was no easy task to climb so steep a hill, and to leap from point to point over such rude stepping-stones. When we reached the top of the mountain a very fine scene presented itself. Immediately behind lay the valley of Applecross which we had just left, with the sea and the Island of Skye beyond; whilst, down in the hollow in front lay Shieldag, a sweet-looking village, built on another of those fine bays which are so frequent in the west coast of Scotland. Far beyond, on the left, lay Gairloch; and, on the right, Loch Torridon. There would be something sublime, indeed, in being proprietor of such extensive regions, if a man lived amongst such a noble people loving and being beloved; but it becomes a complete burlesque on chieftainship and the patri-

archal system when the people are not only crushed under a withering temporal oppression, but when a pitiful corner of such vast barren moors, the value of which is perhaps a few shillings an acre, is positively refused, at any price, as a place on which to erect a temple to the Lord of hosts. It was nearly two o'clock before we arrived at

SHIELDAG.

A large congregation had been waiting for nearly two hours, but this is thought nothing of in the Highlands. Here was another scene like that at Applecross. The tent was placed amidst the naked rocks on the sea-shore—the sound of the psalms literally mingled with the roar of the waves of the Atlantic. The tent was fastened down with strong ropes, to prevent its being upset; and there were grey-headed men sitting uncovered in the cold, and several of them with tears streaming down their cheeks, whilst Mr Glass preached to them the blessed Gospel in their native tongue. Every new spectacle I witnessed deepened my impression of astonishment. Close beside where this interesting congregation assembled was a Government church and manse, which have been shut up since the Disruption, there being only *one* Moderate in the whole district. This church, built with public money, is actually locked up; whilst the poor Highlanders must face all the storms of winter on the bare sea-beach, they being here also denied a single inch of land on which to erect a place of worship. Such a state of matters in Ireland would soon shake the empire; and it is Christian principle alone which has borne it so meekly in our own land. We were told here by the catechist, a worthy and somewhat picturesque looking man, called in Gaelic “White John,” that there had lately been a revival of vital godliness in this district, especially amongst the young, and produced by the simple instrumentality of reading the Word of God; and the whole aspect of the congregation bore evident marks of the power of the Spirit of God. We returned to Seton in the evening, a distance of seventeen miles. Next day three sermons were preached there to a very large congregation, viz., two in Gaelic and one in English. The most eager attention was manifested by the people during the whole service; and it may give our southern readers an idea of the state of feeling, when I mention another circumstance. The people knew that we were to stay all night at the inn. About the usual time for prayers, a crowd began to assemble in the street. We were told that the people wished to join in our worship. The doors were accordingly thrown open—the people came in like an inundation—the room was literally crammed with people—the lobby and all round the doors, as far as we could see, crowded to excess. After an hour spent in devotional exercises, the people sat down, and eagerly begged us to continue. No one who has not seen the state of matters in the Highlands can at all imagine with what force such passages as the following occur to the mind, when witnessing such impressive scenes: “I will leave in the midst of you an afflicted and poor people, and they shall call upon the name of the Lord.” “The harvest truly is plenteous; the labourers are few: pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest.”

The circumstances of this whole district are well fitted to teach us most important lessons. The present Christian state of the population is of com-

paratively modern date. Till long after the Revolution, they seem to have been a kind of semi-savages—part of the “Highland host” of which our ancestors had such sad experience. It appears from the records of the presbytery, that so late as 1725 they held their meeting out of the bounds altogether, because “they had been *rabblid* at Lochalsh;” and in 1731, more than forty years after the Revolution, Mr Sage, minister of Lochcarron petitioned the presbytery to remove him from that charge, as only *one* family attended his ministry. Matters, however, turned out very different indeed from what this worthy man anticipated. By his zealous efforts, and faithful preaching of the Gospel, he was greatly instrumental, not only in putting an end to the Sabbath markets and other ungodly practices of the people, but in bringing about a great spiritual reformation; and his quiet grave, which we saw in the churchyard of Lochcarron, is now pointed to as that of the John Knox of the district. He was followed by a still more eminent man, Mr Lauchlan Mackenzie, who is still spoken of over the whole district, as “the great Mr Lauchlan,” and whose memory is held in the deepest veneration. By the devoted labours of these two men of God, blessed by the Holy Spirit, the whole aspect of society in that district was changed; and the fruits of their labours are now everywhere visible. What do we infer from this? 1st, That wherever the appointed means of grace are used in humble dependence on the blessing of God, we may rest assured that these means will be crowned with success. The case of Lochcarron, proves what might be done in the still Popish districts of the Highlands—in the worst districts of our large towns—in the Popish districts of Ireland—if brought under the influence of a faithful ministry. 2d, It will be a sad thing if we of the Free Church suffer these truly interesting people or their children to lapse into Heathenism again. At present, we have only one preacher in the vast territories of Applecross. This is only a sample of the spiritual starvation which prevails in many Highland districts. 3d, What extraordinary madness is it on the part of our landlords to oppose the only means by which their own interests can be effectually promoted! But for the efforts of these godly men—the very men who taught the people the principles of the Free Church, and who brought them from a state of semi-barbarism to be the most quiet and orderly people on the face of the earth—the Highlands of Scotland would have been as ungovernable at this moment as the worst parts of Ireland. Our very oppressors live in safety, because of the principles which they are labouring to crush.

We left the district of Applecross with the deepest interest—the people manifesting the utmost kindness—and sailing on a beautiful morning out of Lochcarron in a small sloop, crossed to

SKYE,

at Broadford. Thence we went to Braccadale, by a very barren and bleak road; crossed over next day to Dunvegan Castle, the residence of M^r Leod of M^r Leod, a fine old feudal building situated in a delightful bay; and returned to preach at Braccadale on Sabbath. At Dunvegan we were glad to meet Dr Makellar, who had just addressed a congregation of a thousand people in the open air; we saw the people departing in every direction by land and sea. Everywhere in Skye the great mass of the people adhere zealously to the Free Church. At Braccadale we preached to a

large congregation in the open air; and although the day was very wet, the people not only sat unmoved, but with the most eager attention. On the same Sabbath there were large congregations at Snizort and Portree; but I understand that, if sites and ministers could be obtained, there might be a much larger number of Free churches in Skye. Of the twenty-seven thousand people in the island, it is said that about twenty-six thousand belong to the Free Church; but both M'Donald and M'Leod, to whom nearly the whole island belongs, had, at the period of our visit, resolutely refused sites for churches. There is reason to think that M'Leod is now giving way. He has offered a site at Dunvegan; but even in that offer there is still the same preposterous and overbearing style of address. The following is a copy of part of his last letter. He seems to wish the people to believe that the power of "pit and gallows" is not yet abolished, and probably some of them know no better than that M'Leod may hang them if he chooses:—

Extract LETTER from M'LEOD, dated Dunvegan Castle, October 2, 1845.

"Lastly, you proposed that I should grant you a site on lease, binding myself and heirs to take it by valuation if I or they should ever eject you from it; and you remind me that I can punish the people whenever I deem it necessary to use the power.

"In reply, I have merely to say, that *having the power to punish those who reside on my property*, I have never been willing to exert that power in questions where religion was concerned; but since you will take a site on no other conditions, I am willing to grant it to you on the terms you propose; but let it be distinctly understood, that any person endeavouring to breed disturbance in the parish, by annoying or interfering with the members of any other persuasion, will incur my *severest displeasure*, and I shall not hesitate henceforward to punish them as I think they deserve. (Signed) "NORMAN M'LEOD."

Still, with all this threatening, which would be simply ludicrous were it not a sober reality in Skye, M'Leod offers to give at least one site at Dunvegan. This is an important concession; and we trust that all the other Free Church inhabitants on his estate will immediately press their claims, and especially that our friends in Braccadale will claim the ground on which their church is erected, and which they hold at present merely as tenants-at-will. As to Lord Macdonald, we have not heard that he has yielded at all. He is a resolute foe to toleration, and not only refuses sites on his property, but, although a relation of his own offered to give £800 to erect a Free church at Portree, the capital of Skye, he positively refused to sell an inch of land for that purpose. Thus the inhabitants of a considerable town, including a number of £10 voters, are actually forced to worship in the open air. One of the ministers who preached there mentioned to me that he addressed a congregation of fifteen hundred people near that town, in a sort of bog, and that the ground was so soft, even in summer, that the prints of their feet were deep in the ground before the service was finished. In short, Skye, although a large island, like a little kingdom, seems to be very much beyond the bounds of British law—and, filled by a poor people, is ruled and reigned over by two lordly chieftains. It comes up very much to Paley's

idea of the crowd of pigeons in the field, all toiling and starving themselves for the purpose of feeding one, and that one the most useless and idle of the whole. The only difference is, that in this case there are two fed pigeons, who, not satisfied with being fed and starving the rest, turn and trample upon them to the bargain. Such is the wretched plight of feudalism in the Highlands of Scotland. How long can such a system continue?

We sailed from Portree in the steamer, landed at Arasaig, crossed over by Glenfinnan—the place where Prince Charles unfurled his standard—to Banavie, and proceeded by the Caledonian Canal to the interesting and memorable Assembly at Inverness.

GENERAL REMARKS.

There are several practical points to which, in conclusion, I am anxious to call attention. It must be evident to all that the great mass of the Highlanders are attached to the Free Church; but they want ministers, teachers, and sites. What is to be done?

1st, It seems perfectly clear that, unless some decided efforts are made, the spiritual destitution of the Highlands will not be supplied—a wild fanaticism may take the place of the present deep anxiety about spiritual things, and Popery ultimately graft itself on this. Now is the time for the Free Church to be up and doing. The great evil at present consists in forcing all the Highland ministers and teachers to be educated at southern colleges. The expense and difficulty of this was a great barrier under the Establishment, and must be a double barrier now. Besides, the young men, by living eight years out of their own country, lose their native language and many of their native sympathies and habits. The way to cure this is to have *academies in the Highlands themselves*, where the great bulk of a minister or teacher's education may be had, and let them only go to the south to be finished. Sir James Riddell has more sense than to carry his birch to Glasgow to make pirms—he brings down machinery to Ardnamurchan, and makes his pirms on the spot. Let us, in like manner, bring our educational machinery into the very centre of the Highlands. We shall find plenty of active and willing men there ready to be taught; and we shall soon have a copious supply of Gaelic ministers and teachers, both for ourselves, for Ireland, and the colonies. But we must act promptly. Why should not some one of our Highland brethren charge himself with raising £20,000 or £30,000 for such a purpose? There are many wealthy men who would support such an undertaking, if it were only vigorously begun and pressed. But,

2d, In regard to sites, there is nothing for it but determined perseverance. Let us never give way; and if we cannot get churches on land, let us have them on water. I am happy to say that the plan of floating churches is found thoroughly practicable. We have ordered one to be prepared, and, if necessary, we shall have many more. Everywhere I saw fine quiet bays in which to float them, and they will, at least, be charged with no feu-duty. But little effectual good will be done in the Highlands, we fear, until the tenant-at-will system is overthrown, and the law of entail altered. It is the feudal system that presses like a black nightmare on the energies of the Highlands. Landlords deep in debt, and yet brimful of pride—land uncultivated—people starving—houses sometimes worse than south country pig-

sties—abject prostration of mind, and horrible oppression—the poor people whispering to each other, as they assemble to worship God, “That’s the laird’s spy”—these are some of the crying evidences that the feudal system ought to be swept away as a public curse. But to this end some of the Highlanders themselves must awaken to energy. The remarks of the *Times*’ “Commissioner,” in regard to the Celtic Irish at Galway, are as applicable, we suspect, to the Highlanders:—

“I have never concealed the virtues of the Celtic race, which now chiefly populates Galway. Their capacity of long endurance, their easy tractability of disposition, and their contentment with almost any lot, are virtues which the English people have not. The Englishman is patient—f forbearing; but he will not endure—he is tractable only so long as he is well used; but it is these very qualities of the people, not virtues, which make England what she is. Her people will endure no oppression—no injustice; treat them ill, and they are turbulent, and every man is always striving up the ladder for the step above him, urging on for something he does not possess. And it is the very virtues of the poor Celtic peasant which tend to his deterioration and wretchedness. He endures oppression, and he has, therefore, been oppressed and hardly used; his easy tractability of disposition has been taken advantage of; he has been put upon, screwed down without compunction, because it was found he would bear it. His contentment has made him rest satisfied with shelter and a turf fire, and potatoes and water to live upon. He rests content and satisfied with the very worst house, and clothes, and food—is happy so long as he can get them, and strives for nothing better. Yet it is his worst misfortune to have that contented disposition. It is impossible for a man so constituted to rise, unless he is forced and urged upwards. He has no volition—he is contented as he is. What contented man ever attempted anything great—anything which required labour, exertion, risk, or anxious thought? Why should he? He is satisfied as he is—he desires nothing better—he has no motive to attempt anything.”

The true spirit of the English people is embodied in such lines as the following, made before the glorious Revolution of 1688:—

“ Shall freeborn men, in humble awe,
Submit to servile shame—
Who, from consent and custom, draw
The same right to be ruled by law
Which kings possess to reign?”

Now, on this we have only to remark, that it is a complete mistake, to suppose that true Christianity encourages the base, abject, and cringing spirit that would cower and crouch under the unjust frown of a fellow-worm. Living Christianity prostrates the soul, in lowliest reverence, at the footstool of the throne of God, and all true Christians will be careful to “give honour to whom honour is due—to obey magistrates, and live quiet and peaceable lives, in all godliness and honesty.” But if you wish to hear the true spirit of Christian citizenship, when dealing with tyranny and oppression, and especially tyranny directed to the object of putting down the truth of God, listen to the noble language of the Apostle Paul: “God shall smite thee, thou whited wall.” “I stand at Caesar’s judgment-seat, where I ought to be judged—to the Jews I have done no wrong, as thou very well knowest—if I have done anything

worthy of death, I refuse not to die; but if not, no man shall deliver me into your hands: I appeal unto Caesar.” “Have they scourged us uncondemned, being Romans, and do they now send us out privily; nay, but let them come themselves, and fetch us out.” And to whom are we indebted for all the liberty we possess?—To our Christian ancestors who “spoke to kings in the gate, and were not ashamed,” and who submitted to death, rather than yield to Antichristian tyranny. The Highlanders are only opening their eyes to the incredible and illegal hardships to which they are subjected—and subjected by men, who had originally no better right to the land than any of the clansmen by whose broadswords it was gained—who, in fact, secured to themselves, in many instances, an exclusive right to it only by a legal fraud, and use that right now for the purpose of robbing the poor Celts of what, by the great mercy of God, has become as dear to many of them as life.

GATHERINGS FROM FRANCIS QUARLES.

Wouldest thou know the lawfulness of the action which thou desirest to undertake? let thy devotion recommend it to the divine blessing. If it be lawful, thou shalt perceive thy heart encouraged by thy prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not warrantable which either blushes to beg a blessing, or, having succeeded, dares not present thanksgiving.

Be not too slow in the breaking of a sinful custom. A quick, courageous resolution is better than a gradual deliberation in such a combat. He is the bravest soldier that lays about him without fear or wit—wit pleads, fear disheartens. He that would kill Hydra had better strike off one neck than five heads: fell the tree, and the branches are soon cut off.

God is Alpha and Omega in the great world; endeavour to make him so in the little world. Make him thy evening epilogue, and thy morning prologue; practise to make him thy last thought at night when thou sleepest, and thy first in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labours prosperous, thy life pious, and thy death glorious.

If thou desirest to be truly valiant, fear to do any injury. He that fears not to do evil is always afraid to suffer evil; he that never fears is desperate, and he that fears always is a coward. He is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.

When thou prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add a clause of God’s pleasure; in both with faith and humiliation; so shalt thou undoubtedly receive what thou desirest, or more, or better. Never prayer, rightly made, was made unheard; or, heard, ungranted.

If thou desirest that inestimable grace of saving faith, detest that insatiable vice of damnable covetousness; it is impossible one heart, though never so double, should lodge both. Faith possesses thee of what thou hast not; covetousness dispossesses thee of what thou hast. Thou canst not serve God unless Mammon serve thee.

So often as thou rememberest thy sins without grief, so often thou repeatest those sins for not grieving. He that will not mourn for the evil which he hath done, gives earnest for the evil he means to do. Nothing can assuage that fire which sin hath made, but only that water which repentance hath drawn.

In the commission of evil fear no man so much as thy own self; another is but one witness against thee, thou art a thousand; another thou mayest avoid, but thyself thou canst not; wickedness is its own punishment.

As thou desirest the love of God and man, beware of pride; it is a tumour in thy mind that breaks and poisons all thy actions; it is a worm in thy treasure which eats and ruins thy

estate. It loves no man—is beloved of no man. It disparages virtue in another, by detraction; it disrewards goodness in itself, by vain-glory. The friend of the flatterer, the mother of envy, the nurse of fury, the band of luxury, the sin of devils, and the devil in mankind, it hates superiors, it scorns inferiors, it owns no equals; in short, till thou hate it, God hates thee.

When thy hand hath done a good act, ask thy heart if it be well done. The matter of a good action is the deed done; the form of a good action is the manner of the doing. In the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory. That deed is ill done wherein God is no sharer.

The birds of the air die to sustain thee; the beasts of the field die to nourish thee; the fishes of the sea die to feed thee. Our stomachs are their common sepulchre. Good God! with how many deaths are our poor lives patched up! How full of death is the miserable life of momentary man!

Dost thou roar under the torments of a tyrant? weigh them with the sufferings of thy Saviour, and they are no plague. Dost thou rage under the bondage of a raving conscience? compare it to thy Saviour's passion, and it is no pain. Have the tortures of hell taken hold of thy despairing soul? compare it to thy Saviour's torments, and it is no punishment: what sense unequally compares, let faith interchangeably apply, and thy torments have no comparison. Thy sins are the authors of his sufferings, and his hell is the price of thy heaven.

If thou wouldest be justified, acknowledge thy injustice. He that confesses his sin, begins his journey towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journey's end.

If thou hide thy treasure upon the earth, how canst thou expect to find it in heaven? Canst thou hope to be a sharer where thou hast reposed no stock? What thou givest to God's glory and thy soul's health is laid up in heaven, and is only thine: that alone which thou exchangeest, or hidest upon earth, is lost.

Whoever thou art, thou hast done more evil in one day than thou canst expiate in six; and canst thou think the evil of six days can require less than one? God hath made us rich in days, by allowing six, and himself poor, by reserving but one; and shall we spare our own flock, and shear his lamb? He that hath done nothing but what he can justify in the six days, may play the seventh.

Let not the necessity of God's decree discourage thee to pray, or dishearten thy prayers; do thou thy duty, and God will do his pleasure. If thy prayers make not him sound that is sick, they will return, and confirm thy health that is sound. If the end of thy prayer be to obtain thy request, thou confinest him that is infinite. If thou hast done well, because thou wert commanded, thou hast thy reward in that thou hast obeyed. God's pleasure is the end of our prayers.

Fear death, but be not afraid of death. To fear it, whets thy expectation; to be afraid of it, dulls thy preparation. If thou canst endure it, it is but a slight pain; if not, it is but a short pain. To fear death is the way to live long; to be afraid of death is to be long a-dying.

Look upon thy burning taper, and there see the emblem of thy life. The flame is thy soul; the wax thy body, and is commonly a span long. The wax (if never so well tempered) can but last its length; and who can lengthen it? If ill tempered, it shall waste the faster, yet last its length. An open window shall hasten either; an extinguisher shall put out both. Husband them the best thou canst, thou canst not lengthen them beyond their date. Leave them to the injury of the wind, or to the mercy of a wasteful hand, thou hastenest them, but still they burn their length; but puff them out, and thou hast shortened them, and stopped their passage, which else had brought them to their appointed end. Bodies, according to their constitutions, stronger or weaker, according to the quality or inequality of their elements, have their dates, and may be preserved from shortening, but not lengthened. Neglect may waste them, ill diet may hasten them unto their journey's end, yet they have lived their length; a violent hand may interrupt them, a sudden death may stop them, and they are shortened. It lies in the power of man either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of

his natural life. He only (if any) hath the art to lengthen out his taper, that puts it to the best advantage.

Reverence the writings of holy men, but lodge not thy faith upon them, because but men; they are good pools, but no fountains. Build on Paul himself no longer than he builds on Christ; if Peter renounce his Master, renounce Peter. The word of man may convince reason, but the word of God alone can compel conscience.

In civil things follow the most; in matters of religion, the fewest. In all things follow the best; so shall thy ways be pleasing to God—so shall thy behaviour be plausible with men.

Of all sins take greatest heed of that which thou hast last and most repented of. He that was last thrust out of doors is the next readiest to crowd in again; and he that thou hast sorely baffled is likeliest to call more help for a revenge. It is requisite for him that hath cast one devil out, to keep strong hold lest seven return.

In the meditation of divine mysteries keep thy heart humble, and thy thoughts holy. Let Philosophy not be ashamed to be confuted, nor Logic blush to be confounded. What thou canst not prove, approve; what thou canst not comprehend, believe; and what thou canst believe, admire; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see day-light is to put out thy candle.

LEWIS ON AMERICA AND AMERICAN CHURCHES.

THE following extracts are from an interesting work on America, lately published, by Mr Lewis of Dundee:—

NEW YORK.

I rambled alone through the streets of the city, to get my first view and impression of this great mart of American commerce and enterprise. It is a city of three hundred thousand souls, larger than Glasgow, and its rise has been even more rapid than the Scottish mercantile capital. Its buildings are principally of brick and wood. The front and sides are, in several streets, brick, and the back wood. The public buildings are granite, and a few of sandstone. Its external aspect reminds me of Belfast. Broadway is certainly a very noble and spacious street, stretching through the whole length of the city, and forming, like the Tron-gate of Glasgow and Princes Street of Edinburgh, its back-bone. The row of trees planted on each side, when in full foliage, must give the lengthened vista of Broadway that character of *rus in urbe*, which forms one of the attractions of Edinburgh. As for comparing Broadway to Princes Street, no Scotchman would suggest the comparison. With the Tron-gate of Glasgow it will, however, bear comparison. It is more spacious, stretches to a greater distance to the eye, and its avenue of trees on each side gives it a livelier beauty; but it wants the air of grave and solid antiquity which the Tron-gate presents, and which brick buildings cannot have. The streets of New York are ill kept; and every now and then the eye is offended by some slight and tawdry erection of wood, out of all character and consistency with its neighbours. This motley appearance of the streets might have been anticipated in a new city; but is fast disappearing. I remember a poetical friend, now dead, returning from his first visit to the cities of England, on being asked how he liked them, replied: "That they would make poor ruins." A few years of neglect would leave New York a total wreck. A century would leave only a few solitary granite and stone buildings at spacious distances. This city of the New World, in its ruins, would be a strange contrast to those of ancient Egypt, or of Balbec and Palmyra, built in the world's infancy, and still the world's wonder. Yet Rome itself was at first only a few mud huts on the banks of the Tiber. The mud gave place to brick; and Augustus boasted, that what he found brick he left marble.

The ladies through the streets from one to four o'clock. The thermometer is above freezing, and there is a slight thaw. The sun shines brightly, and the air is pleasant. The gaiety and fashion of New York seem to be all abroad—every one as if fresh from the hands of the tailor or milliner. My Scottish

wardrobe looks homely. There is more than simple neatness, *simplex munditiis*, in the dress of the figures on the Broadway promenade. It strikes you as gayer and livelier than aught you see in a British city; yet, though gay, it is not gaudy, tasteless gaiety. The gaiety is not flash and vulgarity, but light, elegant, and airy—too light for the winter air which still lingers, and the delicate and fragile forms which trip so lightly along the Broadway.

THEOLOGICAL STUDIES AT PRINCETON.

The *subject-matter* of the theological course at Princeton seems to be greatly more judicious, more to the purpose of preparing the future preacher and expounder of the Word, than anything yet to be seen in Scotland. These *daily* exercises on the Old and New Testament must familiarize the student with the Scriptures in a degree only acquired by our ministers after many years' pastoral work. The amount of Bible study, even in the Literary College—a distinct institution about a mile distant—is greater than in the entire Scottish theological course and preparation for the ministry. Every Sabbath-day three chapters of the Scriptures are read and studied, and made the subject of an examination by the professors. Throughout the academical course of a literary student, from three hundred to four hundred chapters of Scripture are thus analyzed and mastered, and the Book of God takes a prominent place in the course of study. When shall we see the like in any of the colleges of Scotland?

Principal Baillie, in his Letters, gives the following account of the theological instruction in Glasgow College in 1643—a singular contrast to the penury of Scripture instruction in more recent times in our Scottish universities:—

“For the present, Mr David Dickson teaches on Monday and Tuesday before noon, his (in my judgment) excellent analytic commentary on the text of Scripture. It is his purpose to go through the Epistles this year; the Book of Job, Psalms, Solomon, Isaiah, the next; the rest of the Prophets and Apocalypse the third. the history of all the Old and New Testament the fourth. Reallie it may cost him more time; but the man's gift is for this most needful work singular. On Friday morning he teaches precepts for preaching, and cases of conscience, and attends the young men's private homilies. The Principal (Dr Strang) dytes on Thursday between ten and eleven; and on Friday betwixt eleven and twelve, his notes on hard places of Scripture. All he does is very well and accurate done, only the length is the pite; but in this it is reason he have his will; for no principal in Scotland teaches one lyne, and he hath ano charge beca he would kill an ox. He attends on every Tuesday afternoon the private disputes, which he can do better than any in the kingdom. For me, I am but yet a mere novice, and my appointment for England and Ireland hath diverted my thoughts; yet I have taught Hebrew every Monday afternoon. I have gone through Buxtorf's Epitome, and dyted notes on the texts in his end, treble more already than ever was taught in Scotland. I hope before the end of the second year to close my Hebrew notes, so that my third year always may be for the Chaldaic, Syriac, and Rabbinich. I have little of these, but hope to learn with my scholars. Every Thursday, betwixt eleven and twelve, I dyte of the controversies. I have gone through a little comend of the most of them I had drawn up long ago. But, I take Wednesdays, either before or after noon for some paretetic diatribes, as now I am on the authoritie of Presbyteries, and shortlie minds to be on Episcopacy and Elders. I propose to assay next year the controversies of Bellarmine, fourth tome; then those of his third; thirdly, those of his second; and fourthly, those of his first. How I will be assisted in that high and great task, far above my strength, I know not, but I purpose it shall be my exercise.”

SCRIPTURE PSALMODY.

We observed, with much regret, that the Psalms of David, which is the divinely authorized hymn-book of the Christian Church, are seldom used. Not content with a supplement of hymns, for occasional use, one collection has followed another, each more bulky and copious than its predecessor, until the Psalms of David are in no small danger of being thrust wholly out of sight and mind. The hymn-books, which all denominations have formed, each one to please its own taste for poetry, and its own views of orthodoxy, like the traditions of

the scribes of old, are making void the oracles of God, and estranging the Church from those inspired compositions in which the sweet singer of Israel celebrates the fortunes of the Church and her glorious Head, in strains adapted to every age, until the Son of God shall appear to take the kingdom to himself, and terminate the mediatorial work. The Psalms, as a natural consequence, seem less read in private, and less understood and relished—treated as if they were the hymns of a bygone dispensation, having little nourishment for a Gospel Church. Christians who will not take the trouble of penetrating beneath the antique veil and drapery of these noble compositions, pronounce them Jewish grapes, fit only for the infancy of the Church and the ritual service of Judaism; yet good Bishop Horno by his piety, and Bishop Horsley by his perspicacity—two minds as differently constituted as ever two minds were—have both attained the same convictions, and spread before us in their expositions, not the unripe grapes of Judaism, but the ripe clusters of Zion, discerning themselves, and making visible to others, Christ and his Church, its joys and sorrows, sufferings and triumphs, until time shall be no more.

A SLAVE MARKET.

On leaving Montgomery, we drove past the town-house, in front of which was seated a band of young Negroes and Negroesses, all under twenty years of age. There were not fewer than fifty; the one-half females, sitting on one side, and the young men on the other. They looked so neat and clean, and their clothes so new and shining, that my first thought was, that they were charity children dressed for some holiday scene. What's this? I exclaimed. “I am ashamed to say that is our slave market,” was the reply. “They are decked out to attract customers.” None of them was chained. They sat silent and demure—too silent and demure for holiday children. The salesman sat in the middle, rocking on a chair, balanced on its hind feet, his heels thrown upwards against a railing, and a newspaper in his hand. No one seemed at the time inquiring their price; but it was early, ere business had well begun. Such public exhibitions are still very common here, though no longer permitted in the Carolinas. I asked if they were field labourers, or domestic slaves, and learned that they were all field labourers. Their present dress is only for days of sale, and has been worn by many hundred young men and women in succession, who have gone through the same exhibition, like any other live stock tricked out for the market. As soon as sold, they are stripped of their ornaments, and reduced to their every-day rags. We soon saw the truth of this in the appearance of a family of field labourers just dropped from a waggon, and standing in the streets half naked, whose single ragged garment of linen could hardly be detected to have been once of a white colour. That the law does occasionally, in this State, afford some protection to the poor slave in extreme cases, I am glad to learn. A planter in this neighbourhood was fined 10,000 dollars, some short time ago, for starving his slaves.

PROGRESS OF MORRISONIANISM.

WE speak not at present of the numerical progress of this system of heresy, but of the gradual development of its thorough unsoundness. “Evil men and seducers,” the Scriptures tell us, “wax worse and worse, deceiving and being deceived.” The beginning of heresy, like that of every other work of the flesh, is “like the letting in of water.” These remarks have been suggested by a handbill with which we have been much struck, announcing a course of lectures to be delivered on Sabbath evenings in a neighbouring town, and embracing a very strong view of the principal points in debate. The modern plan of announcing the subject on which a minister is to preach, for the purpose of drawing men to the church as to a

theatre, is to us very offensive; but what do our readers think of the following piece of blasphemy?

SERMONS.

The Rev. ——— will preach a series of Sermons, in ———, on the following Subjects, on the Sabbath Evenings specified:—

Public Worship to begin at a Quarter past Six o'clock.

SUBJECT I. October 5.—To tell a sinner he *must be sorry for his sins before he can be saved*, is unscriptural, and ruinous to his soul.

II. October 26.—To tell a sinner *to wait on the means in order to be saved*, is opposed to God's Word, and ruinous to his soul.

III. November 2.—To direct a sinner *to get a new heart in order to be saved*, is unscriptural, unphilosophical, and fatal.

IV. November 9.—To direct a sinner *to pray for an interest in the death of Christ*, is unscriptural, absurd, and soul-ruining; because every man has *already* an interest in his death.

V. November 16.—That *saving faith* is anything but the *simple belief or knowledge of the saving truth*, viz., the interest that God has *already given* every sinner in the death of Christ, is a soul-destroying error.

VI. November 23.—To tell a sinner *to pray for faith or for help to believe* the good news about the interest he *already has* in the death of Jesus, contradicts God's Word, is absurd, and will ruin his soul.

VII. November 30.—That a sinner can believe or know the interest God has *already given* him in the death of Christ, and *want the assurance of salvation*, is unscriptural, Christ-dishonouring, and soul-destructive.

THE CRISIS OF THE SABBATH QUESTION.

RAILWAYS seem to be the means, in every way, of introducing a gigantic system of Sabbath profanation. Before a railway is sanctioned by Parliament, what hosts of clerks are employed, on God's holy day, posting from church to church, to stick up notices of railway bills! This is becoming a fearful source of Sabbath desecration, to which the attention of the community ought to be loudly called, with a view to the abolition of the standing orders of Parliament by which such wickedness is rendered necessary. After railways are made, instead of devoting the additional time thus gained to any good purpose, this very gain of time is made a pretext for setting at defiance the law of God. It is high time our people were considering in what position we at present stand in reference to this question. Nearly all the railways in England violate the Lord's-day. Now, in a few months, railway communication from Scotland will be opened up direct into England; and unless the evil can be arrested in England itself, it will overflow Scot-

land like an inundation. Why should not a solemn address be made to the Christians of England? There is much sound feeling on this subject there, if it were only concentrated and aroused, as was clear from the Liverpool Conference. Now or never is the time; and is it not becoming more clear every day, that if the men employed on railways are taught to despise the fourth commandment, they will trample on all the precepts of the divine law? Hence the reckless disregard of human life, which begins to be manifest on our railways. Just as the department of the Post-office has always been most notorious for pilfering and fraud, since there the men are forced to violate the Sabbath-day, so is it in regard to other sins in our Sabbath-breaking railways. It cannot be otherwise. Men of principle will have nothing to do with such work, and regardless characters must be employed. The late trial has read a fearful commentary on this, where we see a man coolly put to death from the most unpardonable carelessness. Hear the following statement of the Lord Justice-Clerk:—

It may be difficult to say, from the commencement of this matter to the end, which of the officers of the Company were most to blame. It may be difficult to say at what part of the whole line there was a clear, and gross, and scandalous neglect of duty. You have a special train ordered upon the line to overtake another by special speed; and while there is a regulation that no train should start without a guard and a signal-lamp, you have this special train sent off without either a guard or a signal-lamp, and it turns out that there is scarcely another instance known of a train setting off without a guard. Then you have it stated that there must be a tail-lamp; but that the duty of seeing it attached is deputed to the book-keeper of the passenger-traffic department, who knows nothing of engineering, and who has other duties to attend to; and then, when the carriage with this unfortunate man gets to the head of the incline, preparatory to starting, you find an engine selected on this Monday afternoon which, at five o'clock on Saturday, the principal superintendent of locomotives, Mr Paton, had ordered to be taken off the line, as not fit to be used. Then, the engine is started when its fire was imperfect; no one examined whether there was a signal-lamp, or whether the engine-man appointed to take the charge was provided with the proper and necessary instruments. And you have this engine passing along the whole line, "leaking like a spring well," as the unfortunate gentleman who met his death expressed it. No care is taken to see whether the engine had its lights or the engine-man his lamps; it comes to a perfect stand-still at Winchburgh; and you are told that the men had previously got down three times and pushed it along with their shoulders. They come to the Ratho station; no order, however, is here given to impress upon those in charge of the succeeding train the necessity of caution; the absence of a light is not stated, although it was then after sunset. And when they came to the Gogar station, where the red signal-lamp ought to have been exhibited to warn the guard of the train coming up, they find the station shut, and

the porter and the office men are away after their convenience. They set off again, and then, at last, when the succeeding train is seen coming up behind, no lamp is used to give the signal: it is coming rapidly on, the passenger is left in the carriage: the engine-man jumps off, and then the unfortunate man inside is killed instantaneously; for, except the exclamation—"Good God!" which escaped him in his agony, he seems never to have breathed again. Then, what else do we find?—the porters at the stations say they never heard of the obligation to have signal lamps beside them; but the necessity of having lights on this occasion is proved. The half-past seven o'clock train had its lamps lighted before it left Glasgow. The time was long past for a tail-lamp to be exhibited, but there are no lamps on the line; and even if it had been a train starting at the usual hour, it could not have been provided with a tail-lamp—it could not have got one between Edinburgh and Glasgow. Certainly a more alarming account of the state of things on this railway, or a more lamentable picture, could not be given than this, by which men, intrusted with the lives of the public appear to have so completely neglected every ordinary precaution for insuring safety, and to have shown a degree of carelessness that is quite incomprehensible, but by which the most serious loss of life might occur.

Review.

PROVIDENCE, PROPHECY, AND POPERY: *As Exhibited in the First Seven Chapters of the Book of Daniel.* By the Rev. WILLIAM WHITE.

THE proper study of man is God: first, as revealed in the Bible; and next, as revealed in Providence. No knowledge concerns us so much as that which respects the relation in which we stand to the great Being by whom we were made, and whose tribunal we must ultimately stand; and of this information the Bible is, beyond question, the most direct and authentic source. Next in order, as a revelation of God, is the volume of Providence. This confirms, and in some points enlarges, the exhibition of the divine character given in the Bible. And, as a subject of study, it is beyond comparison the noblest presented to the faculties of man. It is so, whether we consider the attributes of its great Author—the exhibition of infinite power, wisdom, goodness, and holiness given in this government—the variety, extent, and grandeur of the matters about which that government is exercised—the great and righteous ends which we see it employed in bringing to pass—the light it sheds upon the present scene—the large views it opens up with respect to the future; or whether we consider the influence which this study is fitted to exert on the dispositions and feelings of the person—elevating and purifying his understanding—disposing his will to acquiesce in dispensations which he is enabled to believe are wise and holy—enlarging his heart in confidence and joy, and rendering his resolution more inflexibly bent on regulating his life and character in accordance with the great ends of that infinitely holy and powerful government under which he is placed.

It is a large view of Providence which is taken in the work before us. Its title is "Providence, Prophecy, and Popery." These subjects grow naturally

the one out of the other. Prophecy is simply Providence revealed beforehand, and Popery is the great subject about which both Providence and Prophecy are occupied in these latter days. The topics, then, which this volume brings before us are at all times possessed of great interest; but at the present hour their importance and interest are paramount. There is, moreover, in the subject-matter of the volume, a progression as regards breadth and interest. The path is an ascending one, and a wider horizon opens to the view at every step. At starting, we find our attention fixed exclusively on the affairs of an individual, a captive from the Land of Judah, who, to all the natural attractions of youth, adds the still deeper interest with which early and great misfortune, combined with unsullied innocence, inflexible principle, and ardent piety, invest their possessor. We have not advanced far till the story of the captive connects itself with that of the monarch who had led him captive—a person who resembles the exile in the greatness of his intellectual powers, the native strength and firmness of his resolutions, and the sincerity and ardour of his dispositions; but is very unlike him in all other points. The united history of these two individuals soon expands, so as to embrace the history of that nation in which both held so conspicuous a place, and over which both exercised so powerful an influence. Next, the dream of the warrior-king allows our author to introduce a condensed and comprehensive view of the history of the world, during those ages which have produced the greatest characters, and been pregnant with the greatest events. The dream of the monarch brought before him not only the image of those colossal empires which were to exist on the earth during the ages immediately subsequent to his own—he beheld a still more terrible fabric, rising gloomily in the distance, burdening the earth by its weight, and darkening it by its shadow. And as it is in connection with Popery that the more stupendous of the dispensations of Providence have taken place, his closing discussion on this subject enables our author to present us with a still more comprehensive view of the government of God, and especially of the connection of his providence here below with those remote and magnificent designs and results for which there is no room, so to speak, in time or on the earth, and of which the universe at large may be said to be the scene. Such is the subject-matter of the volume. Those who form their opinion of the work simply from its title-page, which announces it as "Providence, Prophecy, and Popery, as Exhibited in the first Seven Chapters of the Book of Daniel," may suppose, from the circumstance, that the volume does not contain an exposition of the whole Book of Daniel—that the work, or rather the subject, is fragmentary. Such will be set right on looking into the volume; they will there find that the subject discussed is not only a great and important one, but that the discussion of it is complete, though necessarily highly condensed, from the limits the author has assigned himself. To have comprised in a single volume a subject so large in itself, and suggesting at every point numerous collateral discussions, which it must have required great self-denial and resolution to resist, and to have given so full an elucidation of it as to leave the general reader little more to desire, is no mean praise.

In discussing his subject, Mr White takes nothing on trust. This searching turn of our author's intellect subjects him to the necessity of proving many

things which had been held to be established, and which he would have been justified at this time of day in taking for granted. This must lessen somewhat the interest of the work to slothful readers; still we cannot say that we regret this peculiarity of our author. When he pauses to establish points which had been proved before, he not unfrequently carries the proof farther than previous reasoners had done; or, if he uses such proofs as they had before employed for the same end, he either places them in a new light, or arranges them in a new order, so that their strength is better brought out; and the consequence is, that though we were convinced before, we find that now our belief and conviction rest on a broader basis than ever. In proof of this, we may be allowed to refer to the introduction. Here our author, by a reference to the character of the Book of Daniel—the ends Providence evidently designed to serve by it, and did serve by it, both in the age when it was written and in succeeding times—the numerous incidental allusions in the other books of Scripture to the facts and miracles contained in this book—has brought together an assembly of very beautiful proofs, many of which had not been hitherto thought of, in favour of the authenticity of Daniel's prophecy; so that he has carried the internal proof on this point farther than had been done before, at least in this country.

The staple of the work consists of the statement, proof, and illustration of the several subjects which the first seven chapters of Daniel bring before our author, and which we have already endeavoured to sketch; but we regard, as not the least important part of the work, the numerous reflections and inferences with which the main subject is interspersed and enriched. These are frequently striking, and always natural, and we feel as if the author could not have withheld them without leaving the subject incomplete. They tend to throw light on the Word of God and on the heart of man, the character and principles of individuals, and the public policy and maxims of governments; and by the large views which they open up of the power, wisdom, and goodness of the divine government, the mind is cheered and elevated, every good resolution is strengthened, and the heart, enlarged in confidence and hope, is soothed in the midst of agitating and distressing occurrences, and fortified in the prospect of coming evils.

The style appears to us to be well adapted to the subject. There is a fulness and strength of diction, yet little superfluity of language. Full of his subject, our author pours along his page a stream of thick-coming thoughts, freely and boldly—not waiting to adorn his discourse with lighter graces, but taking such images as the imagination shall offer at the moment. They are but shallow critics who can descant on the style, and commend it in contradistinction to the thought. We could never yet conceive of style as an abstract quality, or as being a separate and substantive merit in a writer. We never yet met with a person who could write poor thoughts in a good style, nor do we expect such an one to appear, in our day at least. What is it but the colour of the thought shining through, that gives its complexion to the style? and what but the form of the thought that conveys to the style its shape? To what but to the thought which lives and breathes in it, is it owing that the diction of a writer now swells into majesty and sublimity—now subsides into tenderness and pathos—is now moulded into

grace, and now blossoms into beauty? or to what are we to trace the great variety of style observable among writers, if not to the difference of their thoughts—to those slight shades in point of delicacy, or tenderness, or strength, which prevail amongst them? and so little is this a matter of mere skilful and harmonious collocation of words, that the quickest eye and the nicest ear cannot detect in the sentence that striking peculiarity which has the power, nevertheless, to render itself instantaneously and vividly sensible to the mind.

Mr White excels in several of the kinds of writing—the descriptive, the rhetorical, the argumentative; but there is one kind—the pathetic—in which we think he is defective. His conceptions are characterized by strength rather than tenderness. He is better fitted to rouse than to melt. The diction, too, though simple and manly, and bearing throughout the stamp of force and freedom, is now and then disfigured by little blemishes. There occur here and there short phrases, some of them only half a line in length, in which we are suddenly let fall from the even dignity of the subject. In these instances, the watchfulness of the writer may be as much at fault as his taste.

Moreover, the observations with which each lecture is concluded are pertinent and forcible, and generally embody as much matter as another would live on through a whole chapter; but sometimes we feel that the author runs out too much in these exhortations.

But it is now time that we should lay a few extracts from the work itself before our readers; and this we do partly to bear out what we have already said, and partly to give the reader some idea of the subject-matter of the volume.

Daniel and his three companions have declined the use of the portion of meat sent them from the royal table. Our author seizes the occasion to give a brief but comprehensive estimate of the character of Daniel, in which he brings conspicuously into view that meek, sagacious, and resolute wisdom which forms so predominating an element in the character of all truly great men.

Wherefore did Daniel form such a resolution? From what we know of his character, as exhibited in history, it appears that Daniel possessed a most beautifully balanced mind—that he was distinguished for prudence and calmness as much as for firmness and principle; a structure of mind that has no sympathy with eccentricity—no tendency to shut itself up in narrow corners, enamoured of singularity. Genius, on her way to the sun, often loses her path among the clouds; and good intention, led by the heart rather than by the head, often goes aside from the great highway of duty, and mistakes peculiarity of opinion, and sometimes even perversity of temper, for nonconformity to the world: but wisdom, for which Daniel was distinguished, always takes her stand upon great and enduring principles; and if ever she contend for little matters, it will be found that in the orderings of Providence these have become the battle-ground of great principles, just as, in contests of another kind, the narrow mountain-pass often becomes the scene of the deadliest struggles, because, though worthless in itself, that barren spot is the bulwark of the country.

The picture which the following passage contains is drawn with great power and originality. Babylon is within an hour of being taken. In the camp of the besiegers, before the walls, there reigns a dead silence; for all is ready for the midnight assault: but the palace, so soon to be deluged with royal blood, resounds to the shouts of impiety and drunken revelry.

All the beauty, and the rank, and the talent, and all that were admired for wit and renowned for valour, in the em-

pire, met in one cluster in the banquet-hall. How brilliant that assembly!—how rich their attire!—how dignified their demeanour!—how refined their intercourse! A thousand lords surround the throne, each one resembling the son of a king. The wine-cup circulates. At sunset the lustres are lighted—the night outshines the day—joy sits on every countenance and beams in every eye—the palace roof resounds with songs in honour of their gods, with anthems of patriotism and loyalty to their king, and, at length, when they had well drunk, with shouts of contempt and defiance against the foe.

But all at once the scene changes in a most astonishing manner. In a moment all the signs of gaiety and gladness are gone. Every heart thrilled with fear, and every frame shook, and every face gathered blackness, and every eye gave token of astonishment and terror. What aileth the King of Babylon, that the cup has fallen from his hand, and he stares thus wildly on the wall? What aileth his proud and haughty nobles, that they thus sit dumb around him, as if petrified with fear? Has the enemy entered the town?—has there been some outbreak among the population? or has treason found its way into the palace? No such thing has taken place. There is nothing but silence in the camp of the besiegers—nothing but enjoyment in the town—nothing but enjoyment within the purlieus of the palace. It was something more appalling to flesh and blood. An unearthly visitant has entered the room, but not to partake of the king's hospitality or mingle in his carousals. It was a messenger from the invisible God, of a kind in some respects more appalling than if the angel of death had stood forth visibly in the apartment. It was the appearance of part of a human body, dissociated from the rest, yet moving and acting as if it had been united to the whole, and under the government of an intelligent soul. This apparition was the fingers of a man's hand. These moved without an arm, and were intelligent without any visible communion with a mind; they entered the room without a conductor, they saw without eyes, and wrote upon the wall without a pen. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace."

From the obscurity in which he had lived during the reign of Belshazzar, Daniel now passed to the distinctions, the temptations, and the trials of public life; in the midst of which, however, his integrity and piety continued to shine with undiminished splendour. To show that the possession of power had not infected him with the least taint of corruption, or his long residence at a Healt court impaired the strength of his principles or the ardour of his piety, Providence permitted him to be placed, at this period of his life, in very trying circumstances. But the violence of the storm that shook this goodly tree served only to show how firmly its roots were fixed in the soil. Our limits do not allow us to make any extracts here; but we must observe that the lectures on this subject—"The Interdict against Prayer," and "The Den of Lions," as well as those which occur earlier in the volume on "The Golden Image" and the "Fiery Furnace"—we regard as peculiarly seasonable, seeing they contain an exposition of those Scripture principles which were embodied in the recent contentings and struggles of our Church, and which must animate her in all coming or impending conflicts.

We are sorry that we cannot present our readers with a few specimens from that part of the volume which is devoted to the illustration of the "four great empires." Our author here agrees in the main with the commentators who have preceded him, such as Newton and others; but in exploring the ground which they had previously traversed, he has discovered several things which had escaped their notice, and which go to add to the significance of the vision. Mr White has made it pretty clear, that the legs of the image seen by the king symbolize Rome in its republican state, and the feet the same monarchy in its imperial

form—an appropriation of the symbols which has not hitherto been thought of. We also regard as very happy his exposition of the various metals which composed the image. The gold which formed the head, though superior in splendour to the silver which composed the breast and arms, was inferior to it in its useful properties; and so on to the iron, which, though the least showy of the metals, excelled them all as regarded its serviceable qualities. The like progression may be traced among the empires of which the metals were the symbols. First, in point of external magnificence, was the Babylonian kingdom; but, though more showy, it was far less serviceable to mankind than the Medo-Persian, which succeeded it. The same thing may be said of the Medo-Persian, as compared with the Macedonian; and, last of all, came the iron kingdom, the characteristic of which was a severe simplicity, but constituted so as to exert a more favourable influence on the liberties and happiness of mankind than any of its predecessors. Thus, as we follow the course of these empires, we discover a gradual improvement in the condition of the world. This change for the better is not very easily seen on the page of uninspired history: there we can see nothing but one age of barbarism coming after another, as wave succeeds wave. But look at this period of the world's history through the glass of Daniel's prophecy, and we discover the progressive character of Providence—we see the end which all these great changes were designed to accomplish—we see the world advanced a stage, under each of these empires, towards that order of things in which it might be possible for the messengers of salvation to go over the earth and to proclaim the Gospel to all nations. What an idea does this give us of the power and wisdom of Him who had his way in these whirlwinds, and made these clouds the dust of his feet! To foresee the gathering of these storms, was not more beyond the foresight of man than it was above his power to mark out their path or control their violence. But He who summoned them to fulfil his behests guided them in their course over the earth, and made them the precursors of that calm in which the nations were called to turn their attention from the vanities of a world which can so easily be shaken, to the realities of that which cannot be shaken, seeing it is eternal—from the worship of gods, the work of their own hands, to the worship of Him that made heaven, and earth, and the sea, and the fountains of waters.

Of the manner in which our author has handled the subject of Popery, we have not left ourselves room to speak; and yet this is, in some respects, the most valuable part of his work. In a very brief space, Mr White has given an admirable view of the rise, the character, the power, the crimes, and the probable period of the downfall of a system which has done more to destroy the happiness of man, temporal and eternal, than anything else that ever existed—a system which is the concentration and perfection of all manner of wickedness. In appending the following extract, we can only say, that this part of the volume contains more of the philosophy of Popery in relation to prophecy than any other work we know:—

Considered as a system which has existed more than a thousand years, in the most civilized and enlightened regions of the globe; which has exerted such a baleful influence upon the temporal and eternal wellbeing of mankind; and which, even in its old age, is defying and mastering all the science

and diplomacy of this self-complacent century, it is well deserving of the study of philosophers and statesmen. Viewed in its higher and more appropriate aspect, as the most mature and masterly among satanic inventions for dishonouring God, arresting the progress of truth, and turning the glorious Gospel into a mighty engine of iniquity, it is well deserving of the consideration of every humane and Christian intellect. It is especially so in the present time, when, as visited by the breath of another spring, this system, which was long regarded as being exploded for evermore, whose spread was looked upon as a thing impossible in these enlightened times, has risen into new life, and is growing everywhere in strength and energy, caressed on all sides by lordly churchmen, and beginning to be smiled upon by latitudinarian statesmen. At this time, when our rulers, smitten with judicial blindness, drunken with the wine of Babylon's fornication, are aiming to bring the mother of harlots and abominations into closer fellowship with our beloved country; at this time, when there is a danger of British gold being employed more extensively than it has been for pensioning the propagators of this soul-ruining, world-debasing, God-blaspheming system; at this time, when we are to be mustering her strength to do battle against all Protestantism, and all Evangelism throughout the world; at a time when, unless something occur to impede the rapidity with which the wheels of Providence are now moving, this struggle cannot be far distant; and as it will probably be the last with this tremendous power, so will it, in all likelihood, be the most extensive, and the most protracted, and the most terrific, overturning the whole fabric of society, like a house infected by the leprosy, that the godly structures of millennial glory may be erected in its room;—in such a time as this, it becomes every man to be preparing himself for the contest, that, when it comes, he may be true to the interests of his God, and of his country, and of the whole human race.

After being so long involved in the gloom of Popery, it is cheerful to emerge once more, as we do in the last pages of our author, into the light of day. In the close of the work, we have a glimpse given us of the final downfall of this terrible system, and the rising of a better era on the world. All that our author says respecting the time and manner of Babylon's overthrow is characterized by no ordinary degree of caution; and our author is the more to be commended for the exercise of this virtue, that the subject is one on which a writer is under strong and peculiar temptations to indulge in rash speculation, and that few comparatively have been able, when discussing this subject, to withstand these temptations. It may be thought that Mr White unduly postpones this desirable and glorious event; at least, if we listen to our own eager wishes and ardent hopes of its speedy arrival. According to the conclusions of our author, not only the present, but many succeeding generations shall have gone to the tomb before Popery have ceased to exist; and it is impossible to deny that the prophetic times given in the Bible, and the present state of the world, lend some colour to this supposition. But let us remember, that here it is ours to manifest patience and submission to the will of God, assured that the time he has set is the best for all purposes—the best for the world, for the Church, and for the divine glory; and let us rejoice that this, for which we wait, is no vain dream, but an event most surely revealed in the Word of Prophecy, and altogether necessary to vindicate and crown God's providence on earth. Kings and cabinets, senates, orators, philosophers, may unite in upholding this accursed system—it may array in its defence all the wealth and all the wickedness of the world—the hour, nevertheless, draws on apace when it shall perish for ever—when all the blood it has shed shall be avenged—when all the crimes it has done shall be punished—when all the martyrs

which have fallen by its means shall rise again in their cause and character, and when the world, which has groaned so long beneath its weight, delivered at last, shall return again to the promise of its youth, and both earth and heaven ring with shouts of rejoicing and triumph over its fall.

Notes on New Books.

Christian Exertion; or, The Duty of Private Members of the Church of Christ to Labour for the Souls of Men, Explained and Enforced. London.

This is a publication of the Religious Tract Society. The subject is one of the very utmost importance to the Church, and one which, we must say, is, practically, not so earnestly and universally recognised as it ought to be by those whom it immediately concerns. A deep and unflinching interest in the welfare of the souls of men, especially of those within one's own circle and influence, so as gladly to embrace every fitting opportunity, both subjective and objective, of winning them to the reception of the Gospel, is one of the fruits of that "faith which worketh by love." Ministers, it ought never to be forgotten, were not designed to be the only labourers in the vineyard: "Ye are the salt of the world—ye are the light of the world," are words addressed by the divine Founder of our faith to the multitude of his disciples at large; and, conscious of the awful responsibility they imply, no truly pious and enlightened man will think he has done his duty till he become, in a certain sense, a sort of home missionary in the teeming field around him. We rejoice to see the Tract Society directing attention to the subject. The little work they have issued is calculated to do much good, though we cannot help wishing that its bulk had been still smaller, and the matter of it more compendiously written.

The Lads of the Factory; with Friendly Hints on their Duties and Dangers. London.

Another publication of the Religious Tract Society, and one which we cordially commend to all who have the charge of youths employed in any way similar to those for whom it is nominally advertised. The number of lads under sixteen working in the numerous mills and factories of England is immense; and whether we consider the individual welfare and happiness of each, or the important influence which all of them collectively, ten or twenty years hence, may bring to bear on the general character and prospects of our country, the necessity of inculcating correct moral and religious principles upon them, and showing them how to develop their intellect and imagination aright, may be perceived at a glance. The author of this little volume has hit upon a method which may make it very popular in the factories. Having closely observed, for many years, the habits and progress of a number of families living in one court, most of whom were connected with one or more factories, and all of whom were trained in different principles, he relates the result, and ingrafts his admonitions and directions on the narrative accordingly. We wish the book all success.

The Mass and Rubrics of the Roman Catholic Church, translated into English; with Notes and Remarks Addressed to Roman Catholics. By the Rev. JOHN ROGERSON COTTER, A.M. Dublin.

One of the best ways of preventing deeds of darkness from being wrought, is to bring the light to bear upon dark places; and one of the best methods of refuting Popery is by showing what it really is. Popish controversial writers are very skilful in drawing the attention of their readers from the main point in discussion. It is good, therefore, to produce the doctrines and practices of Popery in such a manner as to render them the only subject to be examined. We do not ask when the mass was instituted, or by what authority; but we say, Here it is, read it, test it by Scripture and reason, and then determine its value. Such seems to be the view which induced Mr Cotter to publish this translation of the mass. We heartily approve of the plan, and recommend it to the attention of the public, that they may know what Popery teaches, and be warned against its delusive and deadly superstitious.

Let the same plan be followed with regard to other parts of the Popish system, that men may know and shun it. And while we expect it to warn Protestants, we hope it may enlighten some deluded Romanists, when they are enabled to see these perversions of Christianity unveiled.

Philosophy of the Plan of Salvation. A Book for the Times. By an AMERICAN CITIZEN. Edinburgh.

There is much to hope for, as well as to fear, from America. In its whole character there is a degree of untrammelled freedom, which gives it a capability for, and even a tendency to, a bold and original aspect of thought and action, either for evil or for good. Its great capabilities, however, are only beginning to appear, and to be appreciated; but they can no longer be concealed. In the writings of Channing, the Socinian theory has reached its fullest and most imposing development. Some of its essayists have even overgone the holdest speculations of German philosophy. Its Biblical critics are equal to any in the world, whether in the development of error or in the maintenance of truth; and, in plain and practical common sense, in vigorous and sound thinking, it has men who are entitled to hold no second rank. The little book before us is one of singular merit. As a piece of clear, vigorous, consecutive thinking, we scarcely know its superior. We would not hesitate to place it side by side with Butler's Analogy, merely as a specimen of close and unanswerable reasoning; while it is far superior with regard to the evangelical view which it gives of the plan of salvation. In a series of nineteen short chapters, the author of this admirable work presents a philosophical view of the Gospel scheme of salvation, so succinctly stated and so strongly reasoned—each successive chapter adding to the strength of the argument—that it seems almost impossible to escape from the conclusion at which he arrives. That conclusion, stated in his own words, is the following: "That Christianity, as taught by the interpretation and experience of evangelical Christians, is the true religion, and the only religion possible for man, in order to perfect his nature, and restore his lapsed powers to harmony and holiness." Our limits will not, at present, do more than permit us to express our sincere thanks to Mr O. for this reprint, and our earnest recommendation of it to all our readers.

Proceedings of the General Assembly of the Free Church of Scotland, held at Edinburgh, May 1845. Edinburgh.

We are glad to see a full record of the highly important proceedings of last Assembly put into a condition in which it can be easily preserved; and we trust the friends of our Church will procure it, and give encouragement to similar productions each successive year; and we will add, that we hope the enterprising publisher will forthwith issue a similar account of the Inverness Assembly. It would be almost an unpardonable crime not to preserve, in the fullest possible manner, the records of that highly important and unique Assembly—the only one ever held in the capital of the Highlands. We are very sure every Highland minister and congregation would purchase many copies, and preserve them as precious memorials.

The Literary History of the New Testament. London.

We feel it to be an urgent duty to the public to direct attention to this admirable work. It supplies what has long been wanted for directing the intelligent student of the New Testament Scriptures to a clear conception of all that is known respecting the persons by whom the Sacred Writings were penned; the peculiar circumstances in which they were written, or to which they relate; and the historical events by which they may be illustrated, and obscurities explained. Every reader of Paley's "Horæ Paulinæ" is well aware of the great help which the studious perusal of that excellent work gives to him, with regard to the writings of the Apostle Paul. Let him imagine the advantage which he would derive from a work which should illustrate the entire New Testament in a similar manner. Such a work is that the title of which we have transcribed. The author has not chosen to give his name. It matters not; the merit of the work will insure for it an extensive circulation, and it cannot be too extensive. The style of the work is evidently that of a thoroughly learned and accomplished writer. Its easy, perspicuous, and graceful flow, marks the practised hand; its sentiments are evangelical, and it bears the impress of a matured mind, accustomed to reflect, deliberate, and judge. The vast variety of topics of which it treats, renders it difficult to give any adequate idea of it,

otherwise than we have attempted to do, by comparing it with Paley's well-known work; but we purpose making some selection from its pages at a future opportunity, when also we may indicate a few points, in which we are inclined to differ from the opinions advocated by this very able and instructive work.

Remains of the late Rev. John Morell Mackenzie, A.M.; with a Selection from his Correspondence, and a Memoir of his Life. Printed for Private Circulation. Edinburgh.

—There can be few of our readers, we think, who can have forgot the melancholy event of the wreck of the "Pegasus" in the summer of 1843, with the loss of nearly all on board, among whom was the Rev. John Morell Mackenzie, whose Remains and a Memoir of his Life form the volume now before us. We have perused the volume with deep and varied interest. The Memoir is written with great taste and judgment—equally remote from the extremes of excessive minuteness of detail and the meagreness of a mere outline. It is almost a model of what the biography of a literary man ought to be, exhibiting, with great skill and ability, chiefly the growth of Mr Mackenzie's mind. That mind seems to have been one of no ordinary power and excellence, displaying, in happy combination, much amiability of temper, extensive scholarship, and a high degree of intellectual power. The letters of Mr Mackenzie are very beautiful, though, in a few instances, he seems to have indulged in the use of an ambitious style. But we cannot criticise productions never meant for the public, and written with perfectly confidential freedom. We regret that the work is printed for private circulation; and, so far as that may not limit its diffusion, we would advise young men, students in particular, to procure and peruse it, as containing much which cannot but be useful in showing by what steps a mind may be successfully trained, and how lovely is the union of mental eminence and unaffected and deep personal piety.

Memoir of the late Rev. John Reid, M.A., of Bellary, East Indies; comprising Incidents of the Bellary Mission for a Period of Eleven Years—from 1830 to 1840. By RALPH WARDLAW, D.D. Glasgow.

This is one of the most interesting missionary biographies which it has been our fortune to peruse. Not that it abounds in details of a stirring and eventful nature, calculated to startle and arrest. Quite the reverse. Not one event of peculiarly striking interest is related. But we are liable to misunderstand the whole nature of the missionary enterprise, and to think that it ought to be full of adventure, and ever alive with incidents of imminent peril, and often displaying remarkable instances of Gospel triumph. How much more truly would we estimate the life and labours of a missionary, if we were to note all his long, arduous, and often almost hopeless exertions to rouse the torpid and thoughtless masses of ignorant Heathens among whom he is spending his life and strength! Nothing can be more trying to the missionary than the carelessness of those among whom he is "labouring in vain, and spending his strength for nought;" and yet this trial makes up the greater part of his existence. This aspect of missionary life and labour is very fully and clearly related in the Memoir before us; and on that very account we regard it as peculiarly valuable. Mr Reid seems to us almost a perfect specimen of what a missionary ought to be, especially of one placed in such a station as that in which his lot was cast; and we feel confident that the fruit of his faithful labours will yet, in God's good time, appear. The Memoir abounds in highly valuable remarks by Dr Wardlaw himself on many important topics. We regret the manner in which he has introduced the subject of national Churches on several occasions; but when we think of Dr Wardlaw as having given to the missionary cause so many members of his family, and devoting a portion of the labours of his venerable age to the production of such a work as that before us, our feelings towards him are too full of love and respect to permit the expression of one ungracious word. We cordially thank him for this able and eloquent, this wise and pathetic addition to our missionary literature; and we warmly recommend the volume to the approbation of the public.

The Drying up of the Euphrates, and the Kings of the East. A Letter to the Rev. E. Bickersteth. By ANDREW JUKES. London and Hull.

The leading idea of this little pamphlet is an application of the facts which took place at the taking of Babylon by Cyrus to the prediction of the overthrow of the Papal Babylon, so as

to explain the symbolical language of the Apocalyptic prophecy. In this, we think, he has been very successful, and has removed not a little of the obscurity which seemed to rest upon the prediction; but we think he has somewhat erred in the mode in which he introduces the subject of national Churches. As we may have something to say on this topic ere long, we shall not prosecute it at present.

The Scriptural Argument against Apostolical Succession, in its Fabulous Genealogy, its Claim of Supremacy for Peter, its Graduated Scale of Ministerial Orders, and its Perversion of the Rite of "Laying on of Hands," In Four Lectures. By THOMAS STRATTEN. London.

The object of the work before us is to refute the arrogant pretensions of the Puseyites, by arguments drawn direct from Scripture. These pretensions have been met already by various authors in almost every department. They have been most completely defeated by Isaac Taylor on what they thought their own strongest ground—the field of patristic Christianity. Others have encountered them successfully on other fields, which we need not enumerate. Mr Stratten has gone direct to Scripture, and in four very able Lectures has cut entirely away their claims to have its sacred support. The subjects of these Lectures are distinctly stated in the title-page—a merit which title-pages do not often possess. We cannot afford space to follow even the outline of the work; but we must direct the attention of our readers to one important quality which it possesses—its comprehensiveness. Any person who shall master its argument, will find himself prepared to encounter Popery too, and to storm its very stronghold, the alleged supremacy of the Apostle Peter, on which rests the assumed supremacy of the Pope himself. The Lecture on the "Laying on of Hands" is very ingenious; but we are not prepared to assent to all that it contains. Perhaps Mr Stratten is not aware how nearly his view of the permanent orders of the Christian ministry agrees with that held by the Westminster Divines. He does not discriminate with sufficient clearness between presbyters whose office it is to preach and rule both, and presbyters whose office is only to rule. If he would admit this distinction, and then add the order of deacons, he would find himself at one with those eminent and learned men. We think, too, that he has somewhat erred in the use he makes of Timothy's ordination. Timothy was certainly ordained by the laying on of the hands of the presbytery; but it does not follow that this ordination was to the office of an evangelist. Mr Stratten goes beyond what he has warrant for, in our opinion, when he draws the conclusion that men may confer a higher order than that which they themselves possess. We can understand why he draws that inference; but our present object is not controversy, and, therefore, we content ourselves with this protest. Notwithstanding these points, we regard the work as one of decided ability, and give it our recommendation.

Thoughts on the Holy Spirit and his Work. By the Author of "Thoughts upon Thought." London.

It may be regarded as a remarkable peculiarity of the present time, that a greater number of works on the Holy Spirit have been recently published, and are still continuing to appear, than were ever produced within as short a period. Some of these have been of high merit, some vague and obscure, and some erroneous, in greater or less degrees. Of several of these we have already expressed our opinion, giving warning where we thought that our duty, and recommending where we could conscientiously recommend. We do not think the attention of the Church general of Christ can be too strongly directed to this vital, this all-important subject. Ever since the ascension of Christ the Church has been under the "ministration of the Spirit," and must be, till his second coming. If, then, we dishonour by disregarding his work and agency, what can we expect but spiritual deadness? But if, on the other hand, the earnest and prayerful attention of the Church be directed to him, and if this lead all to seek the living and life-giving presence of "the promise of the Father," may we not expect a time of reviving and refreshing which it is his sacred province to bestow? Such are our humble yet earnest hopes; and, therefore, our attention is directed with anxious interest to every book which professes to treat of that unspeakably important subject. And we are happy to be able to express great approbation of this recent work. It is manifestly the production of a good scholar, a sound theologian, and a

pious Christian. Its author has not thought proper to give his name, and we do not pretend to know anything more than he has given. But it matters not; the work has given us very great pleasure in the perusal, and we express our unhesitating and earnest wish that its circulation may pervade the entire religious public, without respect to denominational distinctions.

The History and Power of Ecclesiastical Courts. By EDWARD MUSCATT. London.

This is a very full and clear account of the origin and nature of ecclesiastical courts as they exist in England. It is not easy to conceive anything more thoroughly absurd and mischievous than the whole system of English ecclesiastical courts. Mr Muscatt has laid his countrymen under no inconsiderable obligation by his able pamphlet; and we hope public opinion will be so directed to the monstrous and oppressive folly, as speedily to sweep it utterly and for ever away.

A New View of Insanity. The Duality of the Mind Proved by the Structure, Functions, and Diseases of the Brain, and by the Phenomena of Mental Derangement, and shown to be Essential to Moral Responsibility. With an Appendix:—1. On the Influence of Religion on Insanity. 2. Conjectures on the Nature of the Mental Operations. 3. On the Management of Lunatic Asylums. By A. L. WIGAN, M.D. London.

The subject of this work is one in which all are concerned, though it directs itself chiefly to the attention of the physician, the mental philosopher, and the divine. It has lain beside us for some time, while we were seeking a favourable opportunity of bestowing upon the subject that amount of study which it so manifestly deserves; but though we have not yet leisure to enter on the disquisition, we feel it to be our duty, at least, to direct to it the attention of all of our readers whose professional knowledge and habits of thought qualify them for the investigation of those profound and interesting topics of which it treats. Dr Wigan states his views fully, calmly, and without any offensive dogmatism, though evidently convinced of the truth of his theory. One remark only would we make at present: If any of our medical or philosophical friends set themselves to the perusal of Dr Wigan's very interesting work, let them not be deterred from prosecuting it by some peculiarities in the phraseology employed by the author, nor yet by some questionable statements he has made, and erroneous inferences which he has himself drawn, and which others may be more prone to draw. His theory may be accused of tending to materialism. This he disclaims, although his language might be not unfairly so construed. It is fair to give him credit for his disclaimer, and it is right also so to interpret, if not change his language, as to keep clearly aloof from that deadly theory; yet his use of the term "mind" is perilous, unless understood to mean nothing more than the "manifestation of mind." But we check our inclination to enter further on the subject at present; while we recommend its thoughtful perusal to the classes already mentioned.

The Power of the Soul over the Body; Considered in relation to Health and Morals. By GEORGE MOORE, M.D., Member of the Royal College of Physicians, London. London.

This work is somewhat similar to that of Dr Wigan, both with regard to the general subject of which they treat, and with regard to some of the conclusions deduced. They are, however, very different in their modes of viewing mind in that mysterious connection of it with matter which we behold in the human being. As it is our intention to return to the subject, and treat of it more at length, we shall not enter on it at present, further than to express our great gratification with the deep and sincere tone of genuine piety which pervades Dr Moore's work. It is exceedingly delightful to trace such a spirit of religion in the writings of an eminent physician; and on that account we the more reluctantly abstain for a little from attempting to accompany him through his beautifully written and very interesting treatise.

A Treasury of Biblical and Theological Knowledge: Designed chiefly for the use of Junior Ministers. By the Rev. JAMES WILSON. Book I. London.

The plan of this work is decidedly good. It is of a three-fold structure. First, an essay on some leading point of the evidences, doctrines, duties, and institutions, of revelation;

next, a series of texts, so arranged as to furnish illustrative Scripture proofs of the essay; and then notes, forming a condensed commentary on the previously cited texts. The comprehensive range, however, which this plan embraces, is rather disadvantageous in some respects. It includes so great a number of important topics, that space cannot be afforded for treating any one of them fully. This is particularly evident in the notes, in which the endeavour to compress as much matter into as small a space as possible has caused the use of type so very small and close as to be fatiguing to the eye. Of course, in a work framed on such a scale, we are not to expect any very elaborate or original disquisitions, nor are there any such; but there is, nevertheless, a large store of information on very many subjects, which, while it will not satisfy the student or young minister, will direct him to the various works in which these subjects are more fully discussed. Thus it may be very useful as a book of hints and references.

Authoritative Exposition of the Principles of the Free Church of Scotland, as contained in the Pastoral Address of the General Assembly of May 1845, the Claim of Right, the Protest, and the Act of Separation and Decree of Demission. Edinburgh.

Instead of formally recommending this republication of the chief documents which contain the principles of the Free Church of Scotland, we merely say, that in our serious and deliberate judgment, it ought to be possessed by every member, or, at the very least, by every family, of the Free Church. We are well acquainted with the cunning and discreditable sophistries employed by the Establishment; and we wish to give to all our friends a hint of a short and easy way to silence these parties. "What is the difference between the Free Church and the Establishment?" says the Erastian. "Read the Protest, and you will find your answer," replies the Free Churchman. "The difference is but trifling, after all," rejoins the Erastian. "Why have you not answered the Protest, then?" again replies the Free Churchman; and immediately his antagonist is mute. In this manner, by the help of this valuable republication, any man, woman, or child, of the Free Church, is more than a match for the whole Establishment together. Let all, therefore, hasten to procure it.

The English Hexapla: Consisting of the Six important Vernacular English Translations of the New Testament Scriptures, namely, Wicliffe's, Tyndale's, Cranmer's, the Geneva, that of Rheims, and the Authorized Version in present use. Arranged in parallel columns under the Greek original; preceded by an elaborate account of the Translations and Translators. London.

Among the many obligations conferred by the eminent publishers, Bagster and Sons, on the religious public, few will be more highly prized than the English Hexapla. A careful perusal of the six translations of which this work consists, will not only serve to show the opinions of the eminent persons by which they were composed, in the minute shades of meaning which they respectively exhibit, but will also enable the lover of genuine Saxon English to obtain a very high gratification in the comparison of these ancient versions. The work is, therefore, equally valuable to the Biblical critic and to the antiquarian; and we give it our cordial and strong recommendation. It is unnecessary to add, that it is printed with all the usual taste and elegance which have so long characterized the press of its well known publishers.

We direct the attention of our Free Church friends to Schenk's very beautiful lithograph Portrait of the Hon. FOX MURRAY. It is both an excellent likeness and a fine specimen of lithographic engraving; so that it will at once gratify the friends of our Church and give pleasure to the admirers of art.

There is also a series in progress, by Mr Hogarth, of ministers of the Gospel, to which we would specially request attention, as, from the specimens we have seen, they appear faithful likenesses, beautifully executed, of some of the most celebrated ministers of several branches of the Church of Christ.

Miscellaneous.

EDUCATIONAL COMMITTEE.—It is suggested by this Committee that a fund should be immediately collected, by contributions of £1 and upwards, for the purpose of supplementing

the salaries of the teachers, many of whom have been exposed to great privations by their adherence to the Free Church.

INDIA—CALCUTTA.—Dr Duff, we are happy to observe from a letter in the *Missionary Record*, states, that *Sil's Institution*, which aimed at no less than the "annihilation" of the Free Church Institution in India, "is now universally admitted by friends and foes, natives and Europeans, to have proved a *decided and a signal failure*."

MADRAS.—Three converts are under probation for license to the ministry at this Presidency.

FREE CHURCH—EDUCATION.—It will be remembered that, at the Inverness Assembly, the Committee was authorized and directed to look out for and engage an individual of the highest qualifications, to conduct and superintend the whole educational operations of the Free Church. The Church at large, and the friends of education, will now hail with the highest satisfaction the announcement which we are authorized to make, that Mr John Gibson, her Majesty's Inspector of Government Schools for Scotland, has resigned the appointment held by him in connection with the Government, and consented to undertake the charge and superintendence of our whole movements and arrangements under this vitally important scheme. The Committee have the utmost confidence that this appointment will lead to the vigorous and efficient prosecution of all those measures of organization and improvement in the educational system of the Free Church which are needed, and calculated to establish it securely in that position of paramount influence which it already to a large extent occupies.—*Home and Foreign Missionary Record for November.*

FREE CHURCH DEPUTATION TO TURKEY.—The Rev. Mr Gray, of the Free West Church here, is about to proceed to Constantinople and the East, being deputed thither by the Committee on the Scheme for the Conversion of the Jews, in order to examine into the state of the Assembly's missions in that quarter, and, if possible, to devise means for increasing their efficiency.—*Perth Advertiser.*

Mr Pugin, the noted artist for restoring ancient architecture in this country, has, by authority submitted plans for a Catholic cathedral, upon a grand scale, to be erected in Liverpool. Its length is to be four hundred feet, with two lofty towers, and a steeple of great height. It will stand upon two and a-half acres of land. The cost will exceed £100,000. Subscriptions of £500 to £2000 each are already spoken of.

PROTESTANT CHURCH AT JERUSALEM.—The Sultan has addressed a firman, dated 10th September, to the governors of Saida and Jerusalem, and the other functionaries of Syria, containing the authorization to build a Protestant church at Jerusalem. This is stated to have been granted at the request of the English Ambassador, who represented to the Sultan that the English subjects and Prussian Protestants visiting Jerusalem, experienced difficulties and obstacles in the exercise of Protestant worship on account of their having no church.

PATRONAGES IN THE MARKET.—We had thought that, so far as Scotland is concerned, the disposal of livings and patronages had been done away with; but it seems we were mistaken, as appears from an advertisement in the *North British Advertiser*, a few weeks ago. It is written in quite a business and attractive style. Here it is, omitting names:—"Patronage for Sale. The Patronage of a parish within twenty miles of ———, in one of the most fertile districts of Scotland. The parish is not more than a mile square, and the population is only about 1000. The stipend, at the present prices of grain, is between £200 and £300. The manse is new, large, and convenient. The glebe is of the richest land. The parish enjoys easy access, including railway communication to ——— and ———, and is in the route of the proposed railway to the north. The incumbent is above eighty years of age;—the Patronage is, therefore, in every way a most desirable one to possess. Apply to Mr ———!" We hope this is among the last of such business transactions. They are a disgrace to religion.—*John o' Groat Journal.*

RUBRIC.—By this word is implied a rule or direction. It is derived from the Latin word *rubrica*, which signifies red earth, red ore, &c.; and it is employed to designate the rules which are laid down in the Book of Common Prayer to direct the minister and people in their performance of divine worship. These rules were formerly printed in red letters, to distinguish

them from the prayers, and other parts of the Liturgy, which were printed in black letters.—*Church of England Magazine*.

DR SMOLLETT ON GOTHIC CHURCHES.—As for the minister, I know not how to distinguish it, except by its great size and the height of its spire, from those other ancient churches in different parts of the kingdom which used to be called monuments of Gothic architecture; but it is now agreed that this style is Saracenic, rather than Gothic; and I suppose it was first imported into England from Spain, great part of which was under the dominion of the Moors. Those British architects who adopted this style don't seem to have considered the propriety of their adoption. The climate of the country possessed by the Moors or Saracens, both in Africa and Spain, was so exceedingly hot and dry, that those who built places of worship for the multitude employed, their talents in constructing edifices that should be cool; and, for this purpose, nothing could be better adapted than those buildings—vast, narrow, dark, and lofty, impervious to the sunbeams, and having little communication with the scorching external atmosphere—ever affording a refreshing coolness, like subterranean cellars in the heat of summer, or natural caverns in the bowels of huge mountains. But nothing could be more preposterous than to imitate such a mode of architecture in a country like England, where the climate is cold, and the air eternally loaded with vapours; and where, of consequence, the builder's intention should be to keep the people dry and warm. For my part, I never entered the Abbey Church at Bath but once, and the moment I stepped over the threshold, I found myself chilled to the very marrow of my bones. When we consider that, in our churches in general, we breathe a gross, stagnated air, surcharged with damps from vaults, tombs, and charnel-houses, may we not term them so many magazines of rheums, created for the benefit of the medical faculty, and safely aver, that more bodies perish than souls are saved by going to church, in the winter especially, which may be said to engross eight months in the year? I should like to know what offence it would give to tender consciences, if the house of God was made more comfortable, or less dangerous to the health of the valetudinarian; and whether it would not be an encouragement to piety, as well as the salvation of many lives, if the place of worship was well floored, wainscoted, warmed, and ventilated, and its area kept sacred from the pollution of the dead. The towers and steeples were also borrowed from the Mohammedans, who, having no bells, used such minarets for the purpose of calling the people to prayers.—*Written in 1770.*

ELEVEN COMELY THINGS.—These things are comely and pleasant, and worthy of honour from the beholder:—A young saint, an old martyr, a religious soldier, a conscientious statesman, a great man courteous, a learned man humble, a child that understands the eye of its parents, a cheerful companion without vanity, a friend not changed with honours, a sick man happy, a soul departing with comfort and assurance.—*Bishop Hall.*

ARISTOCRATIC PROFLIGACY.—The following is a summary of the principal turf profits during the last season:—

	Races.	Value.
Duke of Richmond,	100	£1,27 0 0
Duke of Bedford,	50	5,225 0 0
Duke of Rutland,	5	1,775 0 0
Lord Exeter,	20	2,520 0 0
Lord Stanley,	3	1,427 0 0
Lord Stradbroke,	1	1,310 0 0
Lord Glenlyon,	6	1,065 0 0
Lord Eglinton,	12	6,555 0 0
Lord G. Bentinck,	41	11,170 0 0
Lord Maidstone,	6	915 0 0
Lord Albemarle,	6	1,050 0 0
Lord Chesterfield,	10	2,460 0 0
Lord Longdale,	4	1,325 0 0
Honourable S. Herbert,	9	1,175 0 0
Colonel Anson,	9	8,045 0 0
Colonel Peel,	14½	8,333 0 0
Mr Salvin,	21½	6,360 0 0
Mr E. J. Erwin,	12	7,050 0 0
Mr Ureford,	5	3,935 0 0
Mr Oldbaldstone,	6	4,640 0 0
Mr Jolly,	9	3,757 0 0
Mr Mocklam,	21	2,552 0 0
Mr G. Payne,	9	2,255 0 0

—*The Era.*

PROFESSIONAL PERSONS IN GREAT BRITAIN.—The return to the census of 1841, under the head "clerical profession," contains 14,613 clergymen, and 8930 ministers and clergymen. The number of barristers, advocates, and conveyancers, was 2373; attorneys, solicitors, writers, and law students, 14,657; and there were 1476 physicians, 18,638 surgeons, apothecaries, and medical students, cuppers, dentists, &c. Midwives were placed under the head "medical profession," of whom 676 are returned for England, and 611 for Scotland. The class headed "other educated persons," comprises 56,830 clerks, 54,787 schoolmasters and schoolmistresses, and assistants, teachers, and governesses; 4985 teachers or professors, 4556 surveyors, 4974 accountants, 4337 artists, 3992 musicians and organists, 520 newspaper editors, reporters, and proprietors; 1904 bankers, 1675 architects, 167 authors, 1563 actors, 953 civil engineers, 860 land agents, and 306 sculptors.

A PROPER LEADER OF PSALMODY.—A precentor ought to be a musician—not an individual who has nothing but a good voice to recommend him, but a musician in the broadest sense of the term—one who is thoroughly versant in the science, and is capable of teaching the art of singing; for he that would attempt instructing others on any subject must be intimately acquainted with that subject in all its parts, else his progress will be very small indeed. A teacher of singing, besides being perfectly familiar with the art, must be able to speak, to explain succinctly and lucidly various things that his pupils may find difficult to comprehend. In the course of instructing a class, there will necessarily be many demands of this kind upon him. I know some excellent musicians who cannot grammatically arrange three sentences. Mere capability of leading a congregation is not all that is requisite in precentors. But it will naturally be inquired—Is a precentor with the above qualifications to be expected for £15 or £20 a-year? Certainly not;—£10 or £50 is little enough. This would make him independent of other means of support, and would allow him to devote his time and energies to the one subject. Were such a sum offered, it would induce men of talent to qualify themselves for the office. "Bless me," I hear some one exclaiming, "what a sum to give a precentor!" My good sir, reflect a little. Don't some of our congregations expend about that amount on music as it is? Have not they large bands, which are not kept without considerable expense? Now, had they for a precentor a thorough musician, at a musician's salary, he would have nothing else to do but learn the people to sing; and I doubt not but he would find this work enough. He could have a number of practising every week at the proper season; and there is no question but these would be well attended, especially by the young, from the interest that a real musician's teaching would impart to them. They would be quite different affairs from the most of those of the present day, where perhaps three-fourths don't open their mouths at all. He would thus, in the course of time, be able to form the whole church into a band—which is the only kind of band that ought to be tolerated in the house of God.—*Correspondent of the Greenock Advertiser.*

Calls Moderated.

Airdrie.—Rev. R. W. Lawson, Nov. 6.
Clackmannan.—Rev. John M'Millan, Oct. 16.

Ordinations and Inductions.

Clackmannan.—Rev. John M'Millan, Oct. 23.
Kinglassie.—Rev. Mr Speirs, Nov. 20.
Kinnellies.—Rev. Mr Pattison, Oct. 16.
Mains.—Rev. A. G. McGillivray, Oct. 22.

New Churches Opened.

Closeburn.—By the Rev. Dr Brown of St John's, Glasgow, Oct. 19.

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THE

FREE CHURCH MAGAZINE.

THE DISRUPTION IN SWITZERLAND.

LIFE, light, and liberty are speeding onward—the life, the light, and the liberty of the glorious Gospel. The enslaving fetters of Erastianism have been broken in the Swiss Canton de Vaud, and a Free National Church is on the point of being formed in that country. Such intelligence cannot but gladden the heart of every one whom the truth has made free; and we may very safely assume that all our readers are already to some extent acquainted with the remarkable and deeply interesting event to which we thus refer. But, regarding it as one important part of our duty to preserve all the precious documents which give authenticity to the records of memorable events, and desirous of rendering these documents as interesting and intelligible as possible, we shall introduce them with some account of the religious condition of Switzerland.

In no part of Continental Europe was the Reformation so complete as in Switzerland. The clear, strong mind and fervent heart of Zuingli, filled by the grace of God and holy truth, led him right on to the adoption of those great and sacred principles which characterize the Reformed Church. And when, further, we advert to the extensive learning, deep piety, and profound judgment so eminently bestowed on Farel, and Calvin, and Beza—all combining to perfect the system which Zuingli had begun—we cannot be surprised that the Reformed Church of Switzerland became the model for those of many other lands. But however complete the Reformation, and however admirably it was conducted for one or two generations, it had to encounter the peril to which all things administered by fallen man are exposed. A time of declension came. The first aspect of that declension was the feeble and cold theology which began to be promulgated by the very men who ought to have opposed it—by the professors in the celebrated academy founded at Geneva by Calvin. Ere long the downward progress ended in absolute Socinianism; and the false teachers consummated their guilt by introducing such changes into the standards framed by sounder

and abler men, as entirely to pervert them, and thus to poison the very fountains of instruction. This declension began early in last century, and continued throughout its entire course, till Evangelical or Gospel truth was almost expelled from Switzerland, and particularly from Geneva.

But at length the divine Head of the Church was pleased graciously to return and revisit Geneva, and revive his work in the midst of that important city. We may trace some portion of the instrumentality by which this was effected to the operations of the Bible Society, which drew the attention of all Churches to the Word of God more directly than had been the case for a time. There were, however, two men whom God chiefly honoured to carry forward this sacred work, namely, the Rev. Cesar Malan and the late Robert Haldane, Esq. It appears that Dr Malan's views were very dark and crude when he began his ministry; but he was led by a gracious hand, and about the end of 1815 his eyes were opened to see clearly the way of salvation, and his tongue enabled to declare to others those glad tidings which had brought such great joy to himself. Immediately the Socinian pastors were alarmed and indignant, and set themselves to check the progress of that truth which they hated and feared with equal intensity. Attempts were made to induce Dr Malan to retract, and he was forbidden to preach such doctrines in any of the pulpits within Geneva. The struggle was not long. Grace was granted to him to be faithful among the faithless, and in the autumn of 1818 he was deprived of his situation, and his office declared vacant.

During the very period of this contest the steps of Robert Haldane were providentially guided to Geneva. Falling into conversation with a student, Mr Haldane found the young man entirely ignorant of the Gospel, but greatly struck with what he heard, and eager to hear more. Gladly did Mr Haldane devote his time to the instruction not only of this young man, but of many other students who were brought to him by their class-fellows. Mr Haldane was not a man to neglect such a precious opportunity of doing good,

and he spent six months of the winter season of 1816-17 in the important task of endeavouring to imbue the minds of these young men with the strong and clear doctrines of Calvinistic, or rather Pauline theology. It is recorded, that of the eighteen students who availed themselves of Mr Haldane's instructions, sixteen experienced a saving change, and gave evidence, by their subsequent life and labours, that they had been brought out of darkness into God's marvellous light. And when we state, what is not concealed by himself, that Merle D'Aubigné was one of these converted students, our readers may appreciate the inestimable value of Mr Haldane's providential visit to Geneva, and of the blessing which God bestowed on his labours there.

The leaven of Evangelical truth thus introduced continued to work and diffuse itself, though almost imperceptibly for a time; but the period came for its more decided development. The Rev. Dr Gaussen commenced his ministry in the parish of Santigny, in the Canton of Geneva, though not within the city, in the year 1815. Early in his ministry his own mind became awakened to the knowledge of the truth as it is in Jesus; and as his own knowledge increased, he grew more and more dissatisfied with the mutilated Catechism used in the Genevan Church. In his instructions of the young he abandoned it, and betook himself to the Bible itself. This appeared to the Venerable Company of Genevan pastors to be an intolerable innovation, and they commanded him to re-introduce the Catechism, and confine his instructions to what it contained. He consented so far as to be ready to re-introduce it, on condition that he might supplement its defects from the Word of God; and at the same time published his letters to the Company, stating and defending his reasons for so acting. But to state reasons was an additional offence, and he was commanded immediately to withdraw these letters and submit implicitly. To this imperious demand Dr Gaussen was enabled to present a firm and uncompromising refusal. He was forthwith censured and suspended. The crisis was now come, and strength was given to Dr Gaussen and his friends adequate to the emergency. They resolved to protect the reviving truth to the utmost of their power; and for this purpose instituted "The Evangelical Society of Geneva," the first proceedings of which were procuring a place in the city where the Gospel might be preached without hindrance, and forming a theological seminary for the instruction of young men in evangelical truth. In this noble enterprise Dr Gaussen obtained the aid of the Rev. Messrs Galland and Merle—the latter of whom our readers will better know by the name D'Aubigné name which needs no praise. This impor-

tant society was formed toward the close of the year 1831.

It would lead us too far from our immediate subject, were we to attempt to trace the proceedings of the Evangelical Society of Geneva, and its distinguished professors and ministers. Suffice it to state, that it has been the means, under God, of reviving Evangelical religion both in Geneva and the adjacent cantons to a very considerable extent. In the Canton de Vaud, in particular, situated on the opposite side of the Lake of Geneva, a similar Evangelical Society was formed; deficient, however, to this extent, that while it aimed equally at the diffusion of the Gospel, it did not, till very recently, attempt to form a theological seminary. Yet, so successful have been its operations, that even two years ago it was reported that at least one-half of the ministers entertained Evangelical sentiments. Such an increase in the number of faithful ministers was, doubtless, an omen of good, and would be so regarded by themselves, and by all who knew it. But if they expected to obtain an easy triumph over heresy, indifference, and irreligion, they cherished a vain hope, and they have been taught that not without a conflict is victory gained.

We have traced briefly the progress of religion, both in its decline and in its revival, among the ministers of Geneva; and we must also trace, though still more briefly, its progress among the people of Switzerland, or at least in its leading cantons. The idea seems to have prevailed for a time among the Reformed Churches, not only of a union between Church and State, in which we think them right in principle, but of such a union as exposed both parties too much to the hazard of forgetting the essential distinctions between the respective provinces and jurisdictions of each. Advantage was soon taken of this by the State, which not only added its sanction to the decrees of the ecclesiastical courts, but assumed the right of appeal and power of ultimate decision even in matters avowedly spiritual. The result was, that the Church became in a great measure a part of the State, and the ministers State-functionaries; in short, the State arrogated the powers of unmitigated Erastianism, and the declining Church submitted to the yoke and bondage thus imposed. We cannot stay to argue the question at present; but we remark, in passing, that this, instead of being the legitimate result of Calvin's system, was its direct converse, and could not have taken place unless the Church had previously become corrupt. It is not necessary to assume that Calvin's system was perfect, or that any perfect system has yet been devised; but this seems certain, that the system attempted by the Reformed Churches on the Continent, and by the Church of Scotland, approached so near perfection that it could not be rightly managed

by men of defective faith and godliness. Hence its perversion, and the evil consequences that followed.

But to return to the topic before us: Not only was there defective theology among the pastors, and the love of Erastian power among the magistrates, but also a rapidly spreading Infidelity among the people throughout Switzerland. The writings of Voltaire and Rousseau and their followers obtained almost universal currency; and there was not enough of vital religion in the Churches to check their progress or counteract their deadly effects. To this came to be added the pernicious consequences of the French Revolution, and the wild and lawless principles by which it was characterized. The united result was the almost complete extinction of true and vital godliness throughout the mass of the Swiss population. There were, indeed, a few remnants of life in some places, waiting the arrival of a time of refreshing from the Spirit of God; of which their prolonged existence furnished some ground of hope. That time came, as we have already mentioned; but when it came it had to encounter both the Erastianism of the State, and the irreligion, indifference, and often the hostility, of the people.

A Church sunk into worldly-mindedness and spiritual lethargy can submit to Erastianism, because it knows no higher spirit than that of the world; but a truly Evangelical Church cannot so submit; for its rule is: "Be not conformed to the world;" and its spirit is the world's great antagonist. There is a kinship among errors, as there is among truths. It is not strange to see an Erastian State smiling on Socinianism, and each well pleased with the other; but an Erastian State cannot endure an Evangelical Church, nor can an Evangelical Church long submit to the yoke of Erastianism. The progress of Evangelical truth in Switzerland provoked the hostility of the rulers, who set themselves to check its progress. In 1839 the State prohibited subscription to the Helvetic Confession of Faith, which had, till that time, been the standard of the National Church—a Confession highly esteemed by the great men of the first Scottish Reformation. At the same time, the reviving Gospel had to encounter the disapprobation of a very large proportion of the people, who had been too long demoralized to relish its purity, and were too much filled with the proud and lawless spirit of irreligion and Infidelity to submit to its humbling restraints. To meet this unpropitious state of matters, the faithful pastors exerted double faith, zeal, and energy in holding meetings for prayer and preaching wherever any opportunity could be found. In several of the larger towns buildings were procured or erected, in which these meetings might be held at times,

when the use of the city churches would not have been allowed. These buildings were termed *Oratoires*, and public worship was maintained in them by the various Evangelical ministers of the adjoining districts. Such was the state of matters in various parts of Switzerland, particularly in Geneva and the Canton de Vaud, when an event occurred which precipitated the crisis.

We have already drawn attention to the fact that Evangelical truth had begun rapidly to pervade several of the Swiss cantons. But wherever God gives rise to a good work, and causes good seed to be sown, Satan hastens to sow tares. The Jesuits directed their attention to the religious movement in Switzerland, and hastened to propagate their deadly system. Their activity and arrogance provoked the wrath of the Infidel masses of the people, who resolved to expel them by force, though tolerated, and even protected by the Governments. The consequence was a revolution in the Canton de Vaud on the 14th of February last, and the establishment of a Government not merely on what are termed Radical principles, but on principles little short of downright Atheism. In the midst of the conflict which issued in this revolution, while some shouted: "Down with the Jesuits!"—scarcely less loud or less frequent arose the horrid cry: "Down with God! down with Jesus Christ!" From such a revolution, and a Government constituted on such principles, Evangelical Christianity could expect no favour. This was at once anticipated by the faithful pastors, and very speedily felt. The new Government was resolved to degrade the Christian ministry, and to bring the National Church into a condition of the most abject slavery. This seemed quite within their power, in consequence of the Erastianism already existing in the State, which it was by no means the intention of these Radical magistrates to mitigate or abolish. Themselves the slaves of sin, they hated spiritual liberty with a perfect hatred. But for a time they had no other work on hand. They had, however, to model afresh the constitution of the canton into conformity with their own views. When this new constitution was nearly ready, the executive power, or Council of State, issued, on the 29th of July, a proclamation exclusively of a political character, defending their own conduct, and recommending the constitution to the adoption of the people. This proclamation they ordered to be read on Sabbath, August 3, by the pastors from all the pulpits throughout the canton. But there had been a law passed on the 23d of May 1832, enacting that the pastors should read from the pulpit no Acts of Government, except those which had a religious object in view. There was no time for the pastors to deliberate. Many read the proclamation, but forty-three refused to do so, and in

several instances the emissaries of the Government took forcible possession of the pulpits, and proceeded to read the proclamation, while pastors and people were leaving the places thus violently desecrated. The Council of State framed an official accusation of rebellion against the pastors, and summoned them to answer for their conduct before the four district Church courts of the canton. These *Classes* or Church courts met on the 22d of October, there being one hundred and seventy pastors present. Of these, only *two* concurred in the opinion of Government, while one hundred and sixty-eight approved the conduct of those who had refused to violate the Lord's day and house by reading such a proclamation. Fifteen of the most eminent lawyers in the canton signed a memorial addressed to the Government, declaring that the pastors had violated no laws by refusing to read the proclamation. This all but unanimous decision did not check the arbitrary course which the Council of State had begun, but rather increased their hostility against a Church which showed such indications of determining to obey God rather than man. The Council had previously forbidden the pastors to hold meetings in the *Oratoires*, and suspended three of them for refusing to submit. On the 3d of November the Council, on its own authority, and in defiance of all existing laws, pronounced the sentence of suspension from the office of the ministry against all the pastors who had refused to read the proclamation, assigning various degrees of duration to this sentence, according to the degrees of delinquency of which they arbitrarily judged the ministers guilty.

What was now to be done? Were the pastors to submit to this degradation of their office, and to be thenceforth slaves indeed—the mere tools of godless politicians? They could not by force resist the civil Government: that was neither within their power, nor would it have been their duty if it had been otherwise practicable. Some of them decided at once, and on the 9th of November took leave of their congregations, declaring they could no longer remain in a Church so degraded and enslaved. But this was a premature step, and it was not extensively followed. On Tuesday the 11th, and Wednesday the 12th of November, a general convocation of the ministers was held at Lausanne. About two hundred pastors, suffragants, and ministers* were present. After two days of most solemn and interesting discussion, an overwhelming majority drew up and signed an Act of Resignation, or Deed of Demission, as we

would term it, accompanied with an Address to the Churches, explaining the motives and the necessity of this decisive step, and calling upon the people to stand by their ministers, and set up and maintain in the country a Free National Church.

Instead of attempting to extract from the information which has reached this country a general account of this memorable convocation, we lay before our readers the letters of Drs D'Aubigné and Malan, which arrived at the very time when the Commission of our own Free Church of Scotland was holding its recent meeting in Edinburgh, on the 19th of November.

Extract LETTER—Dr MERLE D'AUBIGNÉ to ARCHIBALD BONAR, Esq.

Geneva, November 13, 1815.

DEAR SIR AND BROTHER,—The news are of great moment—one hundred and fifty pastors of the Canton de Vaud have given in their demission. Students, matured men, and aged men are all of one mind. The majority of the others will follow, without doubt. I have just been interrupted by the visit of one of the principal laymen of Lausanne, Mr Dorat, of our President of Watterville, and of the Count St George, who brought me this intelligence, and asked what was to be done. We have resolved upon a public meeting for prayer to-night, and our general committee has nominated a commission for corresponding with our Vaudois brethren. I have also advised that the Vaudois ministers (for instance, Rev. Messrs Scholl and Beauf, formerly ministers in London) should write to Dr Chalmers, to ask him for his detailed advice in regard to the founding of a Free Church in our country. Be so kind, while thanking him for his letter, to recommend the thing to him. At the present time, our Vaudois brethren desire the prayers and counsels of foreign brethren, but no money. I hope, above all, that they will recognise it also as a duty of catholic Christianity. I think that we shall form a Free Church, which shall embrace French Switzerland and France. Be so good as some way to communicate this intelligence to all the ministers of the Free Church of Scotland, and to request the prayers of all the Church the ensuing Sabbath.

It has just been told us, that a Vaudois layman has already contributed 60,000 francs in behalf of the Free Vaudois Church. I am, &c.

Extract LETTERS—Dr MALAN to Dr CANDLISH.

Geneva, November 12, 1815.

We prayed also for the pastors of the Canton de Vaud, who are about to decide of their adhesion to the judgment passed over forty-three of them by the Council of Stultz, or of their disruption from the National Church. After the meeting, I heard a letter read, in which was stated, by an eye-witness, this very important circumstance.

Lord's-day last, the pastor Scholl preached before a crowded assembly, on the text: "The gates of hell shall not prevail against the Church." His sermon, powerful and impressive, was heard in the deepest silence; and the two first leaders of the Government were present. After the preaching, he said, in a grave and effective way, that, because he had preached in the Oratory, he was suspended from his functions for one month by the supreme authority; that his duty of minister was to obey his Master, the Lord Jesus, and to acquiesce to no hindrance to his service; that, in consequence of that command of Jesus, he could not submit to that suspension; and that, therefore, he was actually parting with his flock, and leaving his national charge. He expressed to his flock, moved and in tears, his affection and sorrow; begged them that, though they should be no more his flock, he should be allowed to visit them in their afflictions, or at their death-bed, and also to show his interest to their children; and so that pious and worthy minister of Christ parted with a Church connected with an oppressive authority

* The *pastors* are those who hold the livings; the *suffragants* are those who are officially appointed to do duty in the place of old or disabled pastors; the *ministers* are young men who have received ordination, but have not yet care of souls. The whole of the clerical body in the Canton de Vaud numbers about two hundred and fifty, of which about one hundred and fifty are *pastors*, fifty *suffragants*, and fifty *ministers*. The entire population of the canton is about one hundred and eighty three thousand, of which three thousand are Catholics.

The scene was affecting. Every member of the congregation was desirous to hold the hand of his pastor, who receded rapidly, and whose courageous and disinterested conduct will be followed by many of his equally pious colleagues.

So you see, dear brother, that the Spirit of Jesus is blowing upon his true Church, and that everywhere his love will evidence itself in those who indeed have "heard from the Father," and who "see Him who is invisible."

To us, also, is imposed the duty to stand steadfastly for the "truth as it is in Jesus," and to prove both to the world and to the Church that there is no accord between Christ and Belial, but also that nothing is more congenial and one, now and for ever, than *truth and love*, since true love is indeed to give the truth, and to prefer it to human ties and tears.

In that blessed connection, most dear and honoured sir and brother, I subscribe myself, &c.

(Geneva, November 14, 1845.)

My letter of the 12th, dear and honoured brother, has already mentioned the demission of Mr Scholl, one of the pastors of Lausanne, who had been sentenced to three (not *on*.) months of suspension from his ministry. The same day another pastor of Lausanne also gave his demission, equally from the pulpit; and so great things begin to be put into motion by the supreme Lord of the Church.

There is a confederacy of feelings and actions among all the faithful. I mean the truly Evangelical—ministers of the Canton de Vaud, which is the largest number of them, if not even the whole. By the last law, there was a possibility to call a general synod of the classes or presbyteries; but, as the calling was in the hands of the State, the pastors preferred to meet spontaneously in Lausanne; and that assembly, composed of nearly two hundred and fifty members, pastors, and young ministers, met on the 11th and the 12th, and solemn things, indeed, were resolved.

The whole clergy of the Canton de Vaud amounts to one hundred and seventy-two pastors, and about one hundred young ministers. The number gathered was, therefore, remarkably complete; and in their first meeting, after prayer and an exposition of the cause, many discourses were delivered in the same sense (or to the same effect), namely, "The absolute freedom of the Church of Christ, under the principle of union of the Church and State, but of no dominion of the last over the Church." Those speeches were felt something exciting; for the character of such men is firm and passionate, and they are wounded in their very hearts both as free citizens and as ministers of God; but, by degrees, the gentle Spirit of Jesus soothened the feelings [so it is in the letter of Dr Makin; and how fine the idea! *soothened*, as with a genial breath from the region of light and love], and the discussion received a more high and also a more deep tone of faith and obedience.

That first day, however, nothing was resolved, and the members were dismissed with a serious intimation to be prepared for the next day by prayer and concentration.

Letters were received by the committee, especially one from the students in divinity, declaring their adhesion to the pastors, and beseeching them to consider attentively the present state of the Church and the rights of her King.

The second meeting, less numerous than the first, because many pastors had been recalled to their parishes by duty, was, however, more solemn than the first. Prayer was as it more copious; and, after one of those supplications for teaching and guidance from above, the decision was taken; but, before its settlement, many affecting scenes were seen. A very old man, for instance, rose and said: "That he was a pastor in a country parish for a long while; that he had passed as such through many revolutions; and that he had seen his labours blessed in a great measure, being also a missionary in his three large schools;" and with tears he said: "How could I leave and forsake my parishioners, my children, my beloved flock? Am I not from God among them, and as their father?" Another pastor said: "I am a father of nine children, poor, and without any saving or resource but my living. Ah! how difficult is to me now my duty! But there is a Father above me, and he will not forsake his servant," &c. At length one of the members, a very eloquent man, after having pronounced an impressive allocution (or speech), took in his hand the Deed of Demission which was prepared by the Committee, and, turning to the president, he said: "Mr Chairman, we want to hear no more words; acting is to-day required. You, sir, you will sign this document the first of all!"

The chairman sat down immediately, with a solemn composure, and with a gesture of adoration, he wrote his name under the Deed. After him, and in silence, all the members came and signed; and when the *old pastor* came, he said: "My brethren, I have spoken to you with force and deep feeling; but I silence my heart in presence of the interests of the Church of God, and I sign my leaving a dear parish." And he signed. Then, turning to a young minister, his suffragant, who had also signed, he embraced him with sobs, and then sat in silence.

One hundred pastors alone, and fifty young ministers had already signed yesterday night, and many others are expected to do the same.

A *Free Church* is, therefore, founded in the Canton de Vaud; and it is begun in a very different position from that of the Scottish one. In this the pastors were received with open arms by the people—by their very parishes; and so their parting with a mother was to be welcomed by dear sisters. Here, in Vaud, the people are averse—the majority in it are Infidels; and most likely, also, the Government will *not* allow the formation of meetings, and especially of another Church. England is free, and Scotland is free, but Vaud is not; and it is not to be conceived how that secession from the Establishment will be constituted in one.

But the Lord knows his own ways. He has already moved a beneficent and pious man of that country to offer £2,400 for the beginning of a fund, which is, for this land, a very large sum; and if our God is pleased to have a living and free Church in Switzerland, he knows also how to form it. The Council of State of Lausanne met immediately after the assembly of the pastors. They must be very anxious; for they expected that forty, perhaps, of the pastors should give their demission, and that they (the Council) would at length get rid of these forty *Members*. They were far from supposing that such a number of pastors would do the same.

We wait as does the servant "looking to the hand of our Lord;" and this we know, that *all his decrees* will stand, and that his beloved Church will be agreeable in his sight.

God bless you, dearest sir. I thought that you would receive willingly such particulars. May the Lord bless indeed every deed and obedience committed into the hands of his servants!—I am, &c.

Before proceeding to offer some concluding thoughts and suggestions, we direct the attention of our readers to the Deed of Demission and Address to the Churches, by the pastors who attended the Lausanne convocation, which we here insert, as documents worthy of perpetual preservation.

TO THE NATIONAL REFORMED EVANGELICAL CHURCH OF THE CANTON DE VAUD.

Brethren dearly beloved, and faithful members of our Church; old men, to whom God has given the wisdom of fathers and mothers, whose children we instruct; young people, who ought to be the stay and support of our Church;—all of you, whose servants we are for the love of Christ, hear and judge this solemn determination, which a great number of your pastors have come to before God.

For months past we have frequently appealed to the councils of the nation, remonstrating against encroachments, daily becoming more numerous and more menacing, made by the civil authority upon the freedom of our Church and the liberty of the ministry. Our words have not been listened to. The classes, which are the councils of the Church, have, in their decisions, of date 22d and 23d October, spoken with an unanimity that ought to have had great weight. The expression of their opinions, however, has not been attended to; and the Council of State has pronounced a sentence against men who dared, resting upon the law, to defend the rights of the Church and of the ministry. An important duty devolved upon us—to save the Church of our fathers; and to-day, Wednesday, November 12, 1845, one hundred and fifty-three pastors and ministers, obeying the voice of conscience, with a heavy heart, and on bowed knees before God, have adopted the following resolution, which has been forwarded to the Council of State:—

TO THE COUNCIL OF STATE.

Mon-sieur the President, and MM. the Members of the

Council of State.—By the double judgment which you have pronounced on November 3, 1845, you have, on your own authority, completely modified the Christian ministry in the National Church. By this sentence you have condemned and punished forty-two pastors and ministers for having refused to read from the pulpit the truly political proclamation of July 29. You have condemned them in spite of the precise terms of the law of 1832, which warranted their refusal. You have condemned them in spite of the sentence of absolution of the four classes. By this sentence you have now declared that, contrary to the constitution, which says: "The law regulates the relation between the Church and the State," now the Church, in place of being united to the State, is made subordinate to the State—in place of being governed by the law, it is governed by the arbitrary will of the Council of State.

That pastors have no more the benefit of that law.

That in spite of the precise terms of the law, pastors are obliged to submit to every order of the executive authority.

That the civil magistrate has the right of occupying the pulpits of our places of worship, by his agents to read there, at the hour of divine service, his proclamations, which might sanction doctrines and interests injurious to those which are religious and spiritual.

We, the pastors and ministers undersigned, the guardians of worship and of religion, declare, gentlemen, that we cannot, and will not, be the instruments of sanctioning such encroachments. By the same sentence of November 3, you have condemned and punished three pastors, for having prayed to God and preached his Gospel in the church of Lausanne, even for having only assisted at religious worship.

You have condemned them, although they violated law.

You have condemned them in spite of the law of God, which absolves them.

You have condemned them in spite of the unanimous sentence of absolution of the Class of Lausanne [ecclesiastical court].

By this judgment, you have declared that the laws no longer protect the ministry, since you ascribe the power of law to your circulars; that the law of God is no more to be the supreme rule of the Christian ministry in the National Church.

The pastors can no more exercise their ministry by preaching, except at hours and in places fixed by authority; and that the pastor, if the authority refuses, loses the right of assembling with his parishioners for prayer and for explaining to them the Word of God.

That, consequently, the civil authorities claim the right of limiting, at their discretion, the ministry of the pastors.

We, the pastors and probationers undersigned, who have received this ministry from God, to whom we must render an account, declare that we neither can nor will accept these shackles.

In consequence of the arbitrary measures you have brought to bear against the Christian ministry of the National Church, we declare that we this day resign into your hands, from and after the 15th December next, the status and ecclesiastical functions which we exercise in the National Church; until the 15th December, such of us as have not been suspended shall continue to exercise our functions. This delay is determined on solely to prevent embarrassment to the parishes and the Government.

By this demission, and for the reasons assigned, gentlemen, we protest before you, and we shall protest strenuously before the country, that we yield to the force of circumstances, and that it is your arbitrary measures that exclude us from active service in our Church. We declare that no political interest nor personal view actuates us. We declare, at the same time, before you, and we shall do it before the country, that there may be no misapprehension of our purposes, that we are ready to devote ourselves anew to the service of the National Church; but we will not undertake official duty until, by sufficient guarantee, we are secured in the rights and liberties of our National Church and of the Christian ministry in that Church.—Receive, gentlemen, the assurance of our respect.

Lausanne, Nov. 12, 1845.

CHRISTIANS, MEMBERS OF OUR BELOVED PARISHES.—It is three hundred years since Almighty God awakened, through the instrumentality of our Reformers, the piety of our honoured

fathers, and our beloved Church was brought out, under God's guidance, glorious, pure, and free.

For three hundred years the Lord has preserved it in the same faith.

For three hundred years fathers and children have found salvation in this Church, and in the faith of this Church in one Head and Lord, our only Redeemer, Jesus Christ. If in times past, under God's guidance, magistrates have been the instruments for building and preserving our National Church, they are not the masters of it. Honoured by God even to protect this great and holy institution, they have no right to rebel over her; she is, and ought to be, the Church of Jesus Christ—a portion of that great Church which the Lord Jesus has purchased and purified by his blood, not that she should be the glory and the strength of kings and magistrates, but that she should be the glory of Christ, and the sure refuge for sinners.

Thus when we to-day, the servants of this Church, the natural defenders of its faith and its liberties, the guardians of its worship, and the established watchmen over the house of God—when we see, by a series of illegal measures, the glory of our National Church invaded, her rights trampled upon, the ministry in her bosom degraded—after having fruitlessly, in a recent circular, sounded the note of alarm—we are to-day compelled to take the important step of breaking our relations with the State until the oppression complained of shall have ceased, and the rights and liberties of the Church be guaranteed. We do not require to justify this measure before you, dear parishioners. The measures adopted by the Government, and which invade the purity of worship and the liberty of the ministry, justify the step we have taken before you and all Christian Churches. Neither the solemnity of our circumstances, nor the fear of being misunderstood, nor personal sacrifices, have made us hesitate to take this step. We are not permitted to subordinate the great interests of Church and of religion to human considerations. We walk by faith; the future is not ours—it is in the hands of our God, who is all-powerful and all-gracious. Beloved brethren, we call upon you to uphold with us the Church of the Reformation in our country—the National Church—the Church of our fathers. On the moment of its ceasing to be the Church of the Government, may it become the Church of the nation! Whatever be our diversified opinions on political matters, let ministers and parishioners who love the National Church, be filled with new zeal and attachment towards our spiritual Head, the Lord Jesus Christ.

As regards us, your pastors, we shall continue in your service, to marry, baptize your children, to instruct your youth, to console your sick and your dying, to instruct you in the Holy Scriptures—we shall redouble our zeal in order that the National Church may not suffer; for we cherish this Church in our hearts, and we wish to live and die in the faith which she professes.

Now, beloved brethren, we commend you and your families to our Father and supreme Lord. May the Head of the Church, the Redeemer of our souls, who has strengthened us, assist you and guide you; may He unite us all in the same faith, courage, and holy love; and thus may the blessing now pronounced upon you by your pastors be ratified on High!—Amen.

The full result of the proceedings connected with this memorable event cannot yet be known. From subsequent information we learn, that about two hundred out of the two hundred and fifty composing the clerical body in the Canton de Vaud, have signed the Act of Resignation, while all the students appear to have declared their concurrence with the step taken by the pastors. The Government, on the other hand, though surprised with the extent of the demission, appears determined to maintain its arbitrary course. A proclamation has been issued, condemning the conduct of the ministers, chiefly on the plea, that *the Church is national, and must therefore be subject to the State.* Further: the Grand Council of the canton has been applied to by the Govern-

ment for a grant of powers adequate to the emergency. The Grand Council has been held, and has bestowed upon the Government that ecclesiastical dictatorship which was sought, by a majority of one hundred and twenty-five to thirty-three. The Government have thus obtained, for six months, power to suspend all ecclesiastical laws that do not directly relate to doctrine and worship—all laws that relate to public instruction; and they are also invested with full powers, not only over the National Church, but also over all Oratoires, and all religious meetings, held, or attempted to be held, out of the National Church. They are further empowered to grant a dispensation with regard to age to licentiates and students of theology, and to appoint teachers of schools to the vacant charges, should that be found necessary. In addition to these arbitrary measures which they have obtained authority to use, they have also employed the ensuring artifice of specifying a period within which those who may have been drawn away by the strength of sympathy may yet return and resume their connection with the State Church. It cannot be hoped that none will yield—at least, the experience of Scotland testifies that ministers can break the deepest pledges. Thus force and fraud are both employed to break or circumvent them. Would that the 15th of December were well past! These are ample powers for the purposes of despotism; and, considering in what hands they are placed, it may be expected that they will be unsparingly wielded. Some of the men now placed at the head of Government have already publicly declared that they were “weary of the moral restraint imposed upon the country,” and “happy to free themselves from the nightmare of the Monks,” as they call all Evangelical Christians. May the faithful pastors of the Canton de Vaud be ever under the protection of Him who is King of Kings and Lord of lords!

Our space will not allow us to dwell on this memorable Swiss Disruption as we could have wished; but we cannot leave it without some reflections, were it but as seeds of extended thought and fervent prayer. The times in which it is our lot to live are manifestly times fraught with events of weight and moment. Religion has been revived; and the hostility of the world, and of him who is termed the god of this world, has been equally aroused. But the struggle will, in all probability be, if not more protracted, more intense than it has ever formerly been. The religious life of the present day is everywhere seeking first principles for its guidance. *Evangelism* is the generic name commonly given to these great first principles. This, however, is not new in itself, when we understand it as meaning the leading and vital truths of the Gospel; but the mode in which it shows itself is comparatively new.

For Evangelism comes now into direct contact with two antagonist powers, instead of one, as formerly. It has to encounter equally the Erastianism of statesmen, and the Infidelity of the liberalized, or radical, or socialist, or revolutionary and lawless masses. We have used several epithets, because Infidelity among the *many* assumes all these characteristics. Erastian statesmen hate its spiritual liberty; and Infidel Radicalism hates its moral purity. It must therefore seek to be independent of both, and at the same time it must seek to control both. If it should succeed in controlling both, it may save both from utter ruin; if not, these two extremes will rush over prostrate Evangelism into fierce conflict, which will end in their mutual destruction. Spiritual independence, arising out of the kingly office of the Lord Jesus Christ, is the great first principle for which the Christian Church has now to contend.

It is deeply interesting to mark, that in the search for these great first principles, different Churches of different countries pursue different courses. In one, they lead to the explication of primary *doctrinal truths*; in another, they embrace the direct application of these truths to *position and government*, and consequently to all that these include. The stage of development differs, but the direction is the same. In England, Evangelism has hitherto busied itself chiefly with *doctrinal truths*, and *personal piety*. It must ultimately, and that, too, ere long, reach *position and government*. In Scotland, position and government never had been lost, though for a time in partial abeyance. The religious revival and movement of Evangelism led to the encounter of all obstacles at once, though not at once with equal intensity. The *doctrinal* had triumphed before those of *position and government* reached their final struggle. Hence the Scottish emancipating act of Disruption preceded that of awakening Evangelism in any other country, and was honoured to set the example.

The Swiss Disruption in the Canton de Vaud bears as close a resemblance to our own as the difference between the position and circumstances of the two cases could allow. Even before our Disruption took place, the eyes of the faithful Swiss pastors were directed most earnestly to our conflict with the Erastianism of the Moderate party, the civil courts, and the State. We well remember the admiration expressed by a Swiss pastor when the Assembly of 1842 passed its noble Claim of Right, while he mourned dejectedly over the degraded and enslaved condition of his own oppressed Church. There can be no reasonable doubt that our Disruption, and the success with which God has blessed our Free Church of Scotland, has been greatly instrumental in encouraging the faithful pastors of the Canton

de Vaud to snap asunder the Erastian fetters in which they had so long been enthralled. In this we dare not glory, so far as regards ourselves. We glory only in the Lord—that same Lord who has done great things for us, and will not forsake them.

They have perils to encounter greatly more formidable, as it appears, than any by which we were assailed. Not only have they no laws of toleration to which to appeal, but the Government has sought and obtained such powers as may enable it to prevent the faithful pastors from the formation of a Free Church, and from enjoying the privilege of meeting for the worship of God with those of the people who may adhere to them. It is possible that persecutions may be perpetrated in Switzerland similar to those which wasted the Scottish Covenanters. The Government of the Canton de Vaud appears to have the will, and has now obtained the means, of imitating the Scottish Privy-Council of those bloody times. Men like Claverhouse it seems to have already; and it is at least possible that it may have a man like Archbishop Sharp to hound on its Claverhouse. Surely the descendants of Scottish Covenanters will constantly and fervently remember their brethren of Switzerland in the hours of their most solemn intercourse with God. Surely the Free Church of Scotland will earnestly supplicate the only Head and King of the Church to extend to the Free Church of Vaud the same grace which he has vouchsafed to us.

There is reason to fear that the people of the Canton de Vaud are not so well prepared for this great movement as were those of Scotland for our Disruption. The Vaudois have but begun to know the value of an Evangelical ministry; but this the people of Scotland had always known, and that, too, very extensively for many years before the crisis came. Yet before the Disruption none of us ventured to entertain the hope that the adherents of the Free Church would be anything like so numerous as they are. We contemplated comparative desertion and poverty; but God has rebuked our littleness of faith, disappointed our fears, and surpassed our hopes. May not the result in the Canton de Vaud be similar? It may, if the Spirit of God breathe on the dead, and give them life. Is not this, then, an urgent call on us to be most earnest and incessant in prayer for a mighty outpouring of the Holy Spirit in that canton. Gratitude to God for his great mercy and rich bounty to us, an earnest desire for the extension of the Redeemer's kingdom and the defence of his crown, and an ardent love to our tried brethren, and to the souls of men, all combine to urge us to fervent, frequent, constant prayer to God, that he may send forth his life-giving and liberating Spirit, and that Switzerland

may know the truth, and the truth may make it free indeed.

CANTON DE VAUD.

THE following Circular was sent to every minister of the Free Church, to be read on Sabbath, December 9. As it contains some very interesting information, and shows the manner in which the Free Church regards the Swiss Disruption, we present it to our readers, and add some information which has since reached this country, furnished to us by a highly respected correspondent.

GLASGOW, November 29, 1845.

REV. AND DEAR SIR,—I have been requested, as Convener of the Committee for corresponding with Continental Churches, in connection with the great religious movement in Switzerland, and in prospect of the religious services appointed for the 7th December, to make a few suggestions, which, with God's blessing, may be useful to the brethren. They are designed as mere hints, and have not appeared in any *public* form. It is hoped that the necessary haste with which they have been thrown together, in order to reach the most distant parts of the country in time, will be received as a sufficient apology for their imperfection.—I am, reverend and dear Sir, yours faithfully,

JOHN G. LORIMER.

1. Switzerland is eminently important as the scene of an evangelical movement. From its position and population it is fitted to exert a strong influence on Italy, France, and Germany. On its territory, though limited, the languages of these different countries may be said to meet. With a population (2,200,000) somewhat less than Scotland, Italian is spoken by 124,000; French by 500,000; German by 1,500,000. According to religious denomination, 870,000 are Roman Catholics, 1,300,500 are Protestant. It is an interesting circumstance, that nine Protestant congregations are Italian, the opening the door into Italy.

2. The Canton de Vaud, which at present earnestly calls for the intercessions of the faithful, forms part of French Switzerland. With the exception of about 5000 persons, the whole canton, embracing a population of 133,080, is Protestant. About twenty years ago it had sunk as low, in point of religious doctrine and practice, as any of the Swiss provinces. A leading pastor published a laboured apology for ministers spending the evening of the Sabbath in card playing. The Spirit was pleased, however, by humble instrumentality, the dispersion of tracts by a lady, one of which was carried into the college of Lausanne—to awaken a revival of evangelical religion. Fierce opposition followed, in which the popular sided with the rulers; still the good work went forward, and has never since entirely ceased. At present it is usually estimated that above two-thirds of the pastors (172 in number in all) are Evangelical. In Lausanne, the capital, all the ministry, as also all the professors of the college, belong to the school. It is worthy of notice, that there is no district of the Continent, as a whole, where, amid many difficulties and defects, Evangelical religion is more generally diffused. Hence, after Scotland, it is the first scene of a disruption. True religion and true views of the Church of Christ go together.

3. Though the National Church, by its constitution, be unquestionably Erastian, yet, in the wonder-working providence of God, a series of events have been allowed to occur, so outrageous in their nature as to compel the faithful to withdraw—a pleasing example of how the great Head of the Church may find means of conducting his people out of Churches the most hopeless of favourable change. The disruption in the Vaudois Churches, so far as the tidings have arrived, is most marvellous, plainly marking a divine hand. While it has been most rapidly matured in the course of a few months, it has surpassed not only the expectations of the most sanguine friends on the spot, but has greatly exceeded in proportion the results of its pioneer in Scotland. At present, out of 250 ecclesiastical persons in all the canton, 180, embracing all the men of leading name and influence, have already given in

their demission. It is expected the number will soon reach 200, if it has not already done so; while *all* the students of divinity, with the generosity of Christian youth, have cast in their lot with the faithful pastors and probationers—a pledge that the work is not to perish with the existing generation. It may be added, that the official documents of the Church, to the Council of State, and to the people of the parishes, are nobly drawn, indicating clear views of divine truth, firm resolution, and a warm and elevated piety. Surely it is impossible not to praise the Lord with grateful joy for the moral spectacle of so large a body of men, embracing aged pastors, the fathers of large families—youth exposed to the temptations of the world—all leaving their pleasant homes, and the tabernacles in which they worshipped, at the approach of a Swiss winter, and in the face of unknown trials (some deeply menacing), going forth at the voice of Christ, ready to bear his reproach. The spectacle is God-glorifying, far beyond the magnificent scenery of their native country, and should be hailed with sympathy and love, and every appropriate encouragement.

4. Unlike some religious movements on the Continent, which, however important, are for the present mingled in character, that of the Canton de Vaud is strictly Evangelical. Such is the solemn testimony of the sufferers themselves, and the fact proclaimed by the crime for which some of them suffer—the crime of holding prayer-meetings at hours not canonically recognised by the State. The ground of disruption is substantially the same as in the Scottish forerunner—the Erastian interference of the State in matters strictly religious. For several years there had been serious encroachments on such liberty as was possessed, particularly the abolition by the State of the Helvetic Confession of Faith. The hesitation of the Evangelical party to follow out the plain path of duty to which that deed pointed, only exposed them to fresh assaults, till to hold prayer-meetings at uncanonical hours—to exchange pulpits for a day with a brother—not to read political proclamations from the pulpit—all became State crimes. It is an instructive lesson that such *vice à Erastian* proceedings were the doings of a Government which represented the friends of civil freedom; showing how little the truth or kingdom of Christ has to expect at the hands of any merely political parties. The Vauds who have withdrawn from the Church of the State have not abandoned the principle of national homage due to Christ—they continue as warmly attached as ever to the martyr Church of their fathers. Surely they are entitled to the more fervent sympathy and more earnest intercession of the Free Church of Scotland, which, in this respect, stands on the same footing with her Swiss sister.

5. In addition to the many fresh lessons which the events in Switzerland impressively read to us of the power, faithfulness, and grace of God, and of our corresponding duty, with the blessing of the Spirit, the most important benefits may be expected from the Vauds movement at once to the present and unborn generations. A testimony to religious principle and the honour of Christ is *urgently needed* in Switzerland. Socialism, Infidelity, and even Atheism, have apostles, and are openly avowed, and widely embraced by multitudes in the humblest classes of life. The Christian ministry is extensively denounced as mere priestcraft. Popery grows apace, numbering, within the present century, the addition of *no less* a *third* to the inmates of its monasteries and its nunneries.

Besides a testimony against evil, positive blessings may be expected. A favourable opportunity is presented for organizing a National Church on strictly scriptural principles of government and discipline, instead of the present unhappy arrangements under which free synods, an eldership, a deaconship, and discipline, whether respecting pastor or people, are all alike unknown. The spirit of propitious change, too, will not be confined to the Canton de Vaud. Already there is an earnest application for information respecting the Free Church of Scotland in German Switzerland. Many pastors sympathize with its progress. Steps must be immediately taken to meet their desire; while the advantage to the interests of Evangelical religion on the Continent generally will be incalculable, when the Christians of Britain shall be able to labour, through the instrumentality of free Continental Churches, without being exposed to the hazard, as at present, of seeing all the fruit of their toil adopted and spiritually extinguished by the State. In this way it may be hoped that the Evangelical revival appearing in various quarters of the Continent at the present day, instead of soon being brought to a stand, may, by the blessing of God on rightly constituted Churches, be inde-

finitely perpetuated and enlarged. Among other advantages, too, the likely gain of Christian union, both at home and abroad, should not be overlooked. Common objects of sympathy and interest in Switzerland will tend to unite Evangelical Christians at home, while the sight of union in Britain will tend to draw the Christians of the Continent together in the bands of truth, and love, and common labour.

Various additional points of interest might be suggested, such as the friendly relationship which subsisted between Scotland and Switzerland of old—the days when above 40 Scottish ministers assembled at St Andrews to go over the Confession of Faith of “Zurich, Berne, Schaffhausen, St Gall, the Grisons and their confederates, Mulhausen and Bienne”—a document which, being reviewed, commanded not only approval, but “exceeding commendation of every chapter and sentence” from our Scottish forefathers. Reference, too, might be made to the connection between the Scottish and the present Swiss disruption—the wonderful points of resemblance and points of contrast which, mutually illustrating, enable us better to understand both, and the pleasing prospects of intercourse between the Churches in the future; but on these we must not enter, any more than on the interesting inquiry how the land of Knox and the land of Calvin should be the first, and almost simultaneously, to supply the materials of a strong religious testimony at the distance of centuries.

We conclude with one or two sentences from private letters of the Rev. M. Descombaz of Croisettes, near Lausanne. The heaviest punishment inflicted by the civil power has descended on his head. On the day after the sentence of suspension from ministerial functions for a year had been pronounced, he wrote to the Committee of the Free Church of Scotland for Foreign Correspondence in these terms. This was prior to the noble movement of the 11th and 12th of November: “The crisis at which we have arrived is most grave. Attached to the Nationalist principle, we shall defend to the last the rights of our Church and the freedom of the ministry, but we cannot allow ourselves to be enslaved. Thanks be to God, *many* of our brethren (would I could say *all*) are resolved to abandon their places in the Church of the Government, rather than be unfaithful to our Master. The people in the parishes in general continue indifferent to ecclesiastical affairs, through a fault in the institutions, and will not join us in our withdrawing. The faithful alone will follow us. *But we must look to duty before everything.* We know that our brethren in Scotland pray for us—that they sympathize with us. O that they would seek still more that the Lord would give us to be united in the truth, and for the glorious cause of our Lord and Saviour Jesus Christ!”

Again, addressing an assembly of his ministerial brethren, who acquitted him of censure, the same honoured pastor exclaimed: “We cannot separate our rank as ministers of the Gospel from that of pastors of the National Church—nay, we put the latter below the former. We have received a higher commission than that of the Council of State. What! we, ministers of Jesus Christ, are charged to preach the Gospel. Are we not to perform our work as often as we are called thereto? as often as the Lord gives us opportunity? Ah! gentlemen, it is not we alone that are here on our trial—it is you. It is the ministry of the Gospel altogether. It is the most sacred liberty—religious liberty. It is the Gospel of our God. Let men, then, beware; the highest interest is at stake. You are about to fix the religious destiny of your country—that of your Church; for if the liberty of its ministers be attacked, it is itself assailed.

“My dear colleague has spoken of unjust prejudices against our prayer-meetings—he has even related those with which he himself was formerly imbued. I must make the same confession. There was a time when I partook of the same errors; but, thanks be to God, since the day that I believed and received the truth, I have felt the need of labouring with my brethren in all religious meetings for the advancement of the reign of Christ. To me this is an imperative duty; and nothing in this world shall make me renounce it.”

Such is the martyr spirit of the men for whom our sympathies and prayers are to-day asked—can they be withheld?

Since receiving the above, a letter has arrived from the same excellent pastor, dated 20th of November, being eight days after giving in his demission, in the course of which he says: “Besides the seceding party there only remains 60 ecclesiastics, of whom many are incapable of executing the ministry, or are barely orthodox. Thus *more than three-fourths* have broken off their connection with the State, which

prepares to commence a violent persecution. It is about to oppose all free religious services, even those which existed previously to the 11th. In the meantime, the General Assembly of the seceding pastors has nominated a commission of seven members, who, with the addition of laymen, will prepare a plan of organization for the Free National Church. This is our present position.

"The seceding pastors leaving their manse will remain as much as possible in their respective parishes, and form their flocks independent of the State. This last matter is the most difficult, owing to our flocks being little prepared for this system. Dissent has already carried off the best disposed of the people, and they are not likely to re-attach themselves to us. The future is in the hand of the Lord. We do not see it to be our duty (at least that is my opinion) to abandon the country. There is more need than ever for all the zeal and devotedness of the faithful pastors. If our Master indicates that he calls me elsewhere, I shall go with joy. For the present it is most important to re-establish the Church on a different foundation. The days of the 11th and 12th will be ever memorable. The Lord has powerfully sustained and strengthened his servants. In renouncing the salary of the State, we have re-acquired the liberty of the Gospel ministry. The greater number of us can expect daily bread for ourselves and families only from the faithfulness of our God. I have made with joy the greatest sacrifices which I could make of temporal things. But will the Lord abandon his children? I will he not rather supply us with new proofs of his love? The work of release from bondage (*affranchissement*) is only begun. The struggle goes on most nobly. (*La lutte s'engage de plus belle.*) Pray then, dear brother, pray that your brethren of Vaud may hold firm—may be faithful, and that our country may receive a new and abundant outpouring of the Spirit from on high, and that the dry bones may live."

A most interesting and important part of the work remains still future, viz., the amount of *adherence among the people*. This cannot be known till after the 15th of the present month. The tone of the letters, though not sanguine, is not desponding. Let the Free Church of Scotland in this behalf help their brethren of the Canton de Vaud. The Lord has all hearts in his hand, and may make the very self-denial and faithfulness of the pastors, directly as well as indirectly, the means of conversion to multitudes who have hitherto been insensible under all their preaching and prayers.

P.S.—Since the above was written, further accounts have arrived, from which it appears that the State is greatly embarrassed with the extent of the movement—that it has applied in vain to the probationers to take the vacant places of the pastors—that great provisional powers have been asked by the executive from the Grand Council, to meet the emergency, and have been granted—that no concessions have been made to the Church, but that an effort is making to divide the faithful. Those who are supposed to have been carried away by sympathy have an opportunity of returning, if signified in forty-eight hours. It appears that the pastors are not to be allowed to delay their separation from their churches so long as the 15th. Surely these facts call the more loudly for our intercessions.

In consequence of the full powers given to the executive by the Grand Council, the demitting pastors are in serious apprehension that they may be prevented by the hand of power from forming a Free Church at all. In these prospects, one of the number writes, of date 19th November, to British Christians: "Pray for us, brethren, that all this which is done against the glory of God and the advancement of his kingdom, may be overruled to the glory of God and the promotion of the kingdom of Christ. Pray for us, that the spirit of wisdom, peace, strength, decision, love, zeal, may be abundantly shed into the hearts of God's people in our land. Pray for us, that the Prince of Peace may keep us in peace outwardly and inwardly. It is the cause of God, of Christ, of the Gospel, of religious liberty, of true morality, of all that is dear and sacred here below, which is artfully, strongly, perseveringly threatened by all these measures. We know who it is that reigneth; but we may have to pass through I know not what. God only knows. *Let him only make us and keep us faithful, and all will be well.* I commend myself, my brethren in the ministry, the Church in our land, our beloved country itself, to the prayers of our Christian friends in Britain of every denomination. In such times there are no denominations but two—for God, and against God."

Still more recent accounts than are referred to in

the above statement, indicate that "the effort which was making to divide the faithful" has been so far successful. The Rev. Mr Scholl of Lausanne, one of the most conspicuous men in the movement, has written to the Convener of the Free Assembly's Committee, of date December 1, that, caught in the snare of the State, which with one hand held out an invitation, and with the other the sword of persecution, thirty-three had retracted their demission, and that he feared others would be prevailed upon to do the same. This is much to be deplored, not on account of the ultimate triumph of the cause of Christ, which cannot be hindered by it, but—1. On account of the unhappy men themselves, who will not only be degraded henceforth in their own eyes, but be made the slaves of an irreligious and Infidel Government, which will rejoice to humble them. 2. Because, meanwhile, it will in all probability lead the State to be more oppressive to the faithful who stand firm. They will naturally say: "If so many who promised strength have been broken down, why not others? why not all? Add to the pressure, and they will all give way."

Mr Scholl has no fears but that the great majority of the large number who have demitted will retain their steadfastness; but their case is one demanding deep sympathy and persevering intercession on the part of all true Christians in this country. They are evidently at the beginning of a fierce persecution, it has not already commenced; and they may need something more than sympathy, counsel, and prayer. When the time arrives, we are sure that nothing will be wanting; meantime, these are the best preparation for all subsequent steps. We hear that the Government has just passed an enactment, that any minister opening a place of worship to preach in, or any one supplying him with such a place, is immediately liable to a fine of 2000 livres Swiss. Who could have expected that matters were to proceed to such an extremity as this in three short months. Where is the fancied security of Europe?

The latest tidings of the Canton de Vaud which have been received bring down the history of the work to Saturday last. At that date, the retraction amounted to about "forty"—an enormous number—but fresh demissions were coming in, and in several cases there had been retractions of retractions: in other words, some had recalled the hasty retractions which they had made, and stood again with their demitting brethren. It was stated that the theological professors of Lausanne College were about to send in their resignations, in order to join the faithful. Thirteen hundred in the same town had sent in a letter of sympathy and adherence to the pastors. At Kevay the municipality had lent a place for divine worship; and at Echallens, the whole service went on as before. The only change was in external place.

The Executive, however, has also taken its ground, and has issued a decree shutting up the Oratoire at Lausanne, and threatening to close all the places of worship not connected with the State.

Very serious as the condition and the prospects of the friends of the Free Church in the canton thus are, there is no ground for despondency, even though the cases of resiling were far more numerous than they are. There can be no question that there will be a noble testimony for the truth and the kingdom of

Christ to the last. Let God's people in Scotland be abundant in prayer, and no one can anticipate what may be the result. The Lord may help, and that right early.

THE CHRISTIAN'S CREED.

I own no God Most High but One,
The TRIUNE Majesty,
The co-eternal Father, Son,
And Spirit, One in Three.

I own no Advocate with God
But Christ, from God who came;
Close by His Cross apostles trod,
And publicans the same.

I own no Guide to Christ but Him,
Who from the Son proceeds;
Our strength how frail, our sight how dim,
Till God the Spirit leads!

I own no good in guilty man,
Nought in my flesh but ill;
I serve not, choose not, Christ, nor can,
Till Christ convert my will.

I own salvation all of Grace,
Remission but by Blood,
And faith's sole power my heart to place
Beneath the cleansing Flood.

I own one Body—Christ the Head;
One Spirit—through the whole,
By God, who raised *Him* from the dead,
Breathed as a quickening soul:

One Gospel—Hope; one Lord; one Trust;
One Sign of death to sin;
One God and Father of the just,
Above, amongst, within.

I count each Church—its SYMBOLS, songs,
Communion, Elders—mine;
To all, in my charmed sight, belongs
Th' identity Divine.

A hundred banners, *once unfur'd*,
Show the same Crown inwove;
Now hail! ye conquerors of the world,
Omnipotent in love!

I own, that light is shined in *heaven*,
—That, Lord, our heaven art *Thou*,
—That heaven is open'd, *Thou* art given,
In gleams and glimpses, *now*.

I own, that heaven-lit joy and love
Through holy works must shine;
But still our right to palms above
Is *from above*—'tis *THINE*.

Yes, this my first and final faith,
The Gospel I profess;
This hope in death the righteous hath—
Thy Death-wrought Righteousness!

My thoughts may range o'er truth, or roam
Where doubts and conflicts toss,—
But ever, as the dove flies home,
Light fast upon the Cross.

Naked as now of human boast,
When I have reach'd my grave,
Then, Father, Son, and Holy Ghost,
Me, chief of sinners, save!

W. M. BUNTING.

Highgate-Rise, near London.

CONVERTS IN ABYSSINIA.

(From the "*Home and Foreign Missionary Record of the Free Church.*")

THE attention of many of the friends of missions in this country, we doubt not, has been attracted by the following interesting notice of two Abyssinian youths, formerly pupils in our institution at Bombay, contained in Dr Wilson's lecture on the "*Independent Eastern Churches*," in the volume of "*Lectures on Foreign Churches*," lately published in Edinburgh:—

"When Dr Wolff visited the country (Abyssinia), he and Mr Lemberg encouraged an influential native to set out for India with his two promising sons, in order to procure for them a superior education. On their reaching Aden, they wrote to the Bombay Government, informing it that they had obtained letters for me, and that they intended to place themselves under my care. On their arrival in India, I was prepared to receive them into my family, and to appoint the youths to study in our mission institution. The father stayed a year with me, watching diligently over his sons, and he then returned to Abyssinia, leaving his sons under my care. They remained four years and eight months under my roof, during which time they profited much by the instructions received in my family, and by their attendance at our institution—all the members of the mission showing the deepest anxiety to advance their improvement. They distinguished themselves even among the Hindu pupils, with whom there is no lack of talent; and, what is of far more importance, they showed the most pleasing and satisfactory signs of personal piety, being constrained by their religious feelings to sit down with our native Church at the Lord's table. On my leaving India for this country, they accompanied me to Aden, from which they proceeded to Abyssinia. I have had no tidings of them since they entered that country; but this may be accounted for by the difficulty of communication. If spared, they will, through divine grace, prove lights in the midst of the surrounding darkness; and, full as they are of Christian zeal, they will seek the instruction of their countrymen. They repeatedly expressed the wish to me to return to India, if their friends would permit them, to complete their studies for the holy ministry, and to devote themselves to the work of missionaries among their kindred according to the flesh. They have the pledge from me and others that they will not be overlooked; and, if no tidings of them be soon received, a special native messenger will be despatched from Aden, to inquire about their fate. May they be preserved, and made a rich blessing to multitudes in Ethiopia, which, in all its extent, will yet stretch out its hands unto God!"

The anxiety felt in behalf of these most promising young men, we are happy to say, has now, in the gracious providence of God, been completely removed. After a long and perilous journey and voyage, they have returned to India for the completion of their education.

The Rev. James Glasgow, in a letter, dated, Rajkot, July 15, 1845, thus writes of them to Mr Nesbit of Bombay:—

"On Saturday evening last, in the dusk, and just as a weighty shower was spending itself, my servant came to tell me, that two *Christian* lads were at my gate, asking if I would permit them to pass the night in my compound. I sent for them, and, with a dreamy recollection of the face of the younger resembling some countenance I had seen, I accosted them in Gujarati and Hindustani. Finding that we did not recognise them as old familiar faces, a trifle would have made

them slip away unknown. However at last one of them said, we are Gabru and Maricha, and produced a certificate in Dr Wilson's hand, which, drenched though they were with rain, they had kept clean and dry. We brought them in, and provided refreshments and dry clothes. They are now with us, and we are happy to show them hospitality. Their story is simply this: They came first from Abyssinia to an island in the west, in the Red Sea, called Massawah; thence they sailed to Mocha; thence to Aden; from Aden, they embarked in an Arab vessel for Bombay, where they meant to attend the Free Assembly's institution for some additional time. For about fourteen or fifteen days they were greatly tossed with strong winds, and unable, as the captain had intended, to touch at Ras-el-had, on the Arabian coast, near the Persian Gulf. They were at last obliged, with the stern of the vessel broken, to put in at a small port called Mundra, on the Cuch coast. Thence, leaving their seamen behind, they walked to another port, twelve kos (leagues) distant, called Tunia, and got over to Juria, from which place they walked to Rajkot. The captain, on getting the vessel repaired, meant to return to Aden, and thence to Bombay, bringing their boxes with him. Of course they have only the clothes they walked in. However, they shall be in no want while with us. They must obviously stay here until boats begin to sail between Gogo and Bombay.

"At the close of the monsoon, the youths left the province of Kattiawar, and arrived safe in Bombay, from which place they have addressed touching letters to their friend and instructor, Dr Wilson."

[For these very interesting letters we must refer to the *Record*.]

THE NEW YEAR.

BY JAMES BUCHANAN, D.D., EDINBURGH.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away."—PSALMS XC. 10.

A SERIES of reflections on the close of one year and the commencement of another may not be unsuitable at the present season.

In the course of time, which is continually passing on like a restless stream, there is a fixed and defined point at which one year ends and another begins:—this instant we are still in the former, the next we enter on the latter. *That* with all its experiences of pleasure and pain has passed away, and is numbered among the things that were: *this*, with its untried and uncertain events, awakening alike our hopes and our fears, opens at once on our view; yet between the two, there is nothing but a shadowy line—a mathematical point without sensible magnitude, as the limit which marks off their conterminous extremities; in the twinkling of an eye we pass from the old to the new, and the former is now to us as if it had never been. The index which points in silence to the midnight hour, and the bell which audibly repeats the knell of a departed year, are sensible exponents wisely contrived to tell us of the rapid flight of time, which, as it passes silently on its dark soft pinions, might else be unobserved or forgotten; but the great truth which these mechanical contrivances are designed to indicate cannot be understood or appreciated save by the serious and reflecting mind. There is, indeed, no real difference between

this and any other moment of time. Time is a constant stream, whose flow never ceases; and there is no greater interruption to its course at the midnight hour which divides one year from another than at any other season of life. Years are connected with each other just as minutes, and days, and weeks; and there may seem, therefore, to be no greater reason for marking this season, or for

it to a religious account, than might equally be found in the rotation of the seasons or the vicissitudes of day and night. But the rapid flight of time, if equally real, is less easily marked, when measured by its minuter portions, than when it is viewed in connection with its larger tracts. The mind is less affected by the thought that another hour has elapsed, than it is by the thought that another year has been added to the past; and from the comparative importance of so large a dividend of human life, the change from the old to the new year is felt by every reflecting mind to be a solemn event, and fraught with serious lessons. For, viewed simply as an inevitable transition by which we pass from the old to the new—as a defined limit which divides the past from the future—or, as an involuntary and almost unconscious, but still real and momentous movement, by which we are carried on to new scenes and times—HOW STRONG IS THE RESEMBLANCE WHICH THIS HOUR BEARS TO DEATH! Death also is a shadowy line, a mathematical point in the course of time, yet a fixed and definite limit dividing two states of being. This instant we live and breathe, the next we are dead and gone—al else may remain the same; the sun may pour the same flood of radiance on nature, or night may spread over it her sable covering; the birds may sing sweetly among the branches, and the sheep bleat in the fields, but the hour of dissolution past, the world is to us as if it had never been—it is like the departed year, with all its experiences of pleasure and pain, gone beyond recall; and no beauty can charm the eye, no melody touch the ear that has been closed in death. That hour, to us uncertain, is fixed and inscrutable, and comes on apace, like the decisive moment which divides this year from the next; and when it comes it closes the past, and commences the awful future. It separates and yet connects two states of being. It is the minute but momentous point at which time ends and eternity begins—when this world will be to us as the year that is now gone, and a new and untried existence shall open before us, like the year that is now begun. And should not *this* solemn hour, then, remind us of *that* so nearly resembling it, and impress us with the thought, that as one year has died out, so very soon with regard to every one of us, time will be no more; that, as surely as, amid all our thoughtlessness, time was hurrying on till the clock struck the midnight hour, and we felt that the

year was for ever gone, so, with the same swiftness and certainty, and perhaps amidst the same thoughtlessness, time is bringing on to each of us the solemn hour of death, when, in a moment, we shall feel that life is past—the world gone—eternity begun!

One of the most obvious reflections suggested by the close of one year and the commencement of another, arises from the familiar figure by which life is compared to a journey, and the different years of life to successive stages in our course; for just as a traveller is reminded, by looking on a mile-stone, that he has left another stage behind him, and that he has one fewer before, so the commencement of another year should awaken the thoughtful reflection, how large a portion of life is already past, and how much less remains for us before we reach our final destination. Were life bounded by a limit which, besides being fixed and certain in itself, was also ascertainable by each of us—could we all count securely on the full tale of threescore years and ten—even on that supposition we might be expected to be seriously impressed by the succession of one year after another, each vanishing away, and leaving a smaller number before us; for the youth might say: Twenty years are gone—twenty stages have been passed over—how short they seem in the retrospect! yet fifty more, and my race is run! And the man of mature age might say: More than the half of my allotted time is expired, and in less time than I have already spent I shall be in eternity. Thus, as one stage after another was completed, it were natural to count how many mile-stones have been passed, and to compute how few remain before us; but how much more natural, and how deeply solemn the thought in the *actual* circumstances of *our* case, that we have reached another distinct landmark in our course—we, who “know not what a day may bring forth,” and who are passing on with the assurance that beyond a certain limit, we cannot live; but at the same time in the constant hazard of an early and unexpected death! The maximum of life is known—the minimum of life no man can tell. It is a journey which may extend to seventy stages, or may terminate in one. It is a voyage on a flowing stream, whose utmost reach may carry a few onward for threescore years and ten; but a stream which has many divergent channels opening at every point into the great ocean of eternity. Might not the close of one year and the commencement of another be expected, in such circumstances, to suggest the thought, that we have really no certainty except in regard to the years that are past and gone? We know of *them* that they are gone for ever, and can never

return; but of the future we know only this, that our years are drawing fast to an end, and that possibly *this* may be our last. We know what stages have been passed over, but at any coming stage we may drop down and die; and the commencement of a new year is only a proof that we are nearer, by one long interval, to the end of our journey—nearer, by so much time, to heaven or hell. Oh! if the last step—the step by which we pass from time to eternity—be so awful that the very thought of it harrows up our feelings, and makes our flesh creep and our blood run cold, should not every step we take in advance towards it be proportionally solemn, and should not every year, which brings us nearer to death, leave us more ready to die?

There is yet another aspect in which this season may be viewed as a solemn memento of death. The course of a year is a representation in miniature of the whole cycle of human life; and the succession of its seasons bears a striking resemblance to the periods of youth and manhood—of maturity and decline—which succeed each other in the same order, and sum up the whole history of our brief existence here. In the revolving year we have, first, the season of spring, corresponding to infancy and youth, the spring-time of human life, emerging, as it were, from the bosom of desolation, struggling with a thousand adverse influences, but advancing day by day, and ever growing into greater brightness and beauty—the season of fitful smiles and tears—of exulting spirits, and still more exuberant hopes. Then the season of summer, corresponding to the prime of manhood, when the seed sown in the spring, of whatsoever kind, shoots up, and the blossoms form into fruit. Then the season of autumn, corresponding to the maturity of manhood, which witnesses the ripening of what had been previously planted or sown—the consummation of whatever youth had projected or manhood pursued, while it begins to exhibit also the symptoms of a coming decay. And, last of all, the season of winter, corresponding to the latest stage of life, when advancing years shed their snows on the locks, and exert a chilling influence on the blood, and leave the man, once vigorous and blooming as a tree in spring, like the same tree withered, and leafless, and bare—perhaps lonely also—amidst the desolation which marks the closing year. Such is the sure succession of the seasons—such also the invariable cycle of human life—and in the revolution of another complete year we see, as it were in miniature, the completion of our earthly career. It exhibits the whole outline of our history and prospects, and reminds us that, just as spring has been succeeded by summer, and autumn by win-

ter, and so the year is gone, in like manner youth will be followed by manhood, and manhood by age, and then life too shall end; so that were we assured of living on till we passed through the whole cycle of its seasons, we might as surely reckon on the speedy termination of life as on the certain extinction of a year. But there is a closer resemblance still. We must look not merely to the analogy between the seasons of the year and the corresponding terms of life, but to the similarity which obtains betwixt the subjects on which they operate respectively. These subjects are, in either instance, many of them so frail that they cannot last long enough to fulfil the cycle. There are many blossoms in spring which are nipped before summer comes—many flowers in summer which fade before the arrival of autumn, and myriads of vigorous plants and seeds are gathered into the garner before the approach of winter; and just so, how many children bloom in youth who never reach the flower of manhood! how many flourish in their vigorous prime who are never ripened into mellow maturity! how many, who look forward to age, will never see it—whose sun seems to go down while it is yet day! We see, then, in the past year, a picture of the utmost that life *can* be to any—not a pledge of what it will be to all. The full history of the longest life consists of four seasons; but one or two of these seasons may be the whole history of yours; and since death may come in the spring of youth or summer of manhood, as well as in the scar and yellow season of age, how unreasonable were it to live as if we were certain of completing the whole *year* of life, when we see and know that the large majority of men die before age arrives!

Another reflection, naturally suggested to every thoughtful mind by the revolution of the seasons, has reference to the onward tendency which may be marked in ourselves, and in the course of all things around us. We feel not only that there is no standing still, but that there is no ultimate attainment here below; that as there is a constant vicissitude—an incessant and ceaseless change, so everything is passing on, and pressing forward, as it were, toward something else that is yet future, and can only be regarded as a means pointing to an end yet unattained, and perhaps far remote. We mean, not merely that time is hurrying on, and that none can arrest its flight—time, whose necessary and ceaseless flow resembles more than anything else the idea of destiny, operating with resistless power, and carrying us on as reluctant captives to our doom—but that, in the wise and orderly administration of his moral government, God has so constituted the world as to make the present

subservient to the future, ordaining that *this* shall be a season of preparation for *that*; and that every successive stage of life shall be incomplete and unsatisfactory in itself, without reference to something farther on. Thus it is in the seasons of nature; spring is but a preparation for summer, and summer for autumn; each is subservient to the next which succeeds it, and its chief value depends on this connection. Spring would be of little use were it not succeeded by summer; and summer itself would be abortive were it not followed by autumn. And thus it is also in the stages of human life. Childhood looks forward to youth, as a season of advancement, and longs for the liberty and strength which it hopes then to enjoy. Youth presses on to manhood, and prepares for it as the scene in which all its preparatory training and education are to be turned to account. Manhood, immersed in the cares and toils of business, anticipates the autumn of life as a season of calm retirement and peaceful repose, and meanwhile pursues the schemes which give the fairest promise of securing that envied consummation at the earliest time; while age itself, enervated and feeble, but still restless and craving, finds that neither the recollections of the past nor the enjoyments of the present are adequate to its desires, but that, after a long life, it must yet look forward, though it should be into a dark and very brief futurity, for an object worthy of its regards. The chief importance, then, of every season of life depends on its connection with what is to come after it. None of them contains within itself the ultimate object of desire and hope, but all point forward to something still future—a consummation not yet attained.

Does not the experience of every heart bear testimony to this truth at the present hour? Is there one among the myriads of our species who feels that, at the close of this present year, he has now reached the goal, or attained the summit of his desires and hopes? If there be not one—not even the hoary patriarch, whose head is white with the snows of age—not one whom the waning year leaves without a wish for something more than he has yet attained, oh! is not this an affecting proof that the present is but a preparation for the future, and that our great interest lies in something farther on? For if it has been thus with every successive year, as our experience testifies, may it not be that life, considered *as a whole*, may have the same result—that the system under which we live is one that points forward to an end never attained on earth; and that it is our highest wisdom to regard all terrestrial events as but a preparation for something else—an introduction, like childhood to youth, or youth to manhood, or manhood to age, designed to usher us into another state of being?

If the year that has just closed, and every preceding one, has failed to bring us onward to any ultimate end, sufficient to satisfy our desires and fulfil our hopes, what reason have we to expect that any following year will realize what these have failed to secure? What have we to expect from any prolongation of life, but a repetition of the same pleasures and pains—the same hopes and fears, varied, it may be, by fresh incidents, and chequered by new lights and shadows as time advances, but still substantially identical with our past experience? And when they come to a close, will there be no sequel—no new state of being for which this is but a preparation—no consummation fit to follow such a protracted course of training—no *end* in which the vast scheme of Providence shall find an adequate development?

The year closes amid the desolation of winter, and life closes in the still more dreary desolation of the grave; and, to the eye of Sense, neither winter nor the grave exhibits any symptom of reviving life—each might seem to be the final extinction of all that is stricken by the hand of death. But the desolation of winter, dreary as it seems, is the prelude of a coming spring, and is really preparing the soil for bursting forth again in the verdure and luxuriance of another year; and if, as we have seen, the successive seasons of life point onward to an end not yet attained, the desolation of the grave itself may be but the harbinger of a coming life—the preparation for a general resurrection. Had you witnessed the progress of but one year—had you marked the first blush of spring, and then the luxuriant beauty of summer, and then the rich abundance of autumn; and had you observed how, at a certain point, the leaves began to fall, and the plants to wither, the earth losing its fecundity, the sun withdrawing its genial heat, and all nature wrapping itself, as it were, in a funeral shroud, and exhibiting the marks of universal decay—had you witnessed this strange and melancholy consummation of only a single year, you might have been tempted to think that in the grave of winter nature lay dead and buried, and that from so wide-spread a desolation there could be no reviving. But you have seen one year terminate, and another run its course—you have marked how spring emerges from the very bosom of winter, and how, at its genial breath, flowers apparently dead begin to germinate, and trees, withered and bare, put forth again their buds and leaves, until, as the season advances, the whole earth, once bare and barren, is clothed with beauty, and teems with abundant fruitfulness—every field being now rich in verdure, and every grove, once silent and deserted, vocal with

sweetest melody; and is not this an emblem of human life and the cycle of its successive periods? Every year ends in the desolation of winter, and every life in the desolation of the grave. But may it not be, that from the latter not less than the former there shall be a resurrection to newness of life? True, we have experience of the one, while we have no experience of the other. We see spring return in its season, after the winter is over and gone, but we see no symptom of revival among the congregation of the dead; and hence, while we count with instinctive certainty on the renewal of the face of nature after its wintry decay, we are doubtful or slow to believe as to the immortality of man, and his resurrection to another life. But why? If there be no known instance of annihilation in nature, but a constant series of changes by which that which decays now is reproduced hereafter; if, as modern science assures us, no particle even of inert matter is lost by decomposition, but passes only into new forms and combinations; and if, as your own experience teaches, there be in human nature a tendency ever onward, pointing towards some end which is never reached in this lower world, then, on these natural grounds, it may be said that there is a presumption at least in favour of a future state of being—a presumption supported by the strongest analogies of nature. But when, in addition to this probable assurance, we are expressly taught by revelation that, in the moral as in the natural world, winter will give place to spring, and that from the desolation of the grave men will rise into a new state of being—when we are told by Him “who knows the end from the beginning,” that a time is coming when all that are in their graves shall hear his voice, and come forth, some to honour and glory, and others to shame and everlasting contempt; then, as surely as now, amidst the dreariness of winter, we look forward to the approach of spring, and expect new life to appear where death now reigns, so surely may we reckon on the arrival of a time when “this corruptible shall put on incorruption, and this mortal shall put on immortality; and the saying that is written shall be brought to pass, Death is swallowed up in victory.” What though now there be every appearance of desolation, and no symptom of life? Does not nature exhibit the same aspect in winter, and is not death the prelude of life? “That which thou sowest is not quickened except it die; and that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body.” “So also is the resurrection of the dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised

in power; it is sown a natural body, it is raised a spiritual body."

This season emphatically reminds us of the *value of time*, and the irretrievable loss that is implied in its being wasted or misspent. If there be one conviction in your mind regarding the year that is now closed which is more certain than another, it is this, that whatever opportunities it afforded, whether for secular enterprise, or personal improvement, or social usefulness, all these opportunities are now past and gone, and that no future diligence can so redeem the time as to compensate for the evils of imprudence or sloth. In your worldly business you know and feel that this is true—you need no argument to convince you that, with regard to your secular interests, the loss of time is an irreparable evil, since not only is it impossible to recall the past, but also because the loss of one season often tells injuriously on the next, and all that follow it. The husbandman who neglects to plough and sow in spring, not only forfeits the benefit of that season, but disqualifies himself from deriving advantage from summer and autumn, when they come in their appointed order; and no amount of future diligence may compensate for that imprudent error. Life has also its seasons, and every season has its own peculiar work. In youth, as in spring, we should till and sow, cultivating the soil, and casting in the precious seed; for this is the spring-time of life, and he who neglects his early education loses not only the benefit of that vernal season, but the capacity of duly improving the maturer season of manhood, and leaves a task undone which no subsequent efforts may be able to overtake. In manhood we are engaged in the active business of life; and what merchant is ignorant that there are golden opportunities, which, if seasonably improved, may lead on to affluence, but if neglected, may never return? Look back on the past year—consider how many opportunities it afforded of pursuing your temporal business, and improving your worldly circumstances, and see whether you do not now regret the thoughtlessness which overlooked, or the sloth which neglected them; and whether this regret be not deepened by the persuasion that these opportunities are past, and can never be recalled. And if this be the instinctive conviction of every mind when it considers the past year in its relation to the business of the world, is it not equally certain in regard to the higher interests of the soul? The revolution of a whole year has afforded many opportunities for the acquisition of knowledge—for the cultivation of gracious affections—for the formation of better habits—for the reading of the Scriptures—for the exercise of meditation and

prayer—for the attainment of salvation—for the enjoyment of God—for the securing of eternal life. The Bible has been often in your hands, and always in your houses; the throne of grace has been accessible every hour of every day; Christ has been calling, and the Spirit striving with you; the sanctuary has been thrown open for your reception; the table has been spread for you in the wilderness; all these opportunities the past year afforded, but, whether they have been neglected or improved, they are now gone for ever. Some similar opportunities you *may* have hereafter, but these same opportunities can no more return than the year that gave them birth. And is there not enough in the thought to impress you with a sense of the value of time, and the irretrievable loss that is involved in its being wasted or misspent? Is there not something startling in the idea, that the year which has done so little for some, has done much for others—that not a few have been savingly converted during its course, while it finds you at its close dead, perhaps, in trespasses and sins—that others have been enlarging their knowledge, maturing their Christian graces, confirming their spiritual habits, making rapid progress in the divine life, and extending their sphere of influence and usefulness, while you have been standing still, or perhaps declining in the Christian course and that so far you have fallen behind, while they have been pressing on to the mark of the high calling? Repeat the same experiment a few times more, and life itself will be ended, the opportunities of grace withdrawn, and eternity, with its awful and unchangeable retributions, will find you as *you are*—prepared or unprepared, condemned or pardoned, lost or saved.

REFUSAL OF CHURCH SITES.*

A DOCUMENT of great and singular interest has recently appeared, containing the authentic record of the method by which, in modern times, men wage the exterminating war of persecution. The land of Scotland, as a general fact, has long belonged to a class who do not hold the principles of the Church of Scotland. It is a humiliating truth, that while the praises of the Presbyterian Church were sounded loudly in all lands, and not least by the very men, titled and untitled, who owned the soil, these men in general chose another, and if a less solid and edifying, a more showy form of faith—a form which, for the last century, has enjoyed free liberty in the land, by virtue of that toleration which may be regarded as now an axiomatic principle among us. But how have they who were themselves thus treated dealt, in return, with the new aspect which religious liberty has assumed in the present day? They cannot put it down by direct tyranny, or by express legislation; but they have sought in truth and in reality to put it down, or rather to

* Free Church of Scotland.—Proceedings of the Commission of the General Assembly, November 19, 1845, relative to the Refusal of Sites, Revised. Edinburgh, 1845.

prevent it from having a footing, by the refusal of ground whereon its votaries may worship. In England, where property is greatly subdivided, it may be difficult to spread a feeling of this species of oppression, and of the great power for evil flowing from it; for not only is there in our sister country an endless subdivision of property, but there is a proud political spirit, either of which would remedy the evil, either by admitting of a resort to other properties than those of the site refusers, or by stirring up such a spirit against them as should shame them out of their oppressions. In Scotland, on the contrary, there are whole principalities belonging to single individuals on whose personal character, if they may refuse *ad libitum*, it would seem to depend whether the immortal souls who live and die on their domains shall be permitted to worship God according to conscience or not. Prevented from so worshipping, by the refusal of a bit of ground (for which they are willing to pay), or driven thereby, in an inhospitable climate, and in the depths even of a stormy and howling winter, to do so on the wide moor or on the margin of the raging sea, on the high road or under the cart shed, or, where there is a touch of pity, under the ruffling and dripping of the canvass tent, which the north wind threatens every now and then to beat down over their heads—is there not fearful truth in the words of Mr Spence, given in the publication before us?

We are told, and we all know, that there is a kind of oppression which maketh a man, ay, a wise man, mad. I would just ask, what must be the feelings of any intelligent man who finds himself, in this country, on account and in respect of the opinions which, as a Christian, he entertains, subjected to a system of treatment for obeying the dictate of his conscience, which I declare would be severe if that man, instead of being a Christian, were a Heathen idolater; and yet such is the position in which many of our people are placed. What effect, then, must this have on society? The congregations who are thus treated, must feel that the proprietors are invading a territory which does not belong to them. No doubt the Almighty has been pleased to make them stewards, to a large extent of worldly goods, but he has not delegated to them the right of dominion over the consciences of their fellow-men, however poor they may be. Such congregations must feel that this interference with their religious principles is unjust—that it is unjust in itself—that it is unjust as regards the law of God, and as regards the constitution of our country; and I cannot anticipate the continuance of such a state of things, without serious alarm for the consequences.

It has been well said, that the liberties of England were wrought out by degrees, and a new emergency in its history from time to time arose. It appears to be the present course of Providence in Scotland. A new emergency has arisen, calling for a new application of the principles of that species of liberty to which Scotland has ever been devotedly attached—its religious freedom; and most certainly there has been, if there be not still, a crisis which may render necessary a vindication of the eternal rights of accountable men, in relation to this their most vital interest. We are not a people deficient in respect for the rights of property. We have ever conceded these in full tale to the owners of the soil, adding a sort of personal loyalty towards our aristocracy to the honest regard for their rights which the law would enforce, and which in other lands is common. But what is the return made in our days to an honourable and confiding people by their chieftains and overlords? *The Times* newspaper, wise in its generation in secular things, but blind as the bat when it turns its shrouded eye-balls on the sanctuary

sagely deemed, on the first appearance of the Free Church in the Highlands of Scotland, that the mandates of the chiefs would suppress that rising in the hearts of their retainers, and rouse up, for the defence of their landlords' anti-Evangelism, many a brawny arm and not a few glittering claymores. But the Highlanders speedily showed that the Spirit of God had been at work among them, and had elevated that loyalty of feeling which prostrated them before the chief into a high-souled devotion to God himself, which, had the proprietors also partaken of it, would have only served to bind the faster the ancient ties of clanship and affection that prevailed in the land. The Highlanders stood firm to their God and to Jesus their King, and with them the mass of the true-hearted people of Scotland everywhere speedily were joined. The proprietary, cold in Moderatism or asleep in the arms of their pompous ritual, resisted the new movement, troubling themselves little at first regarding it, under a notion of its evanescent character, and afterwards roused up to proud anger, when they found it swelling everywhere around them like a tide, and overflowing the land. Let us not revive the details of the varied persecution, little and great, which ensued against that people who had loved and honoured, served and enriched them, so faithfully beforehand. We have only at present to do with its manifestation in the way of refusing ground for churches, manse, schools, or grave-yards, where the Evangelical people of their estates might worship, be taught, see their pastors housed, and be themselves laid, when in regard to them the wicked should cease from troubling. And to such a degree did this refusal of ground proceed, that a general inquiry arose whether it was a legitimate thing that the right of property implied a power, notwithstanding the laws of toleration, to put down any form of faith, at least of Christian faith, which the people honestly adopted, and to force upon them one which, having proved false to its principles, they abhorred. The searching mind of Scotland began to study the history and principle of the thing; and a new agitation impended for subjecting, through Parliament if need were, the land of the country to the demands of its religion, and making it at least as available for that holy end as admittedly it is for railways, highroads, and canals; when the courts of the Free Church, taking up the matter in a calm but determined spirit, appointed a committee to deal with the Scottish proprietors, and endeavour to effect that *which must be had for its people*, by persuasion, before arousing itself to the use of any more stringent instrumentality. And if the country is to be saved from a contest on this question, it is no overcharged statement to say that the blessing will be mainly imputable, under God, to the patience, courtesy, prudence, and firm sagacity of Mr Graham Speirs, to whom the Church committed the charge of this important and most delicate matter. Under his wise management, we are rejoiced to say that the opposition has in many quarters given way; and there are now comparatively but a few instances, various—we might almost say amusingly various—in their character remaining, where the persecuting hatred still keeps the people under the canopy of a Scottish sky, with its mist, winds, and rain, when they worship.

The cases in which sites formerly refused have now been granted, are those of

Lord Panmure,
The Duke of Richmond (partially),

Forglen (Mr Harvey),
Macloed of Macloed, and
Cameron of Lochiel:

And there are some others where the parties have indicated a disposition to do right. But still there are site-refusers not a few. Let us, then, take a look of one or two. Here is a specimen of the obstinate site-refuser, taken from the work before us, and drawn from the life, because painted by the man himself.

SIR,—Your letter of the 25th instant reached me last night; and I beg to acquaint you that it will be out of my power to do myself the honour of receiving the Deputation of the Free Church Presbytery of —, in consequence of my leaving home for England on Wednesday next, the 29th instant. I have also to add, that I see no cause to alter my previous determination of refusing sites for any purpose to the Free Church, but am the more confirmed in that opinion, when I almost daily see and hear of the most monstrous acts committed by railing vagabonds of that party. At first I looked upon them as I would on any other dissenting body, and could feel some sympathy for them; but now their conduct, so far as I can judge, has filled my mind with most unmitigated scorn and disgust. Under these circumstances, no more applications need be made to me on this subject.

Let us hope that this judgment is not final. There was an appeal, in ancient times, from Philip drunk to Philip sober. Possibly, in the records of the Baron Courts of Scotland there may lurk the like; and if our talented editor of the Cheap Publications should discover any trace of it amidst his musty manuscripts, he will do good service by revealing it.

We make a wide transition in point of manners when we pass from the rude refuser to the smooth, between whom, however, if there be a distinction, there is not a difference. The smooth refuser, to be sure, has butter and honey on his tongue, but then there is a sharp sword in his hand. He "regrets extremely" that his "dear friends," who "have always shown towards his family and self" great "affection," should be martyred by being driven to the rocks of Ardnamurchan; but then he coolly leaves them to "worship in the open air" there, where he knows that men, women, and children, are weekly pinched by that cold and damp wherefrom he himself flies to repose amidst the groves of Palermo or the palaces of Florence. For our part, we admit that the outspoken rudeness of the direct refuser, who knows no better, is even less offensive, because less hypocritical, than the affectedly polished and plausible profession of him who quotes Scripture as freely as he fails in obeying its leading precept. "The district of Ardnamurchan," says the Report, "consists of the parishes of Ardnamurchan, containing 5,501, Ach-arae 2,016, Stroutian 982—in none of which can a single spot of land be obtained to build a church upon. A great mass of this population adheres to the Free Church. Sir James Miles Riddell of Ardnamurchan and Sunart, Bart., the proprietor of nearly all this large district, which is forty miles long by about five broad, positively refuses sites."

The Report before us begins and ends with a Duke—Buccleuch in the south and Sutherland in the north. "I have received your letter, together with the enclosure to which you refer," is all the reply which the former makes to the five importunate petitions of the people of Canonbie (whereof he is sole proprietor) and Wanlockhead (of which he is substantially the same); and this, too, though in the latter the devoted minister is separated from his family by thirty miles, and the people are without a place for

worship. This Duke is the descendant of the Border Riever; the other is the descendant of the pious Lord of the Congregation; and it is consolatory, turning the back upon the one, to look up to the other, and see every accommodation granted to the Highlanders of Sutherland, which is ruthlessly refused to the miners and cotters of the south.

Descending from dukes, we find "Thomas Mackenzie, Esq. of Applecross, M.P.," described as "a very large proprietor in the three parishes of Lochcarron, Applecross, and Shieldaig; and his property is alone available for sites of churches. There are three large congregations of the Free Church—one at each of the places above mentioned, and two of them containing at least one thousand persons. Two of these congregations have for a long period worshipped on the shores of the sea." Now, let it be remembered that this is the wildest portion of Scotland, and the present the third winter of the exposure of its pious peasantry to the ocean blast which pours upon them from Greenland; and then let it be imagined what must be the feelings of the man who lays his head nightly on the pillow, coolly and at ease, with such a responsibility of suffering and death around him? That would form a singular chapter in the history of the human mind, which should detail the instances of much worth and much of its opposite so often found combined in the case of one man. In spiritual things this is common, no doubt; for "the carnal heart is enmity against God."

But we must hasten to a close. If anything in Mr Speirs' correspondence and minutes strikes us more than another, it is the calm and judicial tone which is maintained even under circumstances powerfully calculated to stir up indignation. It may be that the individuals who are the subjects of animadversion will feel this strain of judgment more deeply than a stronger or more impassioned criticism; and the measure of success which has followed it may perhaps be a proof of the soundness of the principle on which these documents are framed. But the people at large will have difficulty in maintaining a similar self-possession, and a Christian man often has no other safeguard in such cases against violence of feeling than the injunction of him who declares: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

With all this praise of the Committee, however, we do think them somewhat deficient. Their letters and their minutes are excellent. But the Bible rule where offence has been given is, to go face to face to the offender, thereby often perhaps gaining what would otherwise be still denied. We cannot help thinking, accordingly, that the miners of Wanlockhead were wiser, in their way, than the Committee, when, less conversant with the pen than with the pick-axe and the spade, they went personally to the Duke of Buccleuch, and working their way through all the outworks which surround a Duke, effected their entrance into his immediate presence, and pleaded their cause so well as to obtain soft words, and something which, if in the purlieus of Whitehall it means nothing, may possibly at Drumlanrig have been intended to mean something, and which, at any rate, has afforded them a gleam of hope whereon meanwhile to subsist. Why should not Dr Gordon and Dr Muirhead go also personally to the site-refusers, who, though letter-proof and minute-proof, may not be face-proof, but, on the contrary, may

prove unable to resist the force of truth, and the power of piety exhibited in their presence by the living men? We are friendly to the method of personal solicitation, and suggest to the honourable and learned Convener the propriety of resorting to it.

On the whole, this pamphlet, of which Mr Graham Speirs' speech is not the least striking portion, overflows throughout with interesting matter, and will prove valuable as a manual in the approaching session of Parliament, as well as attractive to the general reader.

It is with sincere regret that, since this sentence was written, we find the manual will be more needed in the ensuing session of Parliament than the friends of constitutional order and a hereditary nobility could desire. The Duke of Buccleuch, hearkening to evil counsel, has peremptorily rejected the humble petitions of the people of Wanlockhead. The letter of his factor, intimating this determination, is as follows:—

CARRONHALL, November 28, 1845.

GENTLEMEN,—The Duke of Buccleuch and Queensberry having taken into consideration a petition which you presented from certain inhabitants of Wanlockhead, asking a letter for a Free church, has instructed me to state, that he sees no reason why he should depart from the decision he formerly gave to a similar application.—I remain, Gentlemen, your obedient servant,
WM. MAXWELL.

Messrs JOHN MOFFAT and JAMES WEIR,
Wanlockhead.

It would be well, the next time Mr Maxwell intimates the Duke's "decision" "*to a similar application*," that he conveyed it in grammatical language; but if it be favourable, we shall not quarrel with its syntax. Meanwhile, let us hope that the decision, like the grammar, is more the factor's than the Duke's. It by no means shakes our advice to the committee to adopt personal communication. The Duke's answer renders necessary the instant consideration of a system of agitation which may act upon England, and penetrate the recesses of the thickest and most obdurate head among the site-revellers. Meekness and gentleness, with bold and unflinching intrepidity, will do the work at last.

THE DESTRUCTION OF THE CANAANITES BY THE HEBREWS UNDER JOSHUA.

There is probably no part of Old Testament history which has been made the subject of such frequent and virulent attacks, as that which respects the exterminating war waged by the Israelites against the original inhabitants of Canaan. Even Heathen morality is said to have taken offence at it; and we learn from Augustine and Epiphanius that the half-Pagan, half-Christian sect of the ancient Manicheans placed it among "the many cruel things which Moses did and commanded," and which went to prove, according to their view, that the God of the Old Testament could not be the God of the New. All the leading champions of Infidelity in this country—Tindal, Morgan, Chubb, Bolingbroke, Paine—have decried it as the highest enormity; and Bolingbroke, in his usual style, did not scruple to denounce the man as "worse even than an Atheist, who would impute it to the Supreme Being." Voltaire and the other Infidels and Neologians on the Continent have not been behind their brethren here in the severity of their condemnation and the plentifulness of their abuse. And it would even seem as if the more thinking part of

the Jews themselves had been averse to undertake the defence of the transaction in its naked and scriptural form, as we find their older Rabbinical writers attempting to soften down the rugged features of the narrative, by affirming that "Joshua sent three letters to the land of the Canaanites before the Israelites invaded it; or rather, he proposed three things to them by letters: That those who preferred flight, might escape; that those who wished for peace, might enter into covenant; and that such as were for war, might take up arms."*

This apparently more humane and agreeable view of the transaction has been substantially adopted by many Christian writers—among others, Selden, Patrick, Graves—who conceive, that the execution of judgment upon the Canaanites was only designed to take effect in case of their refusal to surrender, and their obstinate adherence to idolatry; but that in every case peace was to be offered to them on the ground of their acknowledging the God of the Israelites and submitting to Israelitish dominion. The sacred narrative, however, contains nothing to warrant such a supposition, and, indeed, it is one that sets at naught an express line of demarcation on that very point drawn between the Canaanites and the surroundings. To the latter only were the Israelites allowed to offer terms of peace: "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them." (Deut. xx. 16, 17.) And as they were not permitted to propose terms of peace, so neither were they at liberty to accept of articles of agreement: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land"—"They shall not dwell in thy land, lest they make thee to sin against me." (Exod. xxiii. 33, xxxiv. 12.) These explicit commands manifestly did not contemplate any plans of conciliation, and left no alternative to the Israelites but to destroy. According to the view of Scripture, the inhabitants of Canaan were a people appointed to destruction, placed under the solemn ban of Heaven; the part assigned to the Israelites was simply to execute the final sentence as now irrevocably passed against them; and in so far as they failed to do so, it is charged upon them as their sin, and the failure converted into a judgment upon themselves; which proved to be the main source of the evils and calamities that befell them for several generations to come. (Judg. ii. 15.)

Another series of attempts has been made to soften the supposed harshness and undue rigour of the divine command in reference to the Canaanites, by asserting for the Israelites some kind of prior right to the territory in question. A Jewish tradition, espoused with this view by many of the fathers, claims the land of Canaan for the seed of Abraham, as their destined share of the allotted earth in the distribution made by Noah of its different regions among his descendants. Michaelis, rejecting this distribution as a fable (as he well might), yet holds that Canaan was originally, in point of fact, a country belonging to Hebrew herdsmen; that other tribes gradually encroached upon and usurped their possessions, taking advantage of the temporary descent of Israel into Egypt to appropriate the whole; and that the seed of Abraham were hence perfectly justified in vindicating their right anew, and expelling the intruders sword in hand. This opinion has often been re-

* Nachman, as quoted by Selden, *De Jure Nat.*, etc., lib. vi. c. 12.

asserted in Germany, and to this day is held by some of its leading writers (for example, Ewald and Jahn), though the original right of the Israelites is now commonly claimed, not to the whole of Palestine, but only to its pasture-grounds. A more baseless theory, however, never was constructed, so far as the testimony of Scripture is concerned. The profound silence that is there observed respecting it, not the slightest hint being ever given that the Israelites had any such claim to advance, is alone sufficient to condemn it. But there is much more than that; for, the first time the chosen family appear on Canaanitish ground, it is expressly recorded that "the Canaanite was then in the land" (Gen. xii. 6); and not in it simply as a stranger, or temporary occupant without any rightful claim or settled possessions; for the Canaanite is everywhere represented as the proper inhabitant, while Abraham and his immediate descendants have no higher standing than that of pilgrims and strangers—feeding their flocks, indeed, on its extensive pasture-grounds with the liberty which is still commonly practised in the East, but obliged to buy at the market-price the little spots they wished to hold for possessions, and thereby owning others as the rightful proprietors—not claiming to be so themselves. Accordingly, the word of promise ran: "And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." And Stephen, contrasting the nature of their first with that of their ultimate relation to the land, expressly mentions that God gave to the heads of the Jewish nation "no inheritance in it, no, not so much as to set their foot on." The testimony of Scripture, indeed, is quite uniform to the two points—that Canaan, as an inheritance, was the free and special gift of God to the seed of Abraham, and a gift to be made good in their behalf, notwithstanding its being already in the possession of another race of occupants. And this being the case, it is folly to talk of the original right of the Israelites, as that is obviously not the ground on which Scripture itself wishes the transaction to be put and defended.

Indeed, it were not difficult to show that these groundless attempts to smooth down the inspired narrative, and adapt it to the refinement of modern taste, instead of diminishing, really aggravate, the difficulties belonging to it—that if, in one respect, they seem to bring the transaction into closer agreement with Christian principle, they place it, in another, at a still greater, and absolutely irreconcilable distance. For, on the supposition that the Israelites were the original possessors, why should God have withdrawn them for a succession of generations entirely from the region of Canaan, allowing their right, if they ever had it, virtually to expire, and making it capable of being vindicated no otherwise than at a vast expense of blood? Surely, on all grounds of Christian principle or even expediency, a right at best so questionable in its origin, so loosely held, so long practically abandoned, ought never to have been enforced when such frightful results inevitably attended it. And if, according to the other supposition, the situation of the Canaanites was such that it had been possible, in a moral point of view, to have proposed terms of peace to them, their extermination in so harsh and summary a manner would be utterly incapable of justification, at least on the principles of the Gospel.

It will never be by such attempts as those we have

adverted to that the objections of the Infidel to this portion of God's dealings can be properly met, or, what is more important, that the God of the Old Testament can be fairly recognised as the same in character and working with the God of the New. There will still be force in the sneer of Gibbon, that the accounts of the wars commanded by Moses, and executed by Joshua, "are read with more awe than satisfaction by the pious Christians of the present age."* We affirm, on the contrary, that if contemplated in the broad and comprehensive light in which Scripture itself presents them to our view, they may be read with the most perfect satisfaction; that there is not an essential element belonging to them which does not equally enter into the principles of the Gospel, and develop itself in the events therewith connected; and that as the transaction in question is one of the most prominent events in the history of the Old Testament Church, it is also one of "the things specially written for our learning."

1. For, view it first in reference to the *Canaanites* themselves, as the execution of divine judgment upon their crying abominations and flagrant sins (in which light Scripture uniformly represents it, so far as *they* are concerned), and what is there in it to dissatisfy or shock any Christian mind? Does not God stand forth, from the commencement to the close of the Bible, as the righteous judge and avenger of sin? And if we can behold the Cities of the Plain made to suffer the vengeance of eternal fire, because their sins had waxed great, and were come up to heaven; or, in Gospel times, can contemplate the wrath falling on the Jews as a nation to the uttermost; or, finally, can think of impenitent sinners being appointed, in the world to come, to the lake that burneth with fire and brimstone for ever and ever—if we can do all this, without feeling that the Judge of all the earth does otherwise than right, it were most unreasonable to complain of the calamities inflicted on the foul inhabitants of Canaan. Their corruptions were of a kind which might truly be said to cry to heaven—delictum in religion of the most abject and degrading form, and pollutions in conduct that were a disgrace to humanity. The land is ever spoken of as no longer able to bear the mass of defilements which had come to overspread it—it is described as "vomiting out its inhabitants;" and "*therefore* the Lord visited their iniquity upon them." (Lev. xxiv.) Nor was this vengeance taken on their inventions without affording them a long season of forbearance, and plying them with many calls to repentance. The Lord specially dealt with them in the time of Abraham, both in the way of judgment and of mercy—of judgment, by the awful destruction of Sodom and Gomorrah, cutting off the most infected portion that the rest might hear and fear—of mercy, by raising up among them such eminent servants of God and faithful witnesses of the truth as Melchizedek and Abraham. That, and the period immediately succeeding, when the heirs of promise sojourned within their borders, was peculiarly the day of their merciful visitation. But they knew it not; and therefore, according to God's usual plan, he gradually removed the candlestick out of its place—he withdrew his witnesses to another region, in consequence of which the darkness continually deepened, and the iniquity of the people in process of time became full. Then, but then only, did the cloud of Heaven's wrath begin to move toward them—not, however,

* History, c. 50.

even then without giving awful signs of its approach, in the wonders wrought in the land of Egypt and at the Red Sea, and hanging long in suspense during the forty years' sojourn in the wilderness, as if held back till it were seen whether any fruit might grow out of the final efforts made for their repentance. But all proving in vain, mercy at last gave place to judgment, according to the principle common alike to all dispensations: "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy;" or, "Where the carcass is, there will the eagles be gathered together;" in plain terms, Where the cup of iniquity is full, there the instruments of destruction are at hand. That principle was as strikingly exemplified in the case of the Jews after our Lord's appearing as in the case of these Canaanites before. In the parables of the barren fig tree and the wicked husbandmen in the vineyard, it has the same place asserted for it in the Christian as it formerly held in the Jewish dispensation. And in every sinner who, despite of merciful invitations and solemn threatenings, perishes from the way of life, it must find an attestation so much more appalling than the one before us, as an undone eternity outweighs the most direful calamities of time. So that we may justly say of the objections which are laid against the destruction of the Canaanites, on the ground of the severity exercised upon them, what Baxter said of many of the controversies started in his day: "The true root of all the difference is, whether there be a God and a life to come." Admit this, and no objection, in point of principle, can seem fairly applicable to the other.

It may be proper to add, by way of further explanation, that the principle here brought out, and exemplified in all the cases referred to, is that of the *cheram*, or sacred ban, which in Old Testament times was to be applied, not only to the Canaanites, but also to such Israelitish cities as might afterwards fall into the sins and abominations of idolatry. (Deut. xiii. 12-18, compare with Numb. xxi. 1-3; Josh. vi. 17-19.) "The idea of the *cheram*," to use the words of Hengstenberg, "is always that of a compulsory devoting to God of those who have obstinately refused to devote themselves willingly to him—of the manifestation of the divine glory in the destruction of those who, during their life, would not themselves reflect it, and so would not realize the general destination of man, the common end and design of creation. God sanctifies himself in all those by whom he is not sanctified."* Hence it was a just ground of accusation against the Israelites, and betokened their want of faith in God, and their deficiency of zeal for his glory, that they stopped short in the work given them to do, and did not fully execute the divine sentence. Under the New Testament no such shortcoming, at least in its final issues, can have place; and the difference, in this respect, between the two economies is not that of a less, but rather of a fuller and more complete destruction in the New, as compared with the Old.

2. Again, let the judgment executed upon the Canaanites be viewed in reference to the instruments employed in enforcing it—the *Israelites*. If the Canaanites deserved destruction, as we have seen they did, and were actually doomed to it by a divine sentence, it mattered little in that point of view what instruments were chosen to execute it; but its being done by the hands of the Israelites, we are told, must

have had an ill effect upon *them*—must have tended to harden their hearts against human suffering—led them to imagine themselves the appointed executors of Heaven's vengeance wherever they themselves thought fit, and rendered their example a most dangerous precedent for every wild enthusiast who might choose to allege a commission from Heaven to pillage and destroy his fellow-men. Such charges evidently proceed upon the tacit assumption that there was in reality no special commission granted in this case to the Israelites—thus overlooking one portion of the inspired narrative for the purpose of bringing into discredit another; or, it is implied, that "God must be defamed from carrying on his administration in such a way as may best suit the ends of divine wisdom, because human folly may encourage itself to raise, on that ground, an impious and abusive imitation." Thoughts like these carry their own refutation along with them; and as for the Israelites themselves, their commission to punish being expressly limited to the Canaanites, gave them no right to deal out the same measure of tribulation to others; and, so far from disposing them, with savage delight, to shed human blood where they had no commission to do so, they fainted, as we have seen, in the execution of that one commission which they actually held. This, however, is only the negative side of the matter; and if we look to the other and positive side, we shall see that the employment of the Israelites in this work of judgment, besides being liable to no just exception, was eminently calculated to produce a salutary impression upon their minds, and to promote the ends for which the judgment was inflicted. For what could be conceived so well fitted to implant in their hearts a deep-rooted conviction of the evil of idolatry and its kindred vices, and convert the abhorrence of these into a national, permanent characteristic, as their being made to enter on their settled inheritance as the executioners of Heaven's judgment upon its former occupants for those very things? Thus the very foundations of their national existence bound them over to the pure worship of God; and not only the well-known visitations of Heaven's wrath, but these, as inflicted by their own hands, and imprinted in the records of their own history at its most eventful period, stood for ever as witnesses against them, in case they should turn aside to folly.

Does it still seem strange, and at variance with the benign principles of the Gospel, that one class of men should be employed as the ministers of judgment to another? Is this altogether without parallel in New Testament times? What means, then, that cry of the souls under the altar: "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" What means the parable of the importunate widow with the unjust judge, taught for the very purpose of encouraging men to pray under the assurance that the Lord would speedily avenge the cause of his elect on their adversaries, and lamenting the want of faith which should lead them to look and plead so little for the event? "How many a potent adversary has been felled to the ground—how many a community has dwindled and decayed, because of their opposition to the people of God, who are continually praying: 'Thy kingdom come!' How many a blaspheming tongue has been laid silent in the grave, because of that universal prayer of the Church: 'Hallowed be thy name!'"* And to the prayers we may add the faith, the testi-

* Authentic. ii. p. 493.

* Krummacher's Elijah, p. 66.

mony, and discipline of the Church, which at every step "reveal the wrath of God against the ungodliness and unrighteousness of men." These, even now, inevitably render the sincere people of God instruments of judgment to the impenitent and reprobate, though they are still only the earnest of what is yet to take place, when the Church, with Christ at her head, shall put her enemies to perpetual reproach; and "the day of vengeance, the year of the redeemed," shall have fully come. In short, the Church of the New Testament has substantially the same work of judgment to do as fell to the Church of the Old Testament. The only difference—a difference not in the principle involved, but only in the manner of its application—is, that in suitable accordance to the rise which has taken place in the divine administration, the weapons employed are now not carnal, but spiritual—they are the shield of faith, the sword of the Spirit, the strong cry for deliverance, and zeal for the honour of God's truth; while the results discover themselves less in the events of time, and run out more into the issues of eternity.

3. Once more: let the execution of judgment upon the nations of Canaan be viewed in reference to the *land*, and we shall still more clearly perceive the entire agreement in principle between it and the corresponding department of the Gospel dispensation. Why should such things have been transacted on that precise portion of the world's territory? Why should the sins of men there alone be visited with such unsparing judgment? And why, especially, should that very region—the region so peculiarly overrun with pollution, and, as such, consigned to the dreadful outlary of Heaven—be the one chosen for the inheritance of God's elect people? It is here we find the explanation of whatever seeming strangeness there is in the transaction, and which, if properly entered into, is sufficient to remove even the appearance of disagreement between the spirit and character of the two dispensations. There were reasons, as we have seen, in regard to the Canaanites themselves and the surrounding nations, perfectly sufficient to justify the whole that was done; but we never can see the full design of the procedure, or even apprehend its leading object, without looking farther, and connecting it with the high purposes of God respecting his Church. What he sought in Canaan was an inheritance—a place of rest and blessing to his Church—but still only a temporary inheritance, a type and pledge merely of that final rest which remaineth for the people of God; and everything must be ordered and done concerning the one, so as fitly to represent and image forth the higher and more important things which belong to the other—that the past and temporary might serve as a mirror in which to behold the future and abiding, and that the principles of God's dealing toward his Church might be seen to be substantially the same, whether displayed on the theatre of temporal or of eternal realities. On this account, what was chosen for the inheritance of Israel was the region emphatically of pollution, needing to be redeemed from the hands of its foul possessors; and by signal judgments, executed through the instrumentality of the Church itself, swept, as it were, and garnished from its crying abominations; because thus only could the things done concerning it shadow forth and prepare for the possession of the ultimate inheritance of a glorified world—an inheritance which also needs to be redeemed from the children of darkness that meanwhile overlay it with their pollutions,

and which must first be the scene of desolating judgments, before it becomes the final abode of purity and bliss. This inheritance cannot be brought to the people of God till Babylon, the mother of abominations, the mystery of iniquity, combining and gathering into her bosom all the elements of apostasy and corruption, shall come into remembrance before God, and receive, in vials of outpoured wrath, the due recompense of her sins; so that the final inheritance of God's people shall be ushered in amid woes of judgment, similar in kind to those through which Israel won his way to the possession of the land of Canaan, but unspeakably larger in their measure of evil; and before the marriage of the Lamb with his Bride is come, and the glories of the new Jerusalem appear, there shall be shouts of triumph and allelujahs of praise, such as, till then, the world has never heard, over sins for ever avenged, and adversaries of God adjudged to final perdition. In truth, the scenes presented to our view in the concluding chapters of Revelation are but an expansion to the affairs of a whole world, and the destinies of a coming eternity, of those which we find depicted in the wars of Joshua. In these last awful scenes we see, on the one hand, the Captain of the Lord's host, of whom Joshua was but a servant and representative, and also the host itself of a redeemed and elect Church, with the sure word of promise and the resistless artillery of heaven on her side; while, on the other hand, we have the doomed enemies of God and the Church, long borne with, but now at last delivered to judgment—the wrath falling on them to the uttermost, till the "spiritual wickednesses" being bound and cast out of their abused possession, the new heavens and the new earth rise into view, where defilement cannot enter, and righteousness for ever dwells.

Thus, when closely and impartially considered, God's dealing with the Canaanites proves to be the exact pattern of his dealing with impenitent sinners, both singly and collectively, under the Gospel; and there is not, as we said, *one essential element of the Old Testament transaction which does not equally belong to the principles of the Gospel, and develop itself on a far grander scale in the momentous issues of New Testament history.* The real ground of the objections through which we have been travelling, is the opposition which men naturally feel to the principles of God's righteous government. To render these palpable to their view, and commend them to their regard, many manifestations were given of them on the field of this world's earthly transactions, before they appeared in the realities of God's perfected and final dispensation. And men are apt to quarrel with the smaller and preparative, rather than with the larger and ultimate manifestations, simply because, in the one case, being matter of history, they cannot escape observation, whereas in the other, reaching into the invisible and eternal, they are either secretly discredited, or too faintly apprehended, to excite dissatisfaction.

ADDRESS OF THE PROVISIONAL COMMITTEE OF THE PROPOSED EVANGELICAL ALLIANCE.

TO THOSE THROUGHOUT THE WORLD WHO LOVE THE LORD JESUS IN SINCERITY.

THE Church of Christ has all along been one. It is made up of all those, and only those, who, in every place, and of every party, believe on the Lord Jesus as their Saviour, and obey

him as their Sovereign. One life pervades the whole band of disciples—that life of which the regenerating Spirit is the source; so that they are vitally one. And in the eye of Omniscience one prevailing character marks them all—a character predominating over all singularities of creed and peculiarities of temper and practice—the all-absorbing feature of oneness with Christ. Vitally one, viewed from the highest of all standing-points, they are visibly one.

And there was once a time when nothing was more notorious than the Church's unity. From no peculiar garb, from no studious uniformity, but from the warmth of their affections and the depth of their sympathies, so obvious was their oneness that mere onlookers said: "Behold these Christians, how they love one another!" Filled with the Holy Ghost, "the multitude of believers were of one heart and one soul."

But these days have passed away, and for ages a divided Church has been the lamentation of the holiest men; and the healing of its divisions has been the anxious problem of many of the Church's wisest members. Various schemes have been suggested. Some have sought the remedy in vigorous legislation. They have recommended as the cure of this general council, followed up by the edicts of kings and emperors. They have said: "Let the most learned divines assemble and determine the true theology, and then let the rulers of the land enforce it. Let royal proclamation or act of parliament enjoin one creed, one worship, and one polity throughout the country, and then we shall have unity." And it is with this view that the decrees of councils have so often been enforced by civil law, and that dissent from the legalized religion has so often been made a crime forbidden by the statute and punished by the judge. But another and milder class, aware that compulsion is not concord, and that a forced concession is not faith, have tried another plan. They have taken up the points of difference, and have defined and explained, and distinguished, and have attempted to show, that, after all, there is no diversity, but that Lutherans, and Calvinists, and Arminians, mean the same thing, though they have an unfortunate way of expressing their mutual harmony; or if there really be some discrepancy, it is so slight that they might well consent to split the difference. On this system Richard Baxter tried to reconcile the advocates of a limited and a universal atonement, and Archbishop Usher sought to unite the opposing forms of Episcopacy and Presbytery. But the usual upshot of these eclectic efforts is a new division, and the *cic media* proves a *cic tertio*. The difference is split, but the division is not healed. Another and an increasing class have, therefore, felt that Christian concord can never be effected by civil compulsion on the one hand, nor by a scheme of giving and taking on the other. They feel that Christian union is an affair of neither legislation nor logic, but, as in the beginning, must be the result of love. Intelligent enough to distinguish the outward differences of his brethren, but perspicacious enough, through all peculiarities, to discover their final identity—magnanimous enough to overlook much that he may reckon odd or erroneous—that he

right—full of that regenerate instinct which loves the Saviour's image more than his own face—able, and shining in those holy beauties which win each Christian heart—so available as to make his fellowship an object of desire—so cordial and catholic that he rejoices to give it, but without so loyal to the truth, and so explicit in his conduct, that he can give it, without suspicion of his personal soundness, a style of Christianity far above that truncated sectarianism which, to fix it in the chain of orthodoxy, has nothing but on the one side the hook of rigid opinionativeness, and on the other the eye of some iron article—he is the complete and right-hearted disciple, and his the true attitude for union, who lays the warm hand of affection on one, and holds out the pure hand of attraction to another. In healing the dissensions of a divided Church, legislation will fail, and logic will fail, but LOVE will never fail.

For years there has existed, in almost all quarters of Christendom, a strong desire to draw more closely together, and to show in some overt and signal way the actual oneness of the body of Christ. Both on the Continent, and in America and England, much has been written to clear away difficulties and expedite the issue. Repeated meetings have been held, not only to explain the truth, but to exhibit it; and whatever other effect the great assemblage of June 1, 1813, may have produced, it at least helped all present to understand the blessed oneness and joyful worship of the upper sanctuary. Not only was the name of Jesus so predominant that every other name

was forgotten, but he himself was so sensibly near, that no disciple could then and there have felt it difficult to die. That London meeting was followed up in Dublin and elsewhere; and in the various forms of a dull discomfort at the present state of true religion, or a vehement yearning after better acquaintance and closer alliance with other Christians, or an intelligent perception of the mighty results likely to follow a large embodiment and striking manifestation of Christian oneness, the union spirit has been widely spreading. Last autumn, after many prayers and communings among themselves, ministers and members of seven denominations in Scotland issued a circular, inviting their friends in England and Ireland to a conference at Liverpool, on the 1st day of the bygone October. Though many most appropriate individuals, and even denominations, were unintentionally omitted in sending round the invitation, and many whose hearts were in it forbore to attend till they should see what form the movement took, upwards of two hundred attended—representing the talent, zeal, and piety of seventeen of the largest Christian societies in the empire. To enumerate the names illustrious in the history of modern Evangelism there assembled, or to describe the hearty-

brotherly kindness and mutual confidence, the devotional enlargement and sacred joy of the ever-to-be-remembered days, is not the object of this address. It must suffice to say, that the Lord was with us of a truth, and that, after ample consultation and prayer, it was resolved to convene a more extensive meeting in London next June, to which Christians from all parts of the world shall be invited. It was agreed that the persons invited to this great conference should be persons holding what are usually understood to be Evangelical views regarding such important doctrines as—

I. The divine inspiration, authority, and sufficiency of Holy Scripture.

II. The unity of the Godhead, and the trinity of Persons therein.

III. The utter depravity of human nature, in consequence of the fall.

IV. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

V. The justification of the sinner by faith alone.

VI. The work of the Holy Spirit in the conversion and sanctification of the sinner.

VII. The right and the duty of private judgment in the interpretation of Holy Scripture.

VIII. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper.

It was, amongst other suggestions, agreed to recommend to this Conference of ecumenical Evangelism the formation of an institution to be called THE EVANGELICAL ALLIANCE, for carrying out the objects included in CHRISTIAN UNION.

In fulfilment of a duty devolved on them at the Liverpool Conference, the London Branch of the Provisional Committee have issued this brief address, in order to convey to their brethren a general idea of the principles on which it is proposed to establish the intended Alliance, and to mention some of the objects which it might hopefully seek; and to prevent misconceptions, it may be well to state, in the outset, some of the things which it is not, and at which it does not aim.

I. The proposed Alliance asks no surrender of conscientious conviction. There is nothing which a good man values more than his religious belief. There are some things which it may cost him an effort to abandon, and some things which may cost him little. He may be called on to part with his money, and may be able to tell it down, and hand it over to its new possessor, without a moment's pang or the most secret murmur; he may be constrained to part with some object of endeared affection, and may feel that in its vanishing, his better and happier self has gone away; but when he feels that the Lord hath taken it, he feels a mournful blessedness, a sublime self-abdication, in letting it go; and he may be forced to surrender some memorial of distant affection or departed friendship; and however brawny the arm which wrings it from his grasp, he almost feels that there is a sacrilege in not letting life go with it; but in all these cases, at the worst they are the natural feelings which are wounded—the conscience remains unhurt. It is far otherwise, however, when a man is called to abandon a truth which his Saviour has taught him to believe, or a duty which his Saviour has taught him to practise. The matter may be minute, but if he believes it to be his Saviour's will, he cannot sacrifice it without a dismal sense of delinquency. He feels that he is a traitor. His

conscience is lacerated at the moment; and even should the deadly wound be healed—should he contrive to argue or cajole himself into subsequent self-complacency, the scar of such a wound, by making conscience more callous, leaves his religious vitality less. Hence many went to the Liverpool Conference with a painful misgiving. They felt that if, in order to union, they must surrender an iota of what they believed to be the truth in Jesus, they could not purchase even so great a blessing at such a perilous price. Looking over all the tenets in their creed, they could not find one so mite-like that they dared to buy even union with it; and in this they were right, for there is not a tenet in the faith once delivered to the saints so insignificant, but some saint has thought it worth while to be a martyr for it.

But such apprehensions were entirely chimerical. The Conference was no conspiracy to inveigle the members into a sanction of each others opinions, or into a surrender of their own. No man was asked to leave his peculiarities outside the door; and it was not the fault of the Conference if each did not carry back to London and Leeds, to Dublin and Edinburgh, all the theology which he brought to Liverpool.

It was felt and allowed that important diversities of sentiment exist among those who give every evidence of discipleship; and it was also felt that it would be a happy day which witnessed the melting of these diversities into a blessed unanimity; but then it was equally acknowledged that some other things must first be effected, and it was for one of these anterior things that the Conference had now assembled. It was not met for the discussion of dogmas, but for the diffusion of brotherly love. It was not to sit as a reconciler of conflicting sentiments, but as the restorer of ancient affections. It did not arbitrate denominational differences, but it sought the outlet and increase of Christian charity. It rejoiced to find that the points were many and momentous on which all present agreed; but it neither said that the points on which they dissented were trivial, nor that these disagreements could be discussed and settled there. It allowed that all the members might be equally sincere in their creed, and honest in their peculiarities; and not wishing any man to abandon his convictions till he could abandon them *conscientiously*, it left all to keep intact and inviolate their respective opinions, till the flow of mutual love had increased their common Christianity.

2. But more than this: the Evangelical Alliance asks no one to *convert* his religious convictions. A lover of truth loves to proclaim it. When he finds it, he calls his friends and neighbours to rejoice with him. He invites them to share it with him; and to bid him be silent, is to bid him be selfish; but if it really be truth which the man has discovered, and if it really be philanthropy which makes him proclaim it, he will not roar his *Hark!* like a ravening lion, nor sound his trumpet like a self-exalting Pharisee. Truth, as the Gospel conveys it, is benignant and mellowing; and the man who finds it in joy will speak it in love.—Luke xv. 9; Eph. iv. 15. He will also speak it at right times and right places, and in tones whose intensity shall bear some proportion to the intrinsic worth of the subject. But with such provisos which the Christian wisdom of many has already suggested to themselves—the Evangelical Alliance would concede to all who hold in common vital truth the utmost freedom of discourse. As it asks no man to surrender an iota of his creed, so it would ask no man to abate, by a single atom, his Christian “liberty of prophesying.” As it is not a union of denominations, so neither is it a silencing of particular testimonies.

3. After this we need scarcely add that the Evangelical Alliance does not ask any cessation of denominational effort, nor demand of any community to suspend its attempts at ecclesiastical development. Just as every individual disciple is in constant danger of seeking his own things more than the things of Jesus Christ, so every Christian society incurs the same hazard; and whether they be individuals or societies, they cease to be in a wholesome state when their own things become dearer than the Church of Christ and its wide interests. It is a sad inversion of the apostolic spirit when the transference of a conspicuous proselyte from one section of the Church to another, is a source of higher exultation than the accession to the Church of the saved of some notorious sinner from an ungodly world. The one event excites rapture in heaven (Luke xv. 10); perhaps the other is too trivial to attract any notice there. Still there is a limit within which denominational zeal might be innocent

and even salutary. In civil society we have often witnessed an honest rivalry between different families—a strife who should count up the largest list of worthies, and send out into the commonwealth the goodliest band of brave, or patriotic, or learned sons; and this competition occasioned no heart-burnings and no bloodshed—nothing but a higher style of family nobility. Would to God that the different clans and families in the Saviour’s kingdom had the same loyalty and patriotism! and instead of wasting their strength in mutual extermination, were striving who should send out the noblest missions, and the most devoted ministers—who should produce the holiest people and the most numerous converts—who should supply the largest contribution to the common Christianity, and achieve the greatest services for the common Saviour! To do this, the perfecting of denominational machinery, and the development of denominational resources, might be needful; but there would be no need to demolish our neighbour’s implements, or abstract our neighbour’s workmen. There need be no breaking into each others fold, so long as there are so many sheep in the wilderness; and there need be no strife between the herdsmen, so long as each may dig his own well, and write over it, *REHOBOTH*.

But it is time now to be telling what the Evangelical Alliance actually is, and what is its absolute aim.

Its objects are—

1. To promote a closer intercourse and warmer affection among the people of God now scattered abroad.

2. To exhibit before the world the actual oneness of the Church of Christ.

3. To adopt united measures for the defence and extension of the common Christianity. In other words, *MUTUAL AFFECTION, MANIFESTED UNITY, AND COMMON MEASURES*, are the one, though tripartite, object of the Evangelical Alliance.

1. The Evangelical Alliance seeks to extend and strengthen the mutual affection of the people of God, irrespective of the countries where they dwell, and the communities to which they belong. This object is specific, and of itself sufficiently important to merit all the effort. Love to the brethren is as much a duty as sobriety or the sanctification of the Sabbath, and it is a duty much forgotten. If it be worth while to form societies for the better observance of the fourth commandment or the sixth, it is surely as legitimate, and at the present moment as needful, to establish one for the better observance of Christ’s personal commandment: “A new commandment I give unto you, That ye love one another.” And though the Alliance should turn out nothing more than a peace society for Christendom—a society for softening asperities, and for healing deadly feuds between individual disciples, it would accomplish a sufficient end—one which would identify it with the Prince of Peace, and serve it heir to the seventh beatitude.

So precious are kindness, and confidence, and mutual endearment, that the intercourse of secular life is chiefly an effort to secure them. The visits of neighbours to one another—friendly meetings and fir—knowledge that love is a pearl of great price; and although the genuine pearl cannot be found in the filth of secular society, it is well worthy of the most wishful search. The meetings of learned men—their literary reunions and scientific conversations—imply not only that their frequenters are the devotees of science, but that their ardour for discovery has given them an affinity for one another. They are not content to read the researches of their brethren—the dry results in the transactions of their several societies—but they long to see their associates face to face. And if Christians had as much brotherly love as worldly men have neighbourly kindness—if they had as much zeal for Christianity as our philosphers have zeal for chemistry or natural history, they would long to find themselves in one another’s company; and though they might differ on some questions of detail, like two astronomers on opposite sides of the nebular hypothesis, but on the same side of the Newtonian theory, their large agreement and common ultimatum would make it a happy meeting, and supply materials for animated and long-remembered intercourse; and if, at this moment, there are Christians so cold to Christianity, or so shy of one another, that they had rather never meet, it is an urgent reason for their coming together without longer loss of time. Nothing will so soon banish from their fancies the printed phantom as a sight of the living saint.

The Evangelical Alliance will, therefore, seek to “cherish in the various branches of the Church of Christ the spirit of brotherly love, and will open and maintain, by correspondence

and otherwise, fraternal intercourse between all parts of the Christian world." Evangelic Christendom is at this moment in the predicament of a country which has suffered from repeated shocks of an earthquake. In its territory there are many flaws and fissures; but the great gulfs are few. So narrow are some of the separations that they would long since have healed—the crevices would, of their own accord, have closed, had not party zeal driven down its wedges to make the gap perpetual; and even where the chasms are widest, they are not so wide but a lofty intellect or a loving spirit might easily cross them. The real barrier to intercourse is not the breadth of divisions, but the bitterness of controversy. It is not the separateness of the Church's different portions, but the sectarianism of the separate. It is the rancour of debate, the personal malignity, the *odium theologicum* which, if not the grand perpetuation of party, is the stronghold of bigotry and the great obstacle to Christian intercourse. It is this which, into the narrow clefts, forces the billets which shall keep them for ever open; it is this which plants its sentinels along the obscure boundary, to prevent uninstructed feet from overstepping it; it is this which seizes the gangways which conciliation or magnanimity has thrown across the wider rents, and hurls them indignant down into the deep; and which flings from its Tarpeian rock the traitors who have been detected paying friendly visits beyond the interdicted line.

Now, controversy may for the present be needful; but there never was, and never will be, need for its rancour. We may have all its victories without its virulence—all its truths without its personal tragedies; and that will be the most wholesome state of the Church when discussions wax kindly, and controversies are conducted in the spirit, not of party feuds, but of friendly investigations. Iron sharpens iron; and the day may come when, like honest experimenters in physics, earnest inquirers in theology will employ their respect men not in perplexing one another, but in pursuing joint researches, and will find their full reward not in a bewildered public, but in a text clearly interpreted, and a doctrine demonstrated—in a long debate concluded, and a weary question for ever set at rest.

Dear brethren,—The Evangelical Alliance is primarily a society for the increase and diffusion of Christian love. Love is a noble grace, and any pains expended in fostering and spreading it will be well bestowed. The magnanimity which bears the infirmities of the weak, the charity which receives one another as Christ also received us—the considerateness which denies itself and pleases a neighbour for his good—the love which "beareth all things, believeth all things, hopeth all things, endureth all things"—this love is as rare as it is Christ-like—as difficult as it is divine. To our proud carnality there may be something more commanding in the boisterous and belligerent attributes; but to a sanctified aspiration there is something more sublime in his brave charity who quells a feud, or subdues his own offended spirit. He may be a valiant man who points the gun in the hour of battle; but he is a bolder man who lifts the shell from the crowded deck and flings it hissing into the surge. He may be a valiant spirit who, muzzle to muzzle, plies his roaring artillery on a beleaguered and reluctant Church, and waves his victorious stump as he sees the hostile flag come down; but he is the truest hero who, espying an explosive mischief on the deck—a bomb fraught with foolish questions and logomachies—comes to pitch it timely overboard. There may be something august in the dark thunder-cloud as it frowns and grumbles over quaking fields; but there is something mightier and more wonderful in the lightning-rod which is gradually stealing from that cloud its fiery elements, and converting its dingy wrath into harmless vapour: and there is something commanding in the flashing zeal and muttering orthodoxy of the surcharged disputant—something that calls a rueful attention to himself in the wilful spirit, as he heaves his lowering bulk between a happy Church and the smiling firmament; but there is something nobler in that wise and quiet spirit—that lightning-rod whose gentle interference and noiseless operation are drawing off the angry sparkles, and thinning the gloomy mid-chief into azure and daylight again: and there may be grandeur in the hail storm which hurls its icy boulders over a dismantled province—which strews the battered sod with dead birds and dragged branches, and leaves the forest a grisly waste of riven trunks and leafless antlers; but who does not rather bless the benignant rain as it comes tenderly down on the mown grass; or the rainbow as it melts in fragrant drops and glowing flowers, and then from grateful fields and laughing hills glides back

into its parent sun? Even so, there may a terrible importance attend the rattling zealot who sends a storm of frozen dogmas through Christendom or through his particular society, and leaves it a desolation—who certainly kills some weeds, but demolishes each radiant flower, and annihilates the season's crop. Yet who does not rather pray that his may be the brotherly kindness which dissolves in mild enchantment on sullen natures, and in genial invigoration on such as are drooping or dying—a transforming love like His whose calm descending is forthwith followed by the flourishing of righteousness and the abundance of peace? Ps. xxii. 6, 7.

II. A second object of the Evangelical Alliance is to manifest the large agreement which actually subsists between the genuine members of the Church of Christ; that is, to exhibit as far as possible the existing oneness of the Christian Church. It may sometimes be a mere pretext for carelessness, but we believe it is often a real stumbling-block to earnestness, that Christians are so divided; and though it may be very just to argue, that amid all this diversity there is an actual identity, it would be more convenient to exhibit it. The communion of saints is a tenet in every creed, and a matter of regenerate consciousness with every Christian, but to a worldly man it is a thing so remote and so full of such delicate induction, and contradicted by so many appearances, that he may well be excused for overlooking it. As a source of comfort to Christians, this latent unity is valuable; but before it can become an argument and an element of influence on those who are without, this latent unity must be made obvious and palpable, and, if possible, notorious.

And does not this unity exist? Independently of the outward character which they exhibit, are there not certain great facts which all Christians credit, and certain *feelings* which all Christians share in common? That the Bible is the Word of God—that our earth was visited eighteen centuries ago by the Son of God incarnate—that in his sufferings and death he effected an atonement for sinners of mankind—that this atonement is available to the entire and instant justification of the sinner who believes in Jesus—that Christ now lives, and is the Head of his ransomed Church—and that the Holy Spirit is sent forth into the world to convince of sin, and to conduct souls to the Saviour, and to sanctify the children of God—truths like these every Christian credits. There may be favourite ways of stating them, and there may be different ways of systematizing and arranging them, but there is no variance as to their revealed reality and historic verity. They are *facts* which have the suffrage of consenting Christendom. And even so there are certain *feelings* which distinguish the whole family of the faithful—the complacency in the revealed character of the living God, love to his holy law, hatred of sin, a desire to do their heavenly Father's will, and possess his conscious favour, and all for his honour, love to his people, and delight in his worship—these affections, whether constant or intermittent, whether vivid or more vague, every disciple of Jesus knows them. Every man is a Christian who rests on the Lord Jesus as his Saviour, who obeys him as his Lord, and who rejoices in him as his all-sufficient Friend; and as all Christians are united in love and loyalty to the Lord Jesus Christ, why should they not proclaim to the world their one opinion regarding him?

The basis of the projected union comprehends a body of doctrine regarding which the Evangelical Alliance might send forth, if needful, its united testimony. Should a controversy arise respecting the composition of some mineral, and should ten chemists all agree in discovering gold and silver in it, whilst some detected traces of other metals, would there be any harm in the ten subscribing a declaration regarding the two ingredients which they all alike had ascertained—leaving it to the rest to send forth their separate statements regarding those additional substances which they believed to be also present? And when the question is asked, What saith the Scripture? And the farther question, What doth it mean by these sayings? if there be certain paramount doctrines which we all alike discover in these sayings, but others regarding which we are not absolutely unanimous, is our disagreement regarding the latter sufficient reason for not signing a joint *affidavit* regarding the former? The Evangelical Alliance asks no man to abandon the amplitude of his denominational articles; but if, in his own more copious confession, he has already included certain vital doctrines, we beg his suffrage in the general testimony. And should he belong to a society which owns no confession but the Bible, we do not ask him to impose our basis on his society; but if he has found these

truths in his Bible, we ask him to join his name to ours in telling the world that these things are so. And thus, in some form which may meet the views of all, we hope to be able to tell the world some truths of surpassing moment, in which we are all agreed; and when the Jew, or the Sceptic, or the Romanist asks, What is Evangelical Christianity? we shall find in our basis of union the materials of an answer—the manifesto of Evangelic Christendom.

But even though no doctrinal statement were prepared, we might exhibit in the cordiality of our meetings, in the promptitude of our sympathy, in the simultaneousness of our movements, and the oneness of our aims, such a spectacle of vital and inward identity as would answer every purpose. We do not wish to dogmatize on the best means of accomplishing the object. We would rather leave it to the thoughts and prayers of the Church meanwhile, and to the Lord's teaching when we meet next summer, to decide the most excellent way. We are content to mention it as one object of the Evangelical Alliance—an embodiment or visible exhibition of the actual oneness of the Church of Christ.

III. The third object of the proposed Alliance is to adopt united measures for the defence and extension of the common Christianity.

Even now there are many Antichrists. The priestly office of our blessed Lord is nullified by Socinianism and similar systems, which makes the sinner his own saviour; his prophetic office is assailed by Romanism and Romanizing theology, which reserve what the Saviour revealed, and shut those Scriptures which the Saviour bids us search; and his kingly office is impugned, and his royal claim rejected by a lawless world, and a large amount of licentious professorship; whilst each office of the Saviour is impugned by many of the aforementioned, and other forms of error. There are many adversaries, and it is time that right-hearted men were striving together in the defence of the Gospel. To meet the insidious infidelity and atheistic blasphemy of some—the soul-deluding superstition of others—the profligacy and flagrant immorality of many more—to meet the entire ungodliness of this Bible-burning, Bible-wresting, and Bible-abhorring age, demand the united energies of all to whom the Bible is inspiration and the Saviour divine.

The victims of persecution are, in many lands, pining away unbefriended and forgotten; localities which bloomed like the garden of God are given over to the beast of the field, and the roar of the forest; the Lord's-day is losing its sacredness, and usages of olden piety are melting in the flood of a furious secularity; whilst the religious silence of our more decent literature supplies no counteraction to the grossness and ribaldry of the more outrageous press. Two-thirds of our world's population have never heard the Saviour's name; and if a majority of minds enlightened in saving truth, and influenced by scriptural motives, be needful to constitute a Christian community, there yet exists no Christian land. To exalt the standard of personal piety—to retrieve the interests of public morality—to diffuse through Christendom the conviction that no member shall hereafter suffer, but all the members shall suffer with him—to stem the encroachments of superstition and infidelity, and diffuse the light and joy of the Gospel—in objects like these there is ample room for division of labour and union of effort. Without devouring one another, the martial spirits amongst us may find outlet for all their chivalry, and use for all their logic, in fighting the battles of the faith; and those whose milder dispositions and less athletic mould are more inclined for peaceful exercises, may find abundant scope in the angelic errands and benignant applications of the Gospel of the grace of God.

The small progress and scanty triumphs of that Gospel are not owing to its inherent weakness, nor to the fewness of its friends. The Gospel is mighty. The truth of eternity, the power of God is in it; and its believers are many—perhaps never so numerous as now; and their aggregate resources are immense. It is astonishing, when you consider the amount of learning, and intellectual opulence, and social influence—it is delightful to recount the various accomplishments and talents which, in one form or another, and within this living age, have been laid at the Saviour's feet. And whilst the Church is numerous and powerful, there is no lack of zeal. There are vitality, and energy, and sometimes stupendous exertion; but the misery is, that so much of it is zeal mispent—that so much of it is energy devoted to mutual destruction. The elastic vapour which murmurs in the earthquake, or explodes in the mud volcano, if properly secured or turned on in the right

direction, might send the navy of an empire all round the world, or clothe with plenty an industrious realm. And the zeal which has hitherto rumbled in ecclesiastical earthquakes, and left no nobler mementos than so many steaming cones—so many mud craters, on the sides of the great controversial Jorullo—if rightly directed, might long before this time have sent the Gospel all over the globe, and covered a rejoicing earth with the fruits of righteousness. The river which Ezekiel saw was a tiny rill when it first escaped from the temple; but a course of a thousand cubits made it ankle-deep, and a few more furlongs saw it a river that he could not pass over—the waters were waters to swim in. And this is the course of the Gospel when Christians do not hinder it. But instead of clearing the common channel, and strengthening the main embankments for its universal and world-gladdening flow, the effort hitherto has been to divert it all into denominational reservoirs. Each one has gone with his spade and his pickaxe—has breached the grand embankment, and tried to tempt the mighty stream into his own more orthodox canal. And the consequence of these sectarian efforts—these poor attempts to monopolize the Gospel—the consequence is, that like a certain river in the Southern Hemisphere, which has only been known to reach the ocean once during the last thirty years—betwixt the scorching secularity overhead and the selfish interruptions of the stream, it is only now and then that the Gospel is allowed to flow far enough to fertilize new territory and gladden weary souls. But a better day is coming, and in these movements we hail its dawn. Instead of monopolizing or dividing the stream—instead of breaking its banks, or interrupting its course—our individual and our united efforts shall hereafter seek to clear its channel and deepen its flow; and the work of our different denominations shall be, not to pierce the bark or divert into canals, but each to strengthen the enclosing mounds and remove the interrupting rocks as it sweeps along against their respective territories. Thus acting, thus seeking not our own things, but the things of Jesus Christ, we shall soon behold the little stream which welled up at Jerusalem eighteen hundred years ago, holding on in its prosperous course. We shall see life leaping in its sunny ripple, and a joyful world resorting to its genial current—we shall see one fold reposing on its green margin, and beside its still waters one Shepherd leading them. And best of all, on its teeming brink we shall again behold the long-exotic tree of life—its laden branches drooping in the tranquil tide, and showering on the azure amplitudes its leaves of heavenly healing.

For this movement we know that thousands were ready long ago; and now that it is begun, we have been cheered by the joyful response of many of the best and wisest men at home and abroad. So widely has the spirit of love been working, that we are persuaded even this imperfect outline of our plans and objects will find a multitude of prepared and approving leaders; and for the guidance of those who may wish to aid the proposed Alliance, the Committee would, in conclusion, mention the ways in which the friends of union may most effectually advance their object:

1. By giving in their personal adhesion.
2. By diffusing information on the subject. Even where there is a real good-will to the object, considerable misapprehension exists as to the proposed means of effecting it. Ministers might prepare their people by preaching on the much-neglected duties of conciliation and Christian charity, forbearance, and brotherly love. Meetings might be held for the purpose of expounding the principles and objects of the projected Alliance, and for calling attention to those signs of the times which demand the united efforts of all God-fearing men; and every individual who prays: "Thy kingdom come," might help forward the result by directing towards it the attention of his immediate circle, and distributing tracts and pamphlets regarding it.

3. By pecuniary contributions. A large outlay must inevitably be incurred in sending deputations to foreign countries and into the different provinces of England, preparatory to the great Conference of June; as also in publishing the documents in many languages. For defraying these expenses we respectfully appeal to the liberality of the Christian public.

4. One of the last resolutions adopted in the Liverpool Conference was: "That as the Christian union which this Conference decrees to promote, can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition to the throne of grace, in their closets and families; and

suggests the forenoon of Monday as the time for that purpose."

It would be delightful to know that the recommendation of the Conference was completely carried out. The Conference itself was an answer to prayer; and there were few who attended it who did not depart with a deepened conviction of the power of prayer. Since that Conference closed, many have been resorting to the throne of grace on this very errand with increased urgency and hopefulness; and as no prayer can be offered more confidently than one which was first offered by the great Intercessor, so nothing could afford a surer earnest that the set time is come, than to find that the people of God are continuing with one accord in supplication. With much benefit to themselves, neighbouring congregations might occasionally hold united prayer-meetings for this end; and it has been suggested that Christian union might be made the subject of special prayer on the 1st of January 1846.

Review.

THE JESUITS AS THEY WERE AND ARE. *From the German of EDWARD DULLER. Translated by JOANNA S. CARR.* London.

THE number of publications which are appearing in different countries on the subject of the Jesuits proclaims at once the wide-spread Antichristian power with which the Christian Church has to contend in its latter days, and also affords encouraging evidence that Christians are everywhere becoming, in some measure, alive to their serious duties and prospects as witnesses against Rome. We cannot particularize, nor is it necessary, all the works, large and lesser, which have been sent forth of late years, and which are still appearing from day to day, as exposures of the spirit, and principles, and practices of the terrible order of the Jesuits, but the simultaneous, unconcerted character of the movement is worth noticing.

Very recently we had the high satisfaction of calling the attention of our readers to the admirable productions of two brother missionaries, the Rev. Dr Duff, and the Rev. Mr Mackay, of Calcutta. Both have given forth solemn warnings against the Jesuits from the banks of the Ganges, and the very fact that Dr Duff, in the midst of his active and most successful labours, has had time and inclination to write an eloquent and vigorous exposition of their "origin and order, morality and practices, suppression and restoration," is no small testimony to the vast importance of the question at the present hour, in India as well as in Britain.

The interest of the subject is not confined to the East. We are glad to find a stir at home. A new translation of Pascal's immortal work, the "Provincial Letters," is about to appear from the popular pen of Professor McCrie, with a preface and illustrations. In London, within these few years, we have had a reprint of "The Constitutions of the Society of Jesus," in the original Latin, besides a work on their principles, developed "in a collection of extracts from their writings;" also "The Fall of the Jesuits in the Eighteenth Century." In France, where little of this sort of writing might have been expected, we have the recent able writings of Quinet and Michelet; nay, the theme seems so popular that Eugene Sue, one of the novelists of the day, has thought it not unworthy of his pen. Such resentment has his graphic pictures of the order provoked, that his works have been committed to the Index Expurgatorius of Belgium; while the author, it is said, has been excommunicated by the Archbishop of Lyons. With all

this, if we have not been misinformed, his writings have, by creating a recoil against Jesuitism, in some cases affected the recent political elections in behalf of Liberalism. Nor is France and Belgium alone on the Continent in the dread and dislike of the Jesuits. Russia remembers their doings, and has recently been recalling them in an historical form; while Germany, besides participating most extensively in the movement of Ronge, and kindred movements which are eminently anti-Jesuit, has lately favoured us with the excellent work of M. Duller, now before us. We do not happen to know what is his religious profession—whether he is a liberal Protestant or one of the New Catholic school; but he writes with great clearness and force, a good deal in the style of Ronge, and partaking in the same defects of doctrinal statement. This is not the only production on the same subject which has issued from his pen. From an early Number of *The Continental Echo*, it appears that he has published "A Public Letter to the German Bishops," "An Address to German Catholics, whether Priests or Laity," "An Address to German Princes"—all of which, we hear, are bought up with great avidity as soon as they issue from the press. Indeed, we believe that wherever Popery has not power, like "the strong man," to keep the house in peace—wherever the press is not gagged, and the sensibilities of the people seared as with a red-hot iron—there is a stir of remarkable universality throughout Popish Christendom, and even elsewhere, against the Church of Rome, and against the order of the Jesuits, as the most odious and obnoxious form of that oppressive Church: there is a more wide-spread and simultaneous movement than has been known for many generations. The publications which we have named are but indications of a class—they do not exhaust it.

And while the press, with its quickened modern activities, brings to view all that is stirring, let us remember with satisfaction that it may be destined to prepare a formidable antagonist to the machinations and the labours of the Jesuits. When this subtle and deceiving order entered into their last conspiracy against the honour of God, the rights of man, civil and religious, the press was comparatively inoperative. It prepared heavy works of controversy, like artillery, but it had no light troops, and even those which existed, the friends of truth had no great power of turning to due account. The most serious inroads might be made by the Jesuits, and were made, upon a Church or a country before either were well aware of the presence of the enemy. There was little or no correspondence between Christendom and the world. The presence of Jesuitism was only known by the visible mischief which had been wrought. The antagonist force came too late into the field.

We humbly apprehend that this will not be the prevailing state of things in the encounter which is drawing on. There will be more of regular and immediate warfare. We do not say that, in the first instance, Rome with her Jesuit army will be beaten; but, thanks, under God, to the elasticity, activity, and the modern modes of communicating its knowledge, it will be a harder struggle for Jesuitism—her schemes will be more frequently detected, and frustrated before they are ripe for execution. Britain will immediately know what is doing in Switzerland—a false step in Germany will forthwith be proclaimed in France. Evangelical Christians will be more readily put on their guard. Not, as we have already remarked,

that the ultimate issue will be prevented, but there will be more disappointment and irritation on the course to it—the struggle will be more fierce—the skill and resources of Antichrist will be more powerfully drawn out; and in all probability, in the era of greatest knowledge, and freedom, and civilization, there will be the greatest exemplification of the genius and energy of the god of this world. It will be shown, that powerful Popery can live elsewhere than in ages of darkness and despotism. Indeed, this seems to be one of the very lessons to be taught the Christian Church about Popery, and corrective of the flattering misapprehensions of many of her members respecting it. Whatever may be the result, there can be little question that the present wonderful appliances of the post and the press, even allowing that the Jesuits can and will avail themselves of these, so far as they are safe, must make a difference in the mode in which the war shall be conducted, and render success much more difficult. It is some satisfaction to think, that even where there is to be a temporary triumph of the foe, that triumph shall not be gained without serious checks and interruptions, and at best shall be dearly purchased. Believing that the press, if well equipped and wielded, is destined to exert an important influence in the last great contest with Antichrist, we rejoice in all the publications at home and abroad which, proceeding on sound principle, are fitted to arouse, warn, and so fore-arm the true soldiers of the cross. We hail such works, as both blowing the trumpet and supplying the materials of war; only, we cannot help feeling that when, without concert, they appear in so many and different lands at the same time, the struggle is near, if, indeed, it be not already begun.

Of course we do not, at present, mean to enter into any account of the Jesuits, whether in their origin, character, proceedings, present condition, or future prospects; that would be to attempt in a brief article what would demand a volume, and what has been already admirably done by more than one of the publications to which we have referred. All that we contemplate is a notice of M. Duller's plan, the correction of one or two important points in regard to which we believe him to be in error, and the utterance of a few general reflections which have been suggested by the perusal of his book. He divides his treatise into nine chapters, and devotes the three first to a narrative of the institution of the order of Jesuits—their increase, constitution, government, and moral code. In these he brings out the leading characteristics of the order—the doctrinal part of his subject; and proceeds to show historically in the next four chapters, the application of their principles and practices. This is done very strikingly as respects the history of France, and all the countries where the Jesuits have obtained a footing. The author shows that all the most atrocious crimes which have shocked Christendom can be traced, directly or indirectly, to their agency—the massacre of St Bartholomew, which occurred in ten years after they had obtained an entrance into France—the assassination of Henry III. and Henry IV. of that country—the recall of the edict of Nantz—the gunpowder plot in England—the assassination of the Prince of Orange—the thirty years war of Germany, and many others. Treated in this manner, a new light is shed upon various passages of history—Jesuitism links together, and explains events which were not contemplated together before. We particularly recommend M. Duller's

historical outline, the more as it is here that Dr Duff's exposition is shortest and most general. At the same time, as the Doctor is more particular on the very points where the German writer is most defective, the publications may be advantageously read together—they mutually illustrate and complete each other. M. Duller closes his volume with two chapters—the one on the suppression, the other on the re-establishment of the order; thus bringing down his information to the present day, and so giving us, in the course of a brief volume, the history of three hundred years, in connection with a religious system and order the most astonishing which has ever appeared in the world.

The main defect of his statements is, the absence of a thoroughly Evangelical view of Jesuitism. He writes powerfully against it, as intellectually degrading and immoral—corrupting the energy of patriotism &c.: and so far well; but he does not convey it in combination with the Church of Rome, of which it forms a leading part, as the Antichrist of Scripture—the subverter of the Gospel—the destroyer of men's souls. His strain, as we have already remarked, is very much that of Ronge, a prominent leader in the New Catholic movement of Germany. He is indignant at the fetters which the Jesuits have forged, and are forging anew, for his native country, and longs to break them, and see his fatherland a free land. He is not insensible to the claims of religion; but these are not the leading ideas. It should never be forgotten, however, that Jesuitism, as the essence of Popery, is the grand antagonist of the cross of Christ. Through its entire history, it has been thoroughly self-righteous—indeed the persecutor of everything within the Roman pale which whispers of salvation by free grace. It is this which gives it so strong a root in the depravity of man, and, by the selfishness and despotism, and other kindred qualities which it cherishes, renders it so formidable to true patriotism, as well as to true religion. It is only, too, the taking very strong views of Popery as a religious, or rather irreligious system, which will arm men with the energy of patriots, to resist and overcome its tyranny. Hence the Reformers, who threw off the yoke for themselves, and roused their countrymen to do the same, succeeded not so much by appeals to conscience against deceit and pollution and the honour and happiness of their native land, long trodden under foot, as to spiritual arguments and motives. Frequently they were not a little aided by appeals to prophetic Scripture. The familiar conviction that the Church of Rome is Antichrist, and that Antichrist is doomed to certain, unexpected, and hopeless destruction, gave a great impulse to their zeal. Hence the Reformers and Waldenses were no strangers to the prophecies. They studied them much more than many of their posterity. We believe it could be shown, that indeed the views of Popery run parallel with inadequate views of prophecy.

Besides the general defect to which we allude, and partly springing out of it, there is an erroneous apprehension as to the moral and religious results of the Jesuit missions to the Heathen world. M. Duller thinks and speaks of the Jesuits as missionaries much more favourably than facts warrant. He regards them not only as citizens, but as teachers of the great fundamental truths of revelation—truths so important that, on account of them, we should be prepared to pass over objectionable measures employed in their propagation. Here we may see the injury of looking at Popery

chiefly in a patriotic point of view. The Heathen world is at a distance—the doings of Popery there do not interfere with the freedom and happiness of our own native land—any sort of Christians seem better than Pagans—and so men who condemn Jesuitism as the greatest of curses in Germany, look upon it as a very tolerable blessing in China or Japan. This is not an uncommon apprehension, but nothing can be more erroneous. If the principles of the Jesuits be so false and polluting as it is notorious they are, it is impossible that their propagation can be harmless, much more beneficial. Geography cannot affect them. God, we may be sure, will never bestow his blessing on what is corrupting and hostile to his holy will. Accordingly, the truth is, that the Jesuit missionaries to the Heathen often got credit, even from Protestants, for successful labour to which they are by no means entitled. It is notorious that in China, they corrupted Christianity to such an extent, by deceitful compromise, to please the Heathen, as to deny the fact that Christ was ever crucified! Who were the converts in these cases? Was it the Pagans who were converted to Christianity? Was it not rather the professed Christians who were converted to Paganism? Could men, acting upon such principles as these, be said to teach the fundamental truths of revelation? Surely not.

With regard, again, to more common and secular advantages, such as the spread of outward knowledge and improvement, it is well known, and indeed is expressly stated by Dr Duff in his publication, that in Paraguay in South America, the most successful of the Jesuit missions, the fathers did nothing for the diffusion of real knowledge: "They erected no schools—they taught no literature—no science—no Christian theology; they kept the people at large in a state of perpetual pupillage, imbecility, and mental childhood." They prohibited the acquisition of any language but that of the savage Indian. The results of this miserable treatment, it may be added, continue visible to the present day. The Jesuits have got great praise, as the patrons of knowledge and learning. Protestants have too often been betrayed into an acquiescence in the approbation; but, surveyed on a wide scale, the praise is nothing better than flattery. It has been part of the Jesuit policy, in regard to knowledge, as well as other things, to have the pretence without the reality. Some of them have been distinguished in mathematical knowledge, which generally does not disturb human despotisms; and colleges and seminaries for the training of the youthful mind in the principles and practices have been a leading instrument of their power; but this does not infer any real love to knowledge, or any real communication of it to others, which deserves the name. We believe it could be shown, that among the Jesuits there has been no more knowledge in regard to knowledge, and amount, than was necessary to get a name in the world, and work out their wicked schemes with greatest success, and with least injury to their designs. It is much to be regretted when Protestants, merely because the scene of Popish operation is far removed, and does not directly affect themselves, should forget the immutable principles of the Word of God, and credulously join in giving praise to an apostate system, as if it were, or could be, the true benefactor either of men's temporal or eternal interests.

One or two reflections have been called forth by the perusal of the work before us.

1. What a tremendous system is that of the Jesuits! and how imperfect are the prevalent apprehensions of its malignity and power! Many think they know all about the Jesuits. The word "Jesuit" is a proverbial one in most languages for cunning and deceit; but this gives a poor idea of the system. It should be considered, that of all the many orders, political and religious, which have appeared in the world, this is the most peculiar—that it is altogether unprecedented, differing from all the other orders of the Romish Church, wielding a power utterly unknown to them, expressly framed for the defence of Rome in the most terrible crisis of her history, and partaking of the character of its origin. It should be considered that this order, blending the energy of the soldier with the subtlety of the most profound politician, aims, through the Pope, not only at the government of the Church of Rome, but of the world; that it rules the Pope as well as Princes; and that nothing short of the dominion of the globe will satisfy its ambition, or work out its ends. It has been justly remarked, that it is to Popery what Popery is to the world. How important is it, then, in these latter days, when Popery is about to be involved in her last struggle, and when she is mustering her "Invincibles," that Christians should be fully alive to their character—should remember how ubiquitous they are—what unknown and unexpected springs of action they touch—should have their eyes wide awake, and be on their guard against influences adverse to Christian truth and love, from whatever quarter these may proceed! In short, they should study Jesuitism well, both in its documents and its deeds. It is an old and a just adage: "*Fas est ab hoste doceri.*"

It is impossible, in reading the history of the Jesuits, not to be struck with the rapidity and energy of their movements, and of the wisdom of their adaptation of means to ends. Loyola was but a few years younger than Luther; they were youths at the same time. In five years from the period that a poor wounded soldier started this religious order, the fraternity had obtained every needful privilege from the Pope. By the period of his death, his trained militia amounted to one thousand. The Society could boast of missionaries labouring in Japan ten years before the Reformed religion was publicly recognised in Scotland, or had penetrated to many accessible quarters in Europe. And then, how wise the methods! Of course, from their utter want of principle, they could employ means which men of truth and rectitude could not use; and this is an advantage which sin enjoys over righteousness; but not looking to means in themselves legitimate—how wise the proceedings! In almost every case, in entering a new country, their first care was to have the college or university brought under their influence—to get up schools in which their own principles might be taught, especially to the youth likely in after life to exert a powerful influence upon others. When there was difficulty in obtaining the free attendance of youth in their own land, a college was founded for them where they might be most successfully taught. Thus, as early as 1552, they had a German College in Rome, for the special education of young Germans; and so recently as 1817, a new Collegium Germanicum was got up. Thus, too, they had colleges at Doway and Rheims for young British students. Who does not see the wisdom of educating men in their own language for their own country?

and yet how often has this been neglected! How partially and slowly are Evangelical Christians awaking to the necessity of rearing a native agency for native work. It is but the other day that the Presbyterian College of Canada was started; and the London Presbyterian College; and Gymnasias at least have yet to be set up in the Highlands and Islands. At the same time, how strikingly does the success of such efforts show that the principle upon which they proceed is founded in an accurate knowledge of human nature!

2. Another thought, suggested by the history of the Jesuits is, the correctness of the inspired description of Rome; in other words, the divine truth of Scripture. The language of inspiration seems too strong to casual readers or observers; but the study of the order amply bears out every statement of the Word. We no longer wonder at such expressions as "Mystery of iniquity . . . whose coming is after the working (the special energy) of Satan, with *all* power, and signs, and lying wonders, and with *all* deceivableness of unrighteousness."—2 Thess. ii. 7, 9, 10. An acquaintance with the spirit and proceedings of the Jesuits teaches that there is no exaggeration in these statements. Indeed, one's wonder and indignation are often so strongly called forth by the contemplation of the mystery and wickedness of the system, that only Scripture expressions can adequately give vent to our feelings. What can we exclaim over many disclosures but, "Mystery of iniquity?" And if the discovery of what is known be so awful, what will be the discoveries of the unknown? Who can conceive what the judgment-day will reveal—the secret crimes, the deceit, the pollution, the tortures, the blood, which will then be made known? Such publications as Pascal's, and Duller's, and Cicceri's, are all illustrations and confirmations of the truth of prophetic Scripture. So to speak, the Scriptures would not have been true unless the sworn friends and supporters of the Papacy had been powerful in falsehood and deceit, as the history of Jesuitism proclaims. And how grateful should the Christian be to God for prophecy on such a subject! What is more stumbling to faith than to see a society bearing the name of "Jesus" appearing in the heart of Christendom with the spirit of Satan—a society professedly Christian, yea, devotedly Christian, surpassing all that Heathenism ever devised in the atrocity of its designs? Blessed be God, what is fitted to perplex and weaken our faith, by making the very apostasy matter of prophecy, and prophecy fulfilled, is converted into a pillar of strength—a proof of the divinity of our faith!

3. It is impossible to close our readings about the Jesuits without being reminded of the retributive government of God. Never was there a society more profligate in principle—more opposed to the Moral Law as well as the Gospel. Never was there a society which nursed and fed more upon the depraved propensities of man, and turned every influence, even the most abominable, to its own aggrandizement. Strange to say, its success has been unprecedented. For two hundred years it received nothing but privilege after privilege from the Papal head. One hundred and fifty years after its starting, it could boast of six hundred colleges, and more than twenty thousand members. What society, secret or open, could speak of such prosperity? The rapidity and extent of the success almost attested the divine approbation. So might short-sighted men argue—so, doubtless, many

argued; but, sooner or later, the Moral Governor will vindicate his character and rule. Iniquity has, after all, but its day. The hour of retribution for the Jesuits at length arrived. As no society had been more elevated above other orders, and above their fellow-men, so no society was ever more universally, and rapidly, and severely humbled. It was not Protestants alone, or chiefly; it was their own boasted Catholic Churchmen; it was Roman Catholic universities and parliaments that, orally and from the press, exposed their character and crimes; it was Roman Catholic princes and monarchs who expelled them from their dominions; it was the Papal head whom they had worshipped, and to whose defence they had devoted all their strength, who suppressed them as moral monsters—the very Thugs of European society. What moral retribution was here! It was a small matter to be banished from Venice, or India, or China—but to be broken in pieces and extinguished, after three hundred years of service, by the infallible head of the Church, whom they had so often made and unmade—to be trampled in the dust by the idols whom they had framed as well as worshipped—how mortifying beyond expression! Never was order robbed and exiled like the Jesuits, and never was order which more justly merited the retribution which overtook them.

Strange to say, after a professed death of forty years, but all the while of much secret life, the same infallible head which extinguished, has revived this formidable order; and now they are rising on every side. Scarcely was Europe at peace from a long and exhausting war, than they were recalled to pacify the agitated elements. They have been gathering strength ever since; and in Belgium, and France, and Germany, and Switzerland, and Tahiti, and, must we not add, England and Ireland, they have been giving proof that they are the same conspirators as before. Who can tell what will be their next great move in the politics of nations? This we know, that the same moral retribution which has tracked their footsteps before will follow them again; but who knows what this may previously imply and involve? The prospects of all true Churches are solemn, and should call forth serious thought and prayer. However, this is not the place to enter on the theme.

We had almost forgotten to state, that the translation of M. Duller's work, the production, we believe, of a Scotch pen, is admirable. One could scarcely know that it was a translation, so thoroughly is the spirit of the one language transfused into the other.

TO THE
EDITOR OF THE FREE CHURCH MAGAZINE.

ABERDEEN, November 18, 1845.

SIR,—Having seen in the last Number of the *Free Church Magazine* an article respecting the Paraphrases, I am induced to request the favour of your inserting in your next Number the following few observations on the subject:—

I do not propose to follow the author of this article in his various statements, in which I regret to perceive what appears to me to be too great regard for what has been the practice in the Church, and too little consideration of what is right in itself.

I would remark, however, that he has omitted to give any definition of a paraphrase, or to advert to the distinction between a paraphrase and a hymn—the former being, as I understand it, a large translation in which the ideas of the original are amplified and often modified, while frequently also other ideas are interpolated, which are not to be found in the original; the latter, on the other hand, being a composi-

tion not professing to be a translation at all, but merely expressive of the ideas or emotions of its author. If this distinction be well founded, it is obvious that the paraphrase is liable to very grave objections which do not apply to the hymn, inasmuch as it assumes the character of a translation without being faithful to the text of its original.

On this ground, because the Paraphrases at present in use do really contain many sentiments unauthorized by Scripture, and not a few that are directly at variance with Gospel truth, I have no hesitation in expressing my opinion, that they ought to be altogether rejected, for I believe that any attempt to correct them would prove an utter failure. Other reasons for their rejection might be found in the consideration of the state of the Church at the time when they were introduced, and of the almost surreptitious manner in which they were brought into use, at first in a private way, and afterwards (but not until after the lapse of a whole generation) in the public worship of the Church.

The writer of the article in your Magazine has enumerated four opinions on the subject of the Paraphrases; but he has overlooked two other plans, either of which would, I think, be preferable to the one which he approves of, viz., 1st, That while the Paraphrases should be excluded, their place might be supplied, if it be deemed necessary to do so, by a judicious selection of hymns, which might easily be made from the various well-known collections of such compositions; and, 2d, (which I consider the better plan of the two), that the Paraphrases should be excluded, and in their stead a collection of really faithful metrical translations of some of the poetical parts of the Scripture prepared for use in worship by those individuals and congregations who may deem it desirable to have such an addition to the psalmody.

The Song of Solomon, the Song of Miriam, and various other part of the Old Testament, and the Songs of Mary, Simeon, and Anna, in the New Testament, would afford abundant material for such faithful versification; and by the use of them, along with the Psalms, ample scope would be given for the expression of all the varied feelings and emotions of the worshippers—not in the words which man's wisdom teacheth, but in a close and faithful translation of the Scriptures—in this respect, similar to the admirably faithful, though not always elegant, metrical version of the Psalms.

The chief danger that seems liable to attend the former of these two plans, as well as the one recommended by the writer of the article in question, is that which is noticed at p. 375 of the last Number of the *Free Church Magazine*, in an extract from Mr Lewis' work, as being the practice of some of the Churches in America—a practice of which examples are not wanting in some Churches nearer home; viz., the substitution by preference of compositions avowedly the offspring of human genius, or of productions framed indeed upon the words of Scripture, but having much of human invention interwoven in them, instead of the pure words of inspired truth. This danger would be avoided by either simply excluding the Paraphrases (and the Hymns which accompany them), or by putting in place of them faithful metrical versions of the poetical parts of the Scripture.—I am, Sir, yours respectfully, W. H.

WE have been obliged, by a press of matter, to postpone our Notes on New Books.

Ecclesiastical Intelligence.

PRAYER UNION.

A SPECIAL union for prayer among the Lord's people is to be held from the 4th to the 11th of January—prayer for the outpouring of the Holy Spirit—for the progress of the Gospel, and for the ministers and office-bearers of the Church—for Sabbath schools—for our own sinful land. We commend the union to the hearts of our readers.

FREE CHURCH.

WE are happy to learn that the Rev. Andrew Gray, Perth, has been deputed by the Commission of the General As-

sembly to visit Constantinople, and other places, for the purpose of ascertaining the present condition of the missions to the Jews in those quarters; and on his way thither, he has been commissioned to be the bearer of a letter of sympathy to the pastors in the Canton de Vaud in reference to their present noble stand for principle.

The Rev. Mr Beggs, having been appointed by the Colonial Committee to proceed to Canada for a few months, left Liverpool in the *Acadia*, on the 4th instant. The visit of so able and eminent a minister of Christ will, we doubt not, be greatly blessed. The Rev. Mr Stevenson of Tullibody, has been appointed to proceed on the same mission.

EDUCATION.—At the opening of the 18th year's session, upwards of one hundred candidates presented themselves to contest for the bursaries. The following were received as the final result:—

To theological students were adjudged, in all, fifteen scholarships, viz., to students in their

	Scholarships.	Value.
5th year, or entering Hall	4	£10 0 0
6th year, or 2d at Hall	5	7 0 0
7th and 8th years, or 3d and 4th at Hall	6	90 0 0

Scholarships	15	Value	£225 0 0
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To the literary students, in all twenty-five scholarships, as follows—to students in their

	Scholarships.	Value.
1st year—Junior Division	10	£112 0 0
Senior Division	3	40 0 0
For best Gaelic students, not already provided for in either of the two preceding classes	3	40 0 0
2d year	2	25 0 0
3d year	2	25 0 0
4th year	2	25 0 0

Scholarships	25	Value	317 10 0
			£542 10 0

Of this sum, £10 have since fallen in to the holder of a scholarship having resumed it for another and different sphere.

These forty scholarships vary in amount from £10 upward to £20.

CALCUTTA.—The want of suitable premises in which to lodge natives after conversion has long been felt to be a serious want in the missionary arrangements at Calcutta, and the recent numerous conversions have forced it into prominent consideration. Dr Duff having anew directed his mind to the subject, it was found that this most desirable object could be attained at an expense of £2000, or so, in erections. He commenced a subscription among the resident friends of the mission, and in a few days collected the liberal sum of £1000, chiefly from members of the Episcopalian communion. In the pressing necessity of the case, the committee with whom the Doctor acts have authorized the building to be commenced, "in the undoubted assurance that their noble-hearted friends" in this country will do their utmost to supply the funds requisite for the realization of the contemplated object.

COLONIAL.—The college at Toronto, under the able superintendence of Dr Burns, is this year considerably better attended than last; and the committee have the satisfaction of being able to report that Dr Willis of Glasgow has recently sailed from Liverpool to join Dr Burns, and assist him in the midst of his many labours. Three young men were last month licensed to preach the Gospel by the Presbytery of Toronto; and Mr Sommerville of Glasgow writes from Montreal that "God is raising up young men in various parts of the province for the work of the ministry."—*Missionary Record*.

ANTIGUA.—The Rev. George Anderson was ordained by the Presbytery of Edinburgh, on the 18th ultimo, to the pastoral charge of the Free Church congregation at Antigua.

CAPE BRETON.—The following interesting statement, which reminds us of the best days in our own land, is extracted from a report by the Rev. Mr McLeod of Logie-Easter, read before the late Commission of the General Assembly of the Free Church of Scotland: "The people there have an extraordinary thirst for the Gospel, as you may judge from the circumstance, that although, during my stay amongst them, I preached every day once or twice, and some days three or four

times, beginning at seven o'clock in the morning, and not unfrequently travelling, on horseback or by boat, twelve miles or more between each diet, still I observed some who were present at all the sermons I preached; and one day when I had occasion to preach so early as six o'clock in the morning, there were several present from a district ten miles distant. I was perfectly astonished at the multitudes that flocked to hear, and the marked attention with which they heard. Without entering into particular cases, suffice it to say, that every congregation which I had the privilege of addressing was more or less affected; not only melted down under the Word, but also so much affected as to be obliged to give vent to their feelings by crying out under deep and serious concern. Seldom have I witnessed more solemnizing scenes."

CANADA.—At Belle Riviere, a farm school for the training of Canadian boys has been in successful operation for more than a year, but the number receiving education at it is limited by the size of the house to about twenty-five; and as there is every prospect that a much larger house would soon be filled, it has been resolved to erect an institution capable of receiving a hundred pupils, upon a fine farm within a short distance of Montreal. Here they will receive a good common education, together with a knowledge of agriculture, and, above all, sound religious instruction; and it is hoped all who are thus reared will be useful members of society, and that many of them may be selected by the Holy Spirit as colporteurs, teachers, and missionaries. Thus is light at last breaking in on the hitherto melancholy darkness of the French Canadians. Let the prayer of God's people be, that it may shine more and more to the perfect day.—*Rev. Mr Arnot.*

Miscellaneous.

DR MERLE D'AUBIGNE.

I SHALL not soon forget an evening's walk and conversation of great interest, which it was my privilege to enjoy with D'Aubigné just before I left Geneva. We passed along the magnificent face of Mont Blanc in the sunset, and returned over the hill by the borders of the lake beneath the glow of twilight, in the deepening shadows of the evening. He spoke to me with the kindest openness and freedom of his History of the Reformation, especially the part he was then engaged upon, the length of time before he should be able to issue another volume, and the impossibility of pleasing the opposing parties in his account of the Reformation in England. He told me that he was quite beset with the multitude of letters which were sent to him, urging him to set this, and that, and the other point in such and such a light, beseeching him to do justice to the English Church, each man wishing to colour his history through the medium of his own opinions and prejudices. It is not difficult to see on which side the sympathies of the author belong; but the tenor of the History thus far assures us that it will still be strictly impartial and faithful to the truth. A great work is before him in the history of the Reformation in Geneva—another in France—another in England. How vast the field! how varied the incidents! how full of life and thrilling interest! D'Aubigné spoke this evening with much anxiety of the future prospects of his own country, in consequence of the increase of Romanism, and the incapacity of the Church, in her humiliating dependence on the State, to prevent the evils that threaten the Republic. He seemed to feel that the single measure of separating the Church from the State and rendering it independent, would save his country; and, under God, it would—it would put religious liberty in Geneva beyond reach from any invasion of Rome. His conversation on this point was like what he has written in his "Question of the Church." "We are distressed," said he, "and know not whither to turn. All around us Rome advances. She builds altar after altar upon the banks of our lake. The progress is such among us, from the facility which strangers have in acquiring the rights of citizenship, that quickly (every one acknowledges it) the Romish population will exceed the Protestant population of Geneva. Let Rome triumph at Rome; it is natural. Let Rome, as she assures herself, triumph at Oxford; the conquest will be great. But let Rome triumph at Geneva; then she will raise a cry, that will echo to the extremity of the universe. Geneva! that cry will announce to the world the death of your country." The manners of D'Aubigné are marked by a plain, manly, unassuming sim-

licity, no shade of ostentation, no mark of the world's applause upon him—a thing which often leaves a cloud of vain self-consciousness over the character of a great man, worse by far than any shade produced by the world's frowns. His conversation is full of good sense, just thought, and pious feeling, disclosing a ripe judgment, and a quiet, well-balanced mind. You would not, perhaps, suspect him of a vivid imagination, and yet his writings do often show a high degree of that quality. A child-like simplicity is the most marked characteristic to a stranger, who is so often surprised to see so illustrious a man so plain and affable. He is about fifty years of age. You would see in him a tall, commanding form, much above the stature of his countrymen, a broad intelligent forehead, a thoughtful, unassuming countenance, a cheerful, pleasant eye, over which are set a pair of dark, shaggy eyebrows, like those of Webster. His person is robust, his frame large and powerful, and apparently capable of great endurance; yet his health is infirm. Altogether, in face and form, his appearance might be described in three words—noble, grave, and simple. The habit of wearing spectacles has given him an upward look, in order to command the centre of the glass, which adds to the peculiar openness and manliness of his mien. He has great earnestness and emphasis of manner in his discourses to his students.—*Rev. Dr Cheever of America.*

Calls Moderated.

Aberdeen, Non-Accord Church.—Rev. Samuel Grant, Nov. 6.
Kennmore.—Rev. A. McDougal of Kirkfield Gaelic Church, Glasgow, Nov. 5.
Indiscope, Galashields, and Maybole.—Rev. S. O. Dods of Garvald.
Strathbraun and Dalguise.—Rev. C. McPherson, Oct. 16.

Ordinations and Inductions.

Kirkcaldy.—Rev. William Sinclair, Dec. 11.
Pearcefield.—Rev. Samuel Robertson, Nov. 13.
Strathbraun and Dalguise.—Rev. C. McPherson, Dec. 9.
Antigua.—Rev. George Anderson, Nov. 13.
Manchester, St Andrew's Free Church.—Rev. Robert Cowe, A.M., Nov. 5.

New Churches Opened.

Aylworth, West Church.—By the Rev. Thomas Guthrie, Nov. 9.
Apr and Wallacetown.—By the Rev. Mr Grant, Nov. 30.
Rosehall.—By the Rev. John Kennedy of Dingwall, Nov. 20.
Spranton.—By the Rev. John Sym of Edinburgh, Nov. 2.
Yarrow.—By the Rev. Dr Burns of Corstorphine, Nov. 16.

NOTICE TO CONTRIBUTORS.

We take this opportunity of expressing our grateful thanks to all our contributors, by whose assistance we have been so efficiently supported; and while doing so, we beg to remind them of one point which we regard as quite essential: No anonymous contribution can be inserted, whatever may be its intrinsic merit. The reason of this is obvious. The Editor must stand responsible to the public for everything which appears in his pages, and it is quite impossible for him to undertake such a responsibility in the case of anonymous communications. There are in his possession, at this moment, several papers which he would willingly insert, were it not that their writers have not confided to him their names. Contributors may confidently do so, in any case of peculiar delicacy; but in such cases, it is all the more necessary that the Editor himself should be well aware of the ground on which his own responsibility is pledged to the public. We have also to request our contributors to be patient; should their communications not immediately appear. There may be many different reasons, which they cannot know, rendering that for a time impracticable, though the contribution is not rejected. A similar statement may be made with regard to reviews and notices of books. It is not always possible to keep pace with the rapid appearance of new publications; but it shall be our endeavour to do so to the utmost of our power. Sometimes the very merit of a work may prevent us from recording our opinion of it on its first appearance, in consequence of our desire to peruse it carefully, that we may do it the more justice at last.

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